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THE INDIAN THEOSOPHIST

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6

"I think this Convention is noteworthy for the release in substantial measure of the waters of power—that must needs be so, when the Masters are behind us—the waters of happiness, of healing, and of freshness."

G. S. A.

Convention Number.

January 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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I most strongly feel that the time has come for some of us at least to seek and extol the good, leaving the majority to their strenuous activity of discovering and holding up to condemnation that which to them is evil. No doubt we must be able to perceive the wrong, or what for us may be the wrong. But there is no danger whatever of the wrong being neglected. It is laid bare gloatingly and in a spirit of self-righteousness both by the crowd which cannot know better, and by the few who ought to know better. I specially long for the time when we shall have learnt to express our own convictions with the utmost earnestness and force, and at the same time to recognise that for others, other convictions may be no less true, however radically in opposition to our own.

The President.

There will be no February issue of the Indian Theosophist. The next number III for March will be posted on 25th February.

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | CONVENTION NUMBER JANUARY 1937. | No. 1. (A)

May I.....?

May I present you this Convention Number of the Indian Theosophist, which gives you an account of the gathering day by day? I hope you will like it. I am sure you will appreciate the article by Bro. C. Jinarajadasa who on page 58 explains why we need to attend meetings, such as we have had. Throughout the year we gulp down a great deal of philosophy, and we even masticate some of it, but it is such occasions that give us an opportunity of finding out how much of it we have really digested. At such times we have necessarily to put up with a great deal of inconvenience, and can not get the comforts we are accustomed to at home. The Benares cold is another handicap; and yet if the establishment of Brotherhood had none of these, it would hardly have been necessary to work for it. It is much easier to see God in a stone image, than in a fellow-man who refuses you a pass for the evening entertainments; but that is what we are here for.

* * * 2 * * *

May I hope that those who did not come, really could not do so for various reasons. So those of us who had better luck wish to share it with you all in the shape of a set of the Dailies. I am sure you will now make up your mind that you will not miss the Convention at Adyar next Christmas, where we shall again try to discover "the Wisdom that we are." We shall all need to do it over and over again for a long time yet. As the President puts it so well: "A Convention is like a river originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me therefore to stem our Convention's

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waxing tides but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over." Let us all take advantage of the tide while it lasts, and determine to make use of the power for the helping of our fellow-man as we deem best.

* * * 3 * * *

May I mention one fact which we all knew here, but which perhaps the account will not bring home to those who could not come to Benares? For some time past the President has not been well; and once we are in Doctors' hands, we all know there is no arguing with them. Much as they may differ among themselves as regards the Latin name of our ailment, they all seem to agree on one point, namely, that the patient must cultivate a little patience in bed. In our case the Doctor happened to be the Recording Secretary as well; and this made it more difficult for both. But our patient was so impatient to be at his post that he shifted his bed, temperature and all, to the train and travelled three nights to reach Benares one minute before the Common Worship, the first official item on the Programme. He was able to open the Convention and close it personally. He spent the rest of the time in bed in peaceful Shantikunj. We all missed the joy which his physical presence alone could give; but on all other planes Life flowed abundantly. The Convention bore ample testimony to the fact that although in the T. S. we do have our heroes, we do not by any means stand for hero-worship but for Brotherhood, wherein our heroes are but centres through which flow mighty currents. It is up to each one of us to make ourselves such foci if we will.

* * * 4 * * *

May I make one request? I have explained in the Annual Report why I am making every effort to make the Indian Theosophist readable. I wish to concentrate on it again this year. It is of course our family journal, but there is no reason why it should not interest our sympathisers, or even help in getting us more sympathisers. People do not know enough of the Theosophical Society and its work. To this end we offer to supply the magazine to all Subscribers for a sum of Rs. two including postage, per year. Could you not induce your Local Reading room to take it, so that every one may see what the ideals of the Society are and what it is actually doing in India. Do try to secure us some subscribers.

* * * 5 * * *

May I invite your attention to a Review of the Theosophical Year Book just published from Adyar. I should like to add that the price leaves no margin for profit, or discount. It is only the man who takes a copy who profits most. Won't you like to participate?

* * * 6 * * *

May I correct one mistake? In the last line on page 35, please read "Ideals" instead of "Rituals."

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 1.

26 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja.

8-0 a.m. Common Prayers of all Religions.

9-30 a.m. Young Theosophists Convention. (*Pandal*)

11-0 a.m. Lunch.

1-0 p.m. General Council Theosophical Society. (*Shanti Kunj*)

2-30 p.m. OPENING OF CONVENTION. DR. ARUNDALE delivers the Presidential Address. (*Pandal*)

3-30 p.m. Tea.

4-30 p.m. The Blavatsky Address (First Convention Public Lecture): THEOSOPHY AND PSYCHO-ANALYSIS, DR. BHAGAVAN DAS. (*Pandal*)

6-30 p.m. Dinner.

7-30 p.m. Entertainment by Theosophical National Girls' School and College. For Delegates and by Invitation only. (*Pandal*)

FORTHCOMING PUBLIC LECTURES

Mrs. Josephine Ransom: "Theosophy—the Living Tradition"—4-30 p.m. Sunday, 27th December.

Mr. N. Shri Ram: "India and her Spirituality"—8-30 a.m. Monday, 28th December.

Dr. Shrinavasa Murti: "Sciences, Humanities & Brahmavidya"—4-30 p.m. Monday, 28th December.

Mr. Jamshed Nusserwanji: "Dr. Besant's Message and our Heritage"—9-45 a.m. Tuesday, 29th December.

Mr. C. Jinarajadasa: "The New Humanity of Intuition"—4-30 p.m. Tuesday, 29th December.

Dr. J. H. Cousins: "The Emergence of Art in The Theosophical Society"—4-30 p.m. Wednesday, 30th December.

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A Welcome from the General Secretary

After Adyar comes Benares, as naturally as "B" follows "A" and the two in this case are indissolubly bound together by A.B. If Adyar is the Masters' home, Benares is Mother's home; and so it was in the fitness of things that Col. Olcott, as soon as the rules permitted him to celebrate the Anniversary of The Theosophical Society outside Adyar, came to the conclusion that he would come to Benares. The International Convention, as the gathering is now called, has been held in alternate years since the beginning of this century in this home of Annie Besant's except when she travelled all over India to strengthen her work at the centre of the political storm. With her declining health and after her passing away we had necessarily to meet at the Masters' home; but after six years we meet once again in the President-Mother's home. My first duty therefore is to convey our gratitude to our President, Dr. Arundale, for reverting once again to the old custom of holding Convention alternately at Adyar and Benares.

My next task is to welcome you all to this sacred place, which has been the cynosure of millions of eyes for centuries past, and to the compound now hallowed by the tread of Annie Besant, certainly one of the greatest persons ever born in this world. There can be no comparision between what could be done at Benares in her days, and what we are now able to do; and the physical conditions at Adyar are also quite different from those which limit our facilities in this place. Yet I am sure you are all generous enough to understand that we are doing our best. I am sorry a cold snap has suddenly set in, but you will not find it in the programme, and perhaps it is to be expected when the Himalayan winds blow so strong. When you feel cold, I am sure you will try to think of the millions of brothers who do not possess the clothing we have. So I wish you all a happy sojourn, with all the warmth that the heart can give.

One thing I must mention. Although I am technically the Editor of this paper, the daily edition that you will receive during these six days is being looked after entirely by Mr. J. L. Davidge, Pandit Ramchandra Shukla, and Mr. Jagat Narayan: and when Adyar, Cawnpore and Bihar join hands—well, you will yourself see what happens. We intend to send a set of these six issues to every member in India as a Convention number—but this is strictly confidential.

G. N. GOKHALE.

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Hail, The President !

Five hundred delegates are attending the Benares Convention, the sixty-first in direct line from The Society's foundation in 1875. Most of the delegates and visitors have already arrived. The President and Shrimati Rukmini Devi arrive via Calcutta this morning, and at 2-30 p.m. Dr. Arundale will deliver the Presidential Address, reviewing the world situation in the light of Theosophy.

The Benares Estate, like the Adyar Headquarters, makes an admirable setting for a gathering of this kind, covered as it is with luxuriant foliage and floral growth, and dotted with substantial buildings which are all centres of Theosophical and educational activity. The whole establishment, including the Hindu University "across the road," is a magnificent monument to the constructive genius of Dr. Besant ; it was she who made it what it is, and she still appears to inspire its activities. Her spirit is all-pervading.

The President will stay at Shanti Kunj, where for some years he was associated with Dr. Besant in her great work for Theosophy through the Section, and for education through the Central Hindu College. Mr. Jinarajadasa is also in the same house. Workers from Adyar and elsewhere are distributed in various private quarters, and the delegates are accommodated in the College buildings. The Convention lectures will be delivered under a picturesque pandal near the Section Office. (Refer to list on front page.)

To the Europeans at Benares, yesterday was less like Christmas Day—to outward appearances—than any Christmas they had ever spent, except that in their hearts the Christ spirit was being perpetually renewed. Down at Adyar they were singing carols, joining with the angels in heralding the Birth of the Christ—cosmic, mythic, mystic—the Birth which pours sweet influences throughout His universe, and no less in the heart of Everyman.

When man aspires God stoops to raise him,
And the mystic Christ is born.

He was reborn at Benares also, and the Convention is ringing and pulsating with His Love and Light and Power.

Among the distinguished members who have already arrived we will mention just a few : Mr. Hirendra Nath Datta, Vice-President ; Mr. C. Jinarajadasa, Dr. Bhagavan Das, Mr. Jamshed Nusserwanji, Dr. James H. Cousins, Mr. N. Shri Ram, Mrs. Josephine Ransom, Mr. Rangaswami Aiyer. Dr. Srinavasa Murti (Recording Secretary) arrives today on the same train as the President.

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The Spiritual Hub of the Universe

A MESSAGE FROM THE VICE-PRESIDENT

Benares, notwithstanding its assumed modern trappings, is still the heart of Aryavarta. With characteristic insight, our President-Mother discerned this, soon after she arrived in India, and determined to make Benares the Headquarters of the Indian Section. I well remember the first Indian Convention of The Theosophical Society, which I attended. Up to that time the Section had no local habitation of its own. So we met in borrowed lodgings, on the other side of the Varuna. But Dr. Besant was already looking out, and when shown the grounds of our present Headquarters she (as she herself told us at a public talk in the Headquarters Hall many years ago) heard a Voice: "This is the chosen ground." So the land was acquired and building operations were commenced. With Dr. Besant, as we all know, resolution and action were inseparable. She also resolved to make Benares her Indian home, built Shanti-Kunja and was in residence here for many years, permeating Headquarters with her sweetness and light. Those were glorious days for the Indian Section. Some of us made it a point to make a yearly pilgrimage to this Holy City, and our practice was first to have her *Darshan* and take her blessings before we would visit the temple of Viswanath, the Lord of the World.

Brothers and Sisters! To this Benares, I, on behalf of the Management of The Society bid you welcome. Benares, naturally, is not what it was in those days, but Benares must be revivified for the sake of the Indian Section and our Motherland generally, by our combined efforts and sacrifices, so that it may become a flaming centre and yet serve as an active nucleus from which the life and light of the Holy Ones may radiate throughout this sub-continent—so that India may again be what she was in the ancient days, the spiritual hub of the Universe.

For the moment, I ask you to concentrate your aspirations and good wishes on the Indian Headquarters, so that we have a happy, a harmonious and a fruitful Convention.

Om, Shanti!

HIRENDRANATH DATTA.

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Occultism in English Poetry

"For a proper understanding of English poetry it is necessary to know the inner background of the great poets," declared Mr. Syed Mehdi Imam in a lecture on "Occultism in English Poetry," which he delivered to the Theosophical Convention at Benares on December, 25. Much of the obscurity which surrounded the interpretation of such great poems as Shelley's *Epipsychidion*, Mr. Imam said, was due to our faint grasp of the poet's inner vision. What was the thought implied in great poetry? The purpose deep in the shadows was the occult idea. The ethereal realm which the poet felt in the physical man, and in his condition-to-be hereafter, corresponded closely in many respects with the etheric kingdom of psychical theory.

Mr. Imam explained that the human body possessed an instrument of perception, a capacity to receive subtle vibrations from the inner worlds, a subtle body which was a duplication in every particular of the physical body. This soul-body frequently figured in the work of the major poets. Without the understanding of this occult theory, the greatest lines in the finest poems were often unintelligible. Whether spiritualism was correct or not, English poetry must be construed in the light of the spiritual hypothesis. All great poets possessed the psychic sense. They saw everything with clairvoyant vision.

Mr. Imam proceeded to quote examples of this clairvoyant sight, in Shelley's *Queen Mab* for example, in which the radiant body was portrayed as being distinct from the physical body though revealing the "self-same lineaments."

"...the same
Marks of identity were there:
Yet, oh, how different: One aspires to Heaven,
Pants for its sempiternal heritage,
And ever-changing, ever-rising still,
Wantons in endless being.
The other, for a time the unwilling sport
Of circumstance and passion, struggles on;
Fleets through its duration rapidly:
Then like an useless and worn-out machine,
Rots, perishes, and passes."

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Mr. Imam read lines from Tennyson, Browning, Abercrombie, and Charles Williams, all distinguishing between the physical body of the senses and the inner bodies of mind and emotion. All the major poets assumed as the background of their work the subtle bodies declared by occultists to be the psychical counterparts of the physical man. The fulfilment of this occult idea was the poetic statement of emergent evolution, which was more acceptable than the scientific exposition of it. The spiritual conception of evolution beckoned the spirit from splendour to splendour, pointing to height over height to be surmounted, as the soul pursued its perfect fulfilment.

Dedication of the Indian Bookshop

A pleasant little ceremony took place at the Indian Bookshop in the Benares compound on December 25th, when Mr. Hirendra Nath Datta dedicated the new shop "to the service of Theosophy and of humanity." The new building is a handsome structure, with concrete roofing, cement and marble flooring, plateglass windows for display of books, and an inviting verandah in front. The interior is light and the bookshelves are attractively arranged.

There is history not only in the books but in the very stones of this edifice. When the Indian Section first came into possession of the Theosophical Estate at Benares, what is now the bookshop was then the only building standing in the grounds; it was a small bungalow with verandahs on all sides in the midst of a pleasure garden. So the present building may be regarded as a reincarnation of the old one, and a vast improvement upon it.

It is thirty-nine years since this Temple of Saraswati was founded by Dr. Besant for propagating Theosophical ideas through Theosophical books. She named it the Theosophical Publishing Society, Benares, and all her Convention lectures delivered in India were published here until the Theosophical Publishing House at Adyar was established. The old records show that the house not only paid its way but showed a handsome profit.

With the shifting of activities from Benares to Adyar, the fortunes of the Benares shop began to decline, but after a vigorous campaign it was made to pay, and in April 1926 Dr. Besant presented it as a gift to the Indian Section, the stock of books and other appurtenances being worth about Rs 20,000.

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Today the bookshop has among its customers all the Universities of the United Provinces and of Bihar, besides other institutions and men in high positions. With seven Universities from Calcutta to Delhi within easy reach, "it should not be difficult," Mr. M. S. Venugopal, the manager, said in his report, to "have a share in directing their thought currents or at least making suggestions which might have that effect."

The Vice-President appealed to all members in the North of India to make all their purchases of books through the Benares Shop. After thanking the General Secretary for India and his coadjutors for their practical support in the reorganizing of the establishment, the Vice-President declared "this rejuvenated bookshop open."

Reform of Hinduism

MEETING OF THE BHARAT SAMAJ

Reforms which are considered necessary in Hinduism were discussed at a meeting held under the auspices of the Bharat Samaj in the Indian Section Hall, Benares, in the midst of Convention on December 25th, Mr. Hirendra Nath Datta presiding.

Mr. N. Shri Ram of Adyar urged all Hindus to pay attention to the ideals of the Bharat Samaj, namely Unity, Purity and Service, which were needed to reform their lives. He proposed three specific lines of work which he considered it necessary for the Bharat Samaj to take up: (1) Research into the Hindu scriptures, including the Puranas, with a view to sifting out essential portions from non-essential and even harmful later accretions; (2) The study and reform of Indian social customs, many of which contained deep and valuable truths hidden under a mass of meaningless superstitions; (3) The reform of rituals and ceremonies, as had been done in the case of the Christian religion.

Rai Bahadur Panda Baijnath, formerly General Secretary for India, urged that it was absolutely necessary for Hindus to adjust themselves in religious matters if they meant to survive as a nation. He cited many instances to show that the spirit of adjustment existed in the Hindu polity in days gone by. A clairvoyant investigation of the rituals was a great desideratum. Lastly he emphasized the need to hold on to the ancient rituals on which the Hindu polity was based,

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and the neglect of which would, in his view, be detrimental to the Nation. Theosophists, he suggested, should make a systematic study of the Hindu scriptures.

Mr. G. N. Gokhale, General Secretary, pointed out that in the domain of eternal verities there were no discoveries, but the whole problem before humanity was how to apply these to changing times and different places. In past ages we had developed our bodies and emotions to a great extent; now was the time to develop the mind, the faculty of independent thinking. That was science and it was democracy. This new age began with the Lord Buddha, who taught that no one should take a statement as true because He made it. With authority went the priesthood. So Bacon was doing the work of rousing the masses in Europe; Nanak, Chaitanya, and the Maharashtra Saints taught the same truth in India, and left an indelible mark on Hinduism. These great men gave a democratic turn to religion and now the Bharat Samaj sought to give a scientific turn to it. An ever-burning lamp as the symbol, all the deities put amongst the congregation, no caste distinction for the worshippers, even members of other faiths being allowed to join in the worship, all worshippers to wash their feet and keep silent, and puja according to the Science of the Sacraments—all these showed what the Bharat Samaj had already accomplished.

Mr. Manishwar Prasad of Muzzaffarpur suggested that any reform of the old Hindu religion was out of the question; he stood for quite a new form of religion suited to the present age.

The Vice-President pointed out that the rituals were valuable channels for receiving forces from on High. As to research, that was a very difficult work before scholars, because the ancient texts had become mixed up with unnecessary and harmful accretions. He was himself attempting some research along this line, and he appealed to all Theosophists to help the cause for which the Bharat Samaj stood.

MAKE THE WORLD HAPPY

Let us keep Annie Besant's work alive and the world will be happier.

JAMSHED NUSSERWANJI.

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 2.

27 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja.

8-0 a.m. Common Worship for all Religions.

9-45 a.m. Opening of the Art Exhibition by Shrimati Rukmini Devi. (*Girls' School Compound.*)

10-0 a.m. DR. BHAGAVAN DAS concludes his Lecture on "Theosophy and Psychoanalysis."

11-0 a.m. Lunch.

1-0 p.m. Theosophical Order of Service. Mr. Jamshed Nusserwanji. (*Headquarters Hall.*)

2-0 p.m. Indian Section Convention. (*Pandal*)

3-30 p.m. Tea.

4-30 p.m. The Olcott Address (Second Convention Lecture): THEOSOPHY, THE LIVING TRADITION, MRS. JOSEPHINE RANSOM. (*Pandal*)

6-30 p.m. Dinner.

7-30 p.m. Entertainment by the Theosophical National Boys' School. For Delegates and by invitation only. (*Pandal*)

FORTHCOMING PUBLIC LECTURES

MR. N. SHRI RAM: "India and Her Spirituality"—8-30 a.m. Monday, 28th December.

DR. SHRINIVASA MURTI: "Sciences, Humanities and Brahmavidya"—4-30 p.m Monday, 28th December.

MR. JAMSHED NUSSERWANJI: "Dr. Besant's Message and our Heritage"—9-45 a.m. Tuesday, 29th December.

MR. C. JINARAJADASA: "The New Humanity of Intuition"—4-30 p.m. Tuesday, 29th December.

DR. J. H. COUSINS: "The Emergence of Art in The Theosophical Society"—4-30 p.m. Wednesday, 30th December.

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Convention Opens

The President and Rukmini Devi reached Benares in delightful weather yesterday morning, December 26th. Alighting from the car at Shanti Kunj Dr. Arundale happily remarked to a group of friends: "It is nice to be at Benares again." Benares, the scene of years of magnificent work which he did as Principal of the Central Hindu College, training youths who helped Dr. Besant later to effect the political and spiritual renaissance of India, and who today are pursuing the same high traditions, inspired by their old headmaster from his watch-tower at Adyar.

Dr. Arundale was suffering from a slight fever, but that did not prevent him from opening the International Convention at 2-30 p. m. In the presence of over four hundred delegates and visitors he reviewed the world situation, urging members to cultivate friendship and comradeship; then he dealt with the domestic affairs of The Society, which is in a flourishing condition both as to membership and influence, and finally he invoked the blessing of the Founders of The Society on all its work. (A digest of the Presidential Address appears on other pages in this issue, and the full text will be found in the January issue of *The Theosophist*.)

The huge pandal in which Convention assembled was gaily decorated with festoons of foliage and with flags of fifty nations in which The Theosophical Society is organized. Greetings from many of these countries were delivered by personal representatives, Mrs. Adeltha Peterson speaking for America, Mr. J. L. Davidge Australia and New Zealand, Mr. G. N. Gokhale India, Mr. H. S. L. Polak England, Mrs. Kilpatrick Scotland, Mme Gonggrijp Java, Dr. Cousins Ireland, Mr. Felix Layton Canada, Miss Griffiths Wales, Mr. Jinarajadasa Ceylon, and Dr. Srinavasa Murti (Recording Secretary) for Theosophical Federations and isolated Lodges.

Cabled greetings were received from numerous National Societies and individual members the world over.

Yesterday morning an important meeting of the All-India Federation of Young Theosophists was held, Shrimati Rukmini Devi presiding, and in the afternoon Dr. Bhagavan Das delivered part of a learned discourse on "Theosophy and Psychoanalysis." The Address will be concluded at 10 a.m. to-day. Reports of both engagements will appear in later issue.

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The President's Welcome

Hearty welcome to you all here assembled in India's holy Kashi for the sixty-first anniversary of The Theosophical Society, the first anniversary to be held here since 1930, when was held the last anniversary over which our beloved President-Mother was able to preside in comparative vigour. Second only in India to Adyar is Kashi in sacredness, and I who have had the privilege of living here for over ten years know well the richness of the gifts which Kashi pours upon those who realize her for what she is, belong they to what religion they may, belong they to what race or nationality they may. I pray that this International Convention may take its place worthily among the great and glorious Conventions which have been held here in the years gone by. I am thankful to know that in special measure will rest upon us the blessing and encouragement of our late President, for she loved Kashi deeply, made this holy place her home for many years, and amidst these very surroundings achieved much of her greatest work.

And since we are gathered together once more in Kashi after six years, I think it would be worth your while to read what our President-Mother herself said then on this very spot in the course of her Presidential Address. She referred to more than one matter of vital moment to The Theosophical Society and to the whole Theosophical Movement. Let her words, uttered here in 1930, sound forth again as we ourselves dwell awhile in that atmosphere of peace and power to which Dr. Besant herself so greatly contributed for more than twenty years.

(Prologue to Dr. Arundale's Presidential Address, Benares, 26th December, 1936.)

QUESTIONS AND ANSWERS

Members who wish to ask Questions at the "Question and Answer" Meeting tomorrow, December 28th, are requested to put them in writing and hand them to Mr. Gokhale before 6 p. m. today. Tomorrow's meeting commences at 2 p. m.

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Theosophy and World Conditions

Dr. ARUNDALE APPEALS FOR UNIVERSAL FRIENDSHIP

Dr. George S. Arundale, President of The Theosophical Society, in his opening address at the Benares Convention on December 26, made a telling appeal for friendship and comradeship. "A general survey of our work in various parts of the world," the President said, "shows that The Theosophical Society reacts in a measure, as might be expected, to the devastating conditions through which the whole world is passing. In most countries in Europe living is very hard and bleak. Few nations indeed are free from the devitalization of fear, whatever the actual expression of fear may be—aggressiveness, tyranny, a deadening of the national vitality, despair. And the restrictions on the liberty of the individual are many and often iniquitous. Persecution is rife. Those who declare themselves to represent the State ruthlessly trample underfoot that individual freedom upon which alone a healthy State can be built. Everywhere, or almost everywhere, suspicion, distrust and hatred stalk abroad, gravely menacing that spirit of Brotherhood—national, international, inter-religious—which is the very breath itself of happiness, peace and prosperity. In unhappy Spain we see the conflicting forces at grips with each other, giving gruesome witness as to the pass to which our so-called civilization has come."

Having diagnosed the world situation, Dr. Arundale applied the remedy. "I appeal to my fellow-members throughout the world," he said, "ever to remember and practise what I think is the Truth of all truths, the very heart of Eternal Truth, that Friendship and Comradeship which should stand high and unassailable above all differences of race, of nationality, of faith, of sect, of dogma, of doctrine, of opinion, of belief, of custom. Friendship and Comradeship are life's immemorial tradition, constitute our immediate birthright and heritage, and are to be in the future the glorious apotheosis of our evolutionary growth. Differences are varied approaches to a common end, and are designed to disclose to us the vast wealth and beauty of that Unity whence they emerge and whither they return when their work is done. Our First Object clearly shows that The Theosophical Society is primarily committed to emphasize this unity,

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which it describes as the Universal Brotherhood, amidst all the differences so characteristic of this separative age. Friendship is Truth. Comradeship is Truth. And the myriad differences which seem to separate us are in fact but exercises towards their discernment and achievement.

"Individuals are constantly saying and doing hard and harsh things about those with whom they disagree, and too often differences kill Friendship and Comardeship, thus plunging the world still further into distress and fear. The work of members of The Theosophical Society is in part, not to seek to abolish differences—for differences are necessary to growth—but to prevent them from becoming a canker eating at the fair roots of that Friendship and Comradeship which are the heart and purpose of life. Our studies of Theosophy should help us powerfully, for all Truth when approached wisely and understood deeply exalts Friendship and Comradeship and causes difference to become a servant instead of being, as it so often is, a tyrant trampling Friendship and Comradeship underfoot."

Commenting on his Campaign for Understanding, which is under way throughout the world, "to meet the immediate needs of the times," Dr. Arundale remarked: "Mutual understanding and mutual appreciation are healing balm for the ills of the world, and I think I can for the moment render no better service in the name of Theosophy and of The Theosophical Society than to try to give occasion for these wherever I can."

After referring "with mingled regret and gladness" to the entry into the Advance Guard of several honoured members of the Theosophical army, Dr. Arundale reviewed the World Congress at Geneva, emphasizing the following note: "I feel sure the League of Nations meetings must have profited from the happy and understanding atmosphere which reigned throughout our week's stay in their great hall, with its admirable arrangements for the hearing by every listener in his own tongue of the address which might happen to be in the course of delivery."

Alluding to the development of the International Centre at Geneva, the President referred to the League of Nations as "an organism which deserves a better fate than to be strangled because it is young and therefore has as yet little strength." It was of the highest importance, he remarked, that The Theosophical Society

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should be represented at Geneva. "I have personally seen how influential in international affairs our Geneva Centre can be," he said.

Reviewing the work of the National Societies, the President congratulated the Melbourne Lodge in Australia on a magnificent new Headquarters, which it is erecting in Collins Street; he commended Mr. Peter Freeman's plan for raising a World Fund of £100,000 "to carry on with dignity and effectiveness the work of The Theosophical Society up to the Centenary in 1975"; among new developments, the President mentioned the union of the two South African Sections, the issue of a quarterly journal by the Adyar Library, and the publication of *The Theosophical Year Book for 1937*.

The President announced the appointment of several international office-bearers, notably Mr. Henry Hotchener, who succeeds Captain Sellon as Treasurer, the latter having accepted the post of Financial Adviser to The Society; Mrs. Sellon has been succeeded as Publicity Officer by Mrs. Adeltha Peterson; and Mr. M. Subramania Aiyar, formerly Manager of The Theosophical Publishing House, has become Research Secretary.

Sidelights on the Indian Section

COMPILED BY JOSEPHINE RANSOM

In January 1891 Mr. Bertram Keightley announced at a meeting at Adyar that the four previously existing Indian Sections had been formed into a single "Indian Section" and that he had been elected General Secretary. He asked for co-operation, and urged upon the Hindus the reawakening of a fervent spirit of devotion to their country, their religion, their spiritual knowledge, in order that India might regain her place in the van of humanity, as the leader of all nations and peoples in the higher reaches of intellectual and spiritual activity.

The only other Sections at this time were the American and the European. Very often in the following years the European Section sent a delegate to the Convention of The Society and to the Indian Section meeting at Adyar.

At the close of the year Mr. Keightley prefaced his Report with expressions of great regret on the passing (in May) of H. P. Blavatsky, and spoke of her fervent love for India, to which she had given some of the best years of her life.

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At this time there were 135 Lodges, but only 29 were really well organized and active. The chief difficulties were lack of men and money. Mr. Keightley asked members to make the Lodges vital centres of activity and to keep more fully in touch with Headquarters.

At the Convention of the Indian Section at Adyar in 1892, Col. Olcott, from the chair, declared sorrowfully that the support given from Adyar to the Section had been slight, and that it, in turn, had contributed not even a single rupee to the Headquarters.

Mr. G. R. S. Mead, General Secretary of the European Section, in his greeting to the Section (read by Mr. W. R. Old as delegate) remarked that the members in India must *act*. "Our great difficulty in the East is lethargy. Our great difficulty in the West is over-activity, which runs too much on material lines. We each of us have to find the golden mean between these two extremes." And further, he said, The Theosophical Society depended upon the workers. "Theosophy must live of itself in the hearts of all members of The Theosophical Society and not depend on this or that combination of people."

Mr. Keightley, in his Annual Report, said he had made a long tour through most of the principal Lodges, but the results did not last. Various books and pamphlets had been translated into some of the vernaculars, and the Bombay Lodge issued a small magazine called *Pauses*, under the direction of Bro. Peacocke. The Section was still unable to asist with the expenses of Headquarters.

The President-Founder in his closing address urged all members to work well, and work together. Mr. C. Kottaya Chetty was still the energetic Inspector of Lodges. Mr. Walter Old had come from England to help with the work, and he had had close personal association with H.P.B. and Mrs. Besant.

At the Third Convention, Adyar, 1893, Mrs. Annie Besant was European Section delegate and Countess Wachtmeister was also present. Mr. Keightley was absent in England, and Mr. S. V. Edge (from the London Headquarters with the advantage of a training under H.P.B.) was acting in his place. He reported that Mrs. Besant's visit in the South had been a phenomenal success. It seemed that due to her inspiration another religious revival in India was about to take place, marking a new era in the Section's work. Owing to lack of support the *Prashnottara* had languished, but the decision was to continue it. The need of pamphlets in the vernacular was again stressed. In closing, Col. Olcott said how glad he was

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to have Mrs. Besant by his side. He had thought the place of H.P.B. could not be filled, but now he looked forward to the future in perfect confidence. Mrs. Besant said she found that both in the East and the West there was devotion to our ideals, loyalty to the work and desire for its progress.

When the Fourth Convention took place at Adyar in 1894, eighty Lodges were represented by delegates and forty-three by proxies. Col. Olcott took the chair. Mr. Keightley reported that Mrs. Besant and Countess Wachtmeister had decided to come to India to make their future home here, and thus assist in establishing a Section Headquarters which was to be in the North. Later the Convention decided upon Benares. During the year Mrs. Besant (accompanied by Pt. Bhavani Shankar) and Bro. Narayanswamier visited many places. The Countess Wachtmeister was elected Treasurer and Mr. Upendra Nath Basu and Mr. G. N. Chakravarti were elected members of the Executive Committee.

HEADQUARTERS AT BENARES

At Adyar in 1895 Mr. Keightley said the Section Headquarters had been transferred to Benares and owed its existence largely to the generosity of Mrs. Besant, who was again the European delegate. Mrs. Besant, the Countess and Mr. Keightley himself bore the whole cost of maintaining the Benares Headquarters as well as the food for the staff. As he had to be much absent in England Mr. Upendra Nath Basu was appointed Joint General Secretary with full authority. It was resolved to pay Headquarters 25 per cent of the total receipts from annual dues and entrance fees. Mrs. Lloyd was welcomed to Benares.

In October 1896 the Section held its Convention for the first time at Benares, its proceedings being reported by the General Secretary at a further Convention meeting held in December. He urged the maintenance of India's spiritual life as necessary to counteract the strong and growing influences of western education and science. He said that one great mission of The Society was the re-creation of the bridge between the ordinary man of the world and the great Teachers to whom The Society owed its life impulse.

Mrs. Besant gave three lectures on (1) The Karma Marga, (2) The Gnyāna Marga and (3) The Bhakti Marga ; also she gave talks on the "Growth of the Human Ego."

(To be Concluded)

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 3.

28 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja. (*Headquarters Hall*)

8-00 a.m. Common Worship for all Religions. (*Pandal*)

8-30 a.m. Indian Section Lecture: INDIA AND HER SPIRITUALITY, MR. N. SHRI RAM. (*Pandal*)

9-45 a.m. Meeting of the ROUND TABLE. Members only. (*Headquarters Hall*)

11-00 a.m. Lunch.

1-00 p.m. League of Parents and Teachers. (*Headquarters Hall*)

2-00 p.m. Question and Answer Meeting. The President and Others. (*Pandal*)

3-00 p m. Meeting of Hindi-speaking Delegates to consider Propaganda in Hindi. (*Headquarters Hall*)

3-30 p.m. Tea.

4-30 p.m. The Besant Address (Third Convention Public Lecture): SCIENCES, HUMANITIES AND BRAHMAVIDYA, DR. G. SHRINAVASA-MURTI. (*Pandal*)

6-30 p.m. Dinner.

7-30 p.m. Entertainment by the Theosophical Youth Lodge, Benares. (*Pandal*)

FORTHCOMING PUBLIC LECTURES

MR. JAMSHED NUSSERWANJI: "Dr. Besant's Message and Our Heritage"—9-45 a.m. Tuesday, 29th December.

MR. C. JINARAJADASA: "The New Humanity of Intuition"—4-30 p.m. Tuesday, 29th December.

DR. J. H. COUSINS: "The Emergence of Art in The Theosophical Society"—4-30 p.m. Wednesday, 30th December.

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A Rising Barometer

The General Secretary's barometer at noon yesterday showed that 460 members had registered, of whom 350 were already quartered in the compound. These consisted of 335 from all parts of India, and fifteen Europeans. The Indian Provinces were thus represented :

United Provinces and Behar	...	...	...	152
Bombay	...	...	...	58
Madras	...	...	...	60
Bengal	...	...	...	35
Punjab and Sindh	...	...	...	30
				335

Among the arrivals we note Mr. H. S. L. Polak, Miss Lilian Edger, Mr. and Mrs. K. Van Gelder, Mr. B Sanjiva Rao and Shrimati Padmabai Sanjiva Rao, Mr. M. K. Venkateswaran, Mr. P. R. Green.

SECTION SUN AND PLANETS

There is quite a galaxy of secretarial luminaries clustering round the General Secretary, Mr. Gokhale, in the Benares compound. And they come from all the four quarters. The following were able to "make" Convention :

JOINT GENERAL SECRETARIES: Prof. R. K. Kulkarni, Gwalior ; Rai Sahib Nrityalal Mukerjee, Calcutta ; Dr. C. Rama Kamath, Adyar ; and Mr. Harjeevan K. Mehta, Bhavnagar.

ASSISTANT GENERAL SECRETARIES: Mr. Nandkishore Lal, Mr. Baijnath Bhargava, Babu Damodar Prasad, and Dr. R. V. Phansalkar, all of Benares City.

FEDERATION SECRETARIES: Behar : Babu Chandra Deva Narayan, Chapra, and Babu Radhakant Sharan, Patna (*Joint Secretary*) ; Bengal : Mr. Tulsidas Kar, Calcutta ; Bombay : Mr. Jalbhoy H. Bilimoria, Bombay ; Guzerath and Kathiawar : Mr. Venishankar G. Bhatt, Bhavnagar ; Karnataka : Mr. N. P. Subramania yer, Bangalore ; Kerala : Dr. S. Venkatrama Naidu, Alleppey, and Mr. V. Karunakaran Nair, Alleppey (*Joint Secretary*) ; Marathi : Mr. W. L. Chiplunkar, Akola ; United Provinces : Dr. Nand Kishore, Cawnpore.

PROPAGANDA IN HINDI

A meeting of the Hindi-speaking delegates will be held on Monday, the 28th December, at 3 p.m. in the Indian Section Hall to consider ways and means of propagating Theosophy through the medium of Hindi.

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Theosophy, the Living Tradition

AN OPEN WAY INTO THE MYSTERIES.

Addressing the International Convention of The Theosophical Society at Benares on December 27th on "Theosophy, the Living Tradition," Mrs. Josephine Ransom, international lecturer and author, pictured Theosophy as opening a way into the Mysteries, in which men could learn today, as they had learned in the Mysteries throughout the ages, the open, direct knowledge of the God of our Universe and of His laws. That direct way was open, the lecturer said, in the early days of the race, the "golden age in which Gods walked with men," and helped them in every way to acquire the inner principles with which they were to contact the outer worlds

Meanwhile the physical bodies were being prepared for occupation, and, when sufficiently ready, though far from perfect, some among the Monads made the link with them through the mind, the bridge between the higher and the lower.

Those who thus took advantage of the pure early bodies, became later the Guardians of Theosophy, the Divine Wisdom, and throughout the ages cherished it from misuse. Others waited and had to use bodies which had begun to fall into the wrong use of sex—a "sin" which has beset man ever since. As dual mind developed, the higher aspiring towards the Self, the lower towards personal and physical desires, there came the misuse of knowledge for personal ends and domination.

In Atlantean days this divergence became the two Paths—the Right and the Left. The Left won, but was destroyed. The Right withdrew with the Wisdom into remote places, into guarded mysteries, where Truth was expressed in symbols and these were explained only to those found worthy.

In the Fifth Race the Higher Mind began to develop more fully, and in great nobility at times give reasoned views of God, man and the Universe. The Lower Mind tended more towards orthodoxies, dogmas, creeds, pomps and often towards worship of lesser gods. In India the Wisdom was kept alive in many ways, though there were also many interpretations, some very materialistic. In the West exoteric religion gained the upper hand, and little was left of the true meaning of the Teaching of the Wise Ones. It seemed for a while almost to die away, and was preserved only in secret Orders, which were not free from persecution, and are not free even today.

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Whenever there is need, Theosophy is taught again, more or less openly. In the latter half of the last century scientific materialism was rampant, and to counteract it the Guardians sent again a messenger, H. P. Blavatsky, who though hardly treated yet found a response. Friendliness or Brotherhood, which knows no desire to exploit or dominate, was the method used to help as many as possible to prepare themselves to try to find in themselves the truth about God and Man. The teaching was given openly and for all. The Path of Attainment stretched before the feet of the man in the street no less than before the saint or recluse who was dedicated to the search. It is a great experiment.

Since the far-away days when Theosophy was open to the Monadic man, and later was veiled from selfish use, only now is it again given as fully as may be for the use of all who are attracted to it. The Living Tradition of Theosophy is the simple yet difficult process of blending into a unity the God-Man, who is the human being. The way is long, but the end is a triumph. Long may The Theosophical Society endure to show the way by example, and to reinstate the Wisdom with such unselfishness that never again need it be veiled from us or withdrawn from our careless hands.

WATCHMAN! WHAT OF THE NIGHT?

The 28th of December is the "Blue and Silver" letter day for many of us in Benares and in the Convention—the 28th of December of 1911 in the Headquarters Hall here, the 28th of December under the Banyan Tree at Adyar, and year after year this date is enshrined in the heart and mind and memory of many of us for the new dawn and the new birth. Whatever may be continuing and whatever has been disbanded, nothing and no one can take away from us our treasure. With Suradasa, the Blind Poet of Krishna songs, we sing to our Beloved, the Eternal Companion:

कर छुड़ाय के जात हो निबल जानि के मोहि ।
हृदय ते जब जाओगे मर्द बखानौं तोहिं ॥

Thou art running away disentangling Thyself from my handclasp, knowing me weak and infirm: but I will praise Thy heroism only when Thou canst run away from within my heart.

UPASAKA.

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The Spiritual Art of India

HOW IT AFFECTS HOME RULE

"To make India really Indian, and to gain Home Rule for India, we need art and the artistic spirit," declared Shrimati Rukmini Devi in opening an Exhibition of Art in the Theosophical Girls' School building, Benares, on December 27th. The Exhibition gave an idea of the exquisite work of the senior artists of the renaissance of painting in India and their followers in Bengal and elsewhere, also the work of students of the Benares Girls' School and the Sanskrit Pathasala in Hyderabad, Sind.

"That may sound very drastic," Rukmini Devi proceeded, but while we have political Home Rule, we must have many other kinds of Home Rule combined with it, so that some day we may have Home Rule that will be complete. For the spiritual expression of India I think art is one of the most important things to work for."

In India, she said, there was no difference between art and life. Art was part of their lives. Indian clothes worn in the simplest manner were an expression of great art. So were Indian vessels and Indian handicrafts when they were really Indian. There were a few artists who took the essence out of life and showed it in sculpture, painting, dance, but the real art of life, making a home and a culture, was for everybody. She believed India had a great contribution to make to the rest of the world in this department.

Dr. James H. Cousins, the organizer of the exhibition, reminded the large assembly that Colonel Olcott, the President-Founder, had years ago associated the Annual Conventions of The Society with the arts and crafts. A series of exhibitions had been held at Adyar and Benares, and the work of linking the Theosophical ideal with creative expression in beautiful forms had now been taken up by the International Academy of the Arts which was formed at Adyar a year ago.

The Exhibition will remain open every day from 8 to 11 a.m. and from 1 to 5 p.m. until the evening of Thursday, 31st December.

AN INITIATION CEREMONY

There will be an Initiation meeting for new members on Wednesday, 30th December, at 1 p.m. in the Headquarters Hall. Those who wish to join should communicate with Mr. Gokhale.

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Omar on the Stage

A fine feature of the entertainment by students of the Girls' School and College in the pandal on Saturday evening was a three-act play based on Omar Khayyam. Poor Omar would have smashed up this sorry scheme of things entire, but the beautiful dancing girl convinces him that life is not so bad after all ; she has turned the very desert into Paradise. The potter thumps his wet clay as the Master-Potter moulds His Universe, philosophizing through the mouths of his pots. Finally, Omar is saddened almost irrevocably, until Spring in her youth and gaiety insensibly affects his outlook and he returns with renewed courage to the search for happiness. It was all extremely well acted. So also was a Tagore play, "The Post Office," which tells the story of an invalid boy who awaited a communication from the King and received it in death, but meanwhile had won the love and sympathy of everyone who met him.

The whole performance was staged with very delicate beauty, reminding us constantly of the paintings we see in exhibitions of Indian art. Credit goes not only to those who carried out the programme, but also to those who designed it.

THE GLORY OF THE MOTHERLAND

Facing the playground of the former Central Hindu College (now a College High School) stands a bust of Dr. Annie Besant beneath which is the following inscription, written by herself.

"But few years must pass ere the flames of the funeral pyre burn this body and its ashes shall be scattered on the stream."

"But may we labour so well that in centuries yet unborn the name of this place shall shine brightly in the story of an India prosperous and free, and may each generation of our boys, when they have grown into men, become the glory of their motherland, thus justifying the continued existence of the place where they were nurtured."

Sept. 1907. Sept. 1933.

THE CONVENTION PANDAL

The Pandal in which we hold the Convention meetings is really a triumph. It is spacious, it is hung about with green leaves and rich orange marigolds, and the flags of all nations, lent from Adyar. It is well lit and has a pleasant air of dignity and gaiety combined. A stage has been erected which has a number of clever contrivances for the charming plays and dances arranged by the girls and boys of the Schools which occupy most of the buildings on these compounds. From the platform erected in front of the stage we have heard the Convention lectures, expressive of the old-new wisdom so cherished and loved of us all.

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Young Theosophists

"DEVELOP WORLD CONSCIOUSNESS," SAYS RUKMINI DEVI.

"There is a new awakening of Youth everywhere," Rukmini Devi remarked in opening the Indian Young Theosophist Convention in the Benares Section Hall on the 26th December. She had come to realize that, she said, after travelling in Europe and from experience in other countries. There was harmony between the Young Theosophists and the old, which was as it should be, for both the young and the old were working for the same ideals, youth of course having their own particular points of view and their own special contributions to make.

"I appeal to all Indian Young Theosophists to develop world consciousness, and I hope that every youth will wake up and work enthusiastically and be a shining example of what a real Theosophist ought to be," Rukmini Devi said with a happy smile which warmed the hearts not only of her young colleagues but of those older people also who sat round the room, western-fashion on chairs, or Indian-fashion on the floor, men on one side, women on the other. The President herself was seated on the platform, with Felix Layton and Rohit Mehta close by.

Rohit Mehta, in a lengthy and eloquent report on the activities of the All-India Federation, took a world view of the mission and possibilities of the Young Theosophist movement under the "steady inspiration of our beloved President, Shrimati Rukmini Devi," and the "courageous leadership of Dr. Arundale. The words of the great Elder Brother given to us in 1925: 'You have the power to do more in the immediate future than any other body of men and women has ever achieved before,' it seems, will be realized in a not very far distant future."

Urging that the All-India Federation should join the World Federation, Mr. Mehta said: "We need the strength of the World Federation, as I am sure the World Federation needs us. It is time our Theosophical Youth Movement should assume world-wide proportions, for young people inspired by Theosophy are needed today for the regeneration of the world."

Mr. Mehta reported the formation of thirteen new Lodges during the year, and an increase of 168 members, bringing the total membership of the All-India Federation to 638. The new Lodges

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are Georgetown (Madras), Salem, Calcutta, Lucknow, Agra, Broach, Madnapalle, Benares (an old Lodge reawakened), Cawnpore, Srinagar, Coimbatore, Ellore and Poona.

Mr. Mehta made a rousing appeal to Young Theosophists everywhere to help to complete the Youth Headquarters at Adyar: "It is from this place that marching orders to Young Theosophists throughout the world will be issued; it is from here that a new life will be radiated to the four corners of the world." Further, he warned his fellow-members that it was their task to keep abreast of the times and enlighten the path of humanity with the torch of Theosophy. India's regeneration is one of our supremest tasks, for a regenerated India will prove a mighty force for world brotherhood." Among his practical suggestions were a common platform of Brotherhood, the popularization of Theosophy with a view to promoting Understanding, the appointment of a "Minister for Foreign Affairs" in every Lodge, and a campaign for the revival of Indian Art.

Several resolutions were adopted: (1) To affiliate the All-India Federation with the World Federation; (2) To internationalize *The Young Theosophist* as the official organ of the World Federation; (3) To request all Young Theosophists to contribute towards the construction of the Youth Headquarters, Adyar, according to the "Brick Plan."

Shrimati Rukmini Devi continues as President of the All-India Federation. Officers elected were as follows: General Secretary, Mr. Rohit Mehta (Ahmedabad); Joint General Secretary, Mr. S. V. Venugopal (Madras); Assistant General Secretary, Miss Tehmina Wadia (Bombay); representatives on the Indian Section Council: Mr. Rohit Mehta and Mr. Phansalkar.

A BRICK FUND

What is known as a "Brick Fund" was started by the Young Theosophists at Benares yesterday to raise money for completing the international headquarters at Adyar. They began with an empty table and a pile of bricks. The bricks are worth a rupee, and as a brick is sold it is placed on the table—it will pay for 100 bricks in the Adyar building. At noon yesterday there were 50 bricks on the table, but the Young Theosophists must sell another 250 bricks before they can complete the work at Adyar. "He who gives quickly, gives twice."

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 4.

29 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja. (*Headquarters Hall*).

8-00 a.m. Common Worship for all Religions. (*Pandal*).

9-45 a.m. The Leadbeater Address: DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE, MR. JAMSHED NUSSERWANJI. (*Pandal*).

11-30 a.m. **(Not eleven)** Lunch. (Leaders dine with Delegates at the Indian Kitchen).

1-00 p.m. Indian Section Council—New Council. (*General Secretary's Office*).

2-30 p.m. Closing of the Indian Section Convention. (*Pandal*).

3-30 p.m. All-India Federation of Young Theosophists: Business Meeting. (*Headquarters Hall*).

3-30 p.m. Tea.

4-30 p.m. The Subramania Address: THE NEW HUMANITY OF INTUITION, MR. C. JINARAJADASA. (*Pandal*).

6-30 p.m. Dinner.

7-30 p.m. Meeting of Young Theosophists. (*Pandal*).

YOUNG THEOSOPHIST HEADQUARTERS

Last evening the Young Theosophists had collected Rs. 80 through the Brick Fund. As each rupee means 100 bricks in the world headquarters at Adyar, they must sell 220 more bricks at one rupee each to cover the cost of the bricks which will be used in the building. A total of 900 rupees is needed to finance the whole structure.

The Brick Fund enables you to pay for bricks even if you cannot put them into the building. Those who can afford it may pay for bricks for other people. A marvellous opportunity!

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Shanti Kunj: Bower of Peace

Shanti Kunj, the Benares home of the President and Shrimati Devi, also of Mr. Jinarajadasa, is redolent still of the strong wise spirit of our great teacher and leader, Dr. Besant. Her own rooms are full of that atmosphere of clear dreaming and magnificent accomplishment that marked her character. Her *chowki* is there, where she sat working so steadily day and night. On the verandah facing East, she took coffee in the early morning both summer and winter before the sun had dispersed the morning mists and the light came slanting through the guava trees. She was noted for her coffee, and was so particular as to how it should be made. But she did not take much really—a little very strong rich coffee and much milk.

On the front verandah a small and gay figure of Ganesh, God of Wisdom, sits serenely in his niche. I am not sure if it is the same one that sat there in former days.

The Indian Section had very little room for itself in the beginning, so Babu Upendranath Basu, who followed Mr. Keightley as General Secretary, sat in her room at a large desk, the back of which faced towards Dr. Besant's chowki, so that they could be easily seen, and on it hung the wonderful words:

Waiting the word of the Master,
Watching the hidden light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throng,
Hearing His faintest whisper
Above earth's loudest song.

The deer park beyond the grass lawn in front has been done away with, and the deep tank filled in where once a *Sambhur* roamed in dignified freedom. It is now a tennis court. But the little temple at the end looks quietly down upon all that passes. So as to be gay for Convention, it has been painted pink, but I am not sure that this looks so appropriate to its purpose as the simple white.—J. R.

A ROUND TABLE AT BENARES

Shrimati Rukmini Devi presided over a Round Table meeting in the Headquarters Hall on Monday morning at which a Table was formed for Benares to inculcate the ideals of knighthood and chivalry: Speak true, right wrong, follow the King. Kt .C. Jinarajadasa (Knight of Honour) in a short discourse traced the origin of knighthood from the days of King Arthur, and linked the ancient order with its present-day ideals. Several pages and knights were initiated. Miss Tehmina Wadia of Bombay is staying in Benares for some weeks to firmly establish the new Table. One of the new knights, Miss Kulkarni, is going to found a Table at Poona.

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Theosophy and Psychoanalysis

"SCIENCE HAS FLUNG ASIDE MORALS," SAYS DR. BHAGAVAN DAS

"Science has not simply outrun, but has deliberately cut itself away from, and discarded, and even contemptuously flung aside, morals." So declared Dr. Bhagavan Das, internationally known philosopher and Theosophical author, in a masterly address on "Theosophy and Psychoanalysis" delivered to the Benares Convention of Theosophists on December 28th.

In tracing the genesis of the science of psychoanalysis, the lecturer said: "With the vast inflow into Europe of wealth intellectual and wealth financial, came high life, sensuous and sensual luxuries, enormous temptations and stimulation of the senses and at the same time severe restraints by social conventions and ever more numerous laws." The reign of King Kali, the king of discord and especially of the struggle for existence and for the pleasures of tongue and sex, came into full swing Not the higher but the lower manas, not the spiritual but the material intelligence, not the idealistic emotions and religious aspirations but the realistic sensations and carnal passions, were more assiduously cultivated.

Hence all kinds of sins and crimes, adultery and prostitution, blood-steeped foods and alcoholic drinks, nervous break-downs, cases of mental derangement, neurasthenias and hysterias, manias and phobias, neuroses and psychoses, suicides and homicides multiplied, side by side with aeroplanes and submarines and all kinds of vast and minute machines and the dazzling glare of the enormous Babylons, each "wasting in each night's bouts the wealth of kings," and vampirizing the vitality of hundreds of millions of agriculturists and industrialists.

Many very fine spiritual efforts and revivals of the true religious mood had been made in many countries, but none seemed to have made definite headway against the prevailing materialism of the epoch, and some, Dr. Bhagavan Das declared, had even succumbed to temptation and developed priestcraft anew within their own folds. He had a profound belief that The Theosophical Society had been perhaps the most comprehensive and most far-reaching of such efforts; the World Fellowship of Faiths was another effort making for the revival of true spirituality, sanity and world peace, without which the world would be plunged into another Armageddon worse than the last Great War, which had provided occasion and material for the birth and growth of the Science of Psychoanalysis.

After indicating the main doctrine of psychoanalysis, its defects and its possibilities, Dr. Bhagavan Das surveyed the course of its development in the hands of Freud, Jung and Adler, attributing the fact that psychoanalysis had been misunderstood and put to wrong uses to Freud's own neglect of the larger philosophy, the High Vidya which co-ordinated all sciences and assigned to each its proper place and proportion in the service of Life. Notwithstanding this criticism,

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Dr. Bhagavan Das made very high appraisal of the work of these "very admirable founders and developers" of the new science.

The lecturer's summation was to this effect: "Psychoanalysis tells us that recovery of the memory of the truth sets us free from neurosis. The full significance of this, on an infinitely vast scale, is to be found in the words of Arjuna at the end of the Lord's teaching given to him as favourite disciple: 'All complexes of the heart are solved and resolved when the Infinite Simplex has been seen again.' The Christ also has said: 'The truth shall make you free.' If we achieve Theosophia, the truth which is named Atma-Vidya, God-knowledge, if we perpetually apply it to all departments of individual as well as social life, then the truth shall set us free from all ills, political, economic, religious, educational, domestic, spiritual; from all unbalancings and consequent disorders of body and mind."

INDIAN SECTION COUNCIL

The following fifteen members have been elected to the Indian Section Council:

(1)	Mr. G. N. Gokhale	193
(2)	Dr. Bhagavan Das	189
(3)	Rai Bahadur Panda Baijnath	176
(4)	Mr. Hirendra Nath Datta	171
(5)	Pt. Iqbal Narain Gurtu	168
(6)	Mr. Damodar Prasad	159
(7)	Mr. B. Sanjiva Rao	144
(8)	Mr. G. Srinivasa Murti	142
(9)	Mr. M. G. Kanitkar	141
(10)	Mrs. Josephine Ransom	129
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(14)	Mrs. Padmabai S. Rao	104
(15)	Dr. Mohammed Hafiz Syed	93

Scrutineers: Ganesh Narayan Chaudhary, Sankar Saran.

28-12-36.

THEOSOPHICAL YEAR BOOK

Have you seen the Theosophical Year Book displayed at the Publicity table in the Pandal? Do you realize that it is *our* book? The National Summaries are invaluable to College and University students, and to politicians, educators and journalists. Here is a text-book also for the Campaign for Understanding. An astonishing amount of information for only Rs. 2-14.

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Social Service for India

RECOMMENDATIONS TO THE LODGES

Presiding over a meeting of the Theosophical Order of Service held in the Indian Section Hall on December 27th, Mrs. Ransom recommended the following suggestions to the Lodges of India :

(1) To bring Theosophy to the women of India through the Indian languages ;

(2) To give kindly and humane treatment to our dumb brothers, the animals ;

(3) To improve the sanitation of Indian cities and villages.

After referring to the early application of Theosophy by the Founders to the improvement of social conditions, Mrs. Ransom spoke of the founding by Dr. Besant of the Theosophical Order of Service in order that every Lodge might add some form of social service to its philosophical activities.

Mr. Jamshed Nusserwanji of Karachi, who is in charge of the Order of Service in India, reviewed the work done by various Lodges and individual members in different provinces.

Mr. C. Jinarajadasa pointed out that the Lodges existed to inculcate the study of the Wisdom, but this study, in order to be fruitful, must be correlated to action. A properly organized Lodge not only carried on the study of Theosophy, but also assisted members to know Theosophy by practice. Brotherhood made an appeal to many who came to Lodges, but whose enthusiasm was likely to die out unless action assisted the new members to understand Theosophy. Each Lodge therefore ought to have some activities to which new members could be drafted. He concluded by suggesting that every Lodge should be not only a Temple of Wisdom but also a Temple of Help—J. N.

EQUALITY—A DIFFERENT IDEA

The star performance by the Benares Theosophical Boys' School in the Pandal on Sunday evening was a Hindi scene from the Durgavati, satirizing the life of a rich village zemindar who believes in the equality of the people by keeping them all equally poor. All the time, of course, he is growing fat—financially. The play was full of pep and of humorous situations. In another little drama, "Birds of a Feather," the jolly climax comes when the Bishop himself, disguised as a poacher, falls into the hands of the keeper on the squire's estate. It was all very amusing, and a delightful diversion from "Straight Theosophy." The instrumental music made a nice prelude.

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The Wisdom Which We Are

BY C. JINARAJADASA

Every Theosophist seeks to understand Theosophy, the Divine Wisdom. But for that purpose, is it necesssary to attend Conventions? Is it not enough to study the books, and meditate upon them, and so discover all there is to be known of the Wisdom?

If the fullness of the Wisdom could be contained in books, to study them might be sufficient. But what we term the Wisdom is the Creative Life of God, and wherever He is, there is His Wisdom. The pebble, that seems so lifeless and still, is not that to the physicist, who sees in his imagination the protons and electrons whirling according to law in every atom of the pebble; to the chemist the pebble's constitution reveals the Wisdom which is Chemistry. The tiny wild flower reveals to the botanist a long and fascinating history of evolutionary processes. In very truth, as the sage Shvetâshvatar sang in the Upanishad: "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth."

How much more must He not reveal of Himself and of His Wisdom as man, as Everyman? "THAT art thou, O Shvetaketu" surely also means that each Shvetaketu present at the Convention is both He and His Wisdom. Therefore, as each Shvetaketu greets a brother Shvetaketu, he comes nearer to the fullness of the Wisdom which is Brahman.

The light of one twig, lit to discover jewels scattered at night in a tangled thicket, will show at most a jewel here and there. But let a thousand twigs be heaped together and set on fire, then there is light to discover jewel upon jewel in ever widening circles.

So too is it as we gather at Conventions. The Wisdom that I am calls to the Wisdom that you are, and each discovers thereby more of Brahman. Brother helps brother, and so both discover a little more swiftly and see a little more clearly where is the Path and what is the Goal.

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At the Publicity table in the Pandal subscriptions are being received for our journals as follow:

THE THEOSOPHIST
THE THEOSOPHICAL WORLD
THE YOUNG THEOSOPHIST

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Sidelights on the Indian Section

COMPILED BY JOSEPHINE RANSOM

(Concluded from page 44)

In December 1897 the Convention was again held "at the lovely and romantic Headquarters of our sacred Society." There were 150 delegates present representing 34 Lodges. Miss Lilian Edger was present for the first time and gave the Convention lectures. During the year Mrs. Besant had lectured very extensively throughout India with phenomenal success. Dr. Arthur Richardson began his work this year and gave special help to the Bombay Lodge. One of the particular activities of the year was the raising and distribution of a Fund to assist in the relieving of a famine which affected the whole of India. Two other Funds were also supported: (1) The Besant Travelling Fund, Rs. 2,332; (2) A Fund in aid of Mrs. Besant's American work, Rs. 2,641. Contributions to Adyar amounted to Rs. 500, and a contribution of Rs. 100 for the Anniversary expenses.

The idea of having a separate Section in the South was mooted, but not pursued. Babu Harendra Nath Mittra gave most general financial support to all activities. A number of devoted and able members did much touring, helping the Lodges.

At the Convention held in October 1898 at Benares, Col. Olcott, presiding, said it was his first Convention in the North where he and H.P.B. had formerly worked together. He spoke of H.P.B. as the Teacher. "Think not," he said, "she has gone away from us, her spirit still inspires our thoughts.....she and the Great Ones are here amongst us, though we shortsighted people cannot see them." He agreed that the Anniversary of The Theosophical Society and the Convention of the Indian Section could be held together at Benares the following year. He stressed that meetings for boys should be helped by the Lodges, and that the *Arya-Bala Bodhini* journal had been started for this purpose.

The General Secretary reported that Miss Edger had made extensive tours during the year, sometimes accompanied by Col. Olcott. She lectured to the Convention on "Education in the Light of Theosophy."

It was arranged that a monthly grant be given to the Central Hindu College, and that each Lodge should further its interests and collect funds for its support and endowment. The College, Mrs. Besant

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said, was intended to be a model Hindu institution, and to add religious and moral to secular education. It was the beginning of a movement which she hoped would expand and gradually cover all the land.

Dr. Richardson became the first Principal of the College. He gave Convention a lecture on "Some Recent Advancements in Science."

There were now 137 active Lodges. Concerning the establishment of the Headquarters at Benares the General Secretary reported that a plot of 26 Bighas (17 acres) had been secured (half of which Mrs. Besant wanted for her own use) and a small house worth Rs. 6000. The cost to the Section would be Rs. 8000 for land and about Rs. 25,000 for a building. To this Mrs. Besant gave Rs. 8000. Mrs. Besant said that when the question arose of an establishment in Benares the difficulty was money; but a friend in England (Mrs. Ursula Bright) had promised that if ever she wanted a large sum of money she would help. Mrs. Besant had no security to offer, and could repay the amount or not as she liked. A Committee was formed to carry out the plans, consisting of the General Secretaries, Mrs. Besant, Rai Ishwari Prasad, Rai Pyari Lal, Govinda Das. Lists were circulated and Rs. 15,000 was subscribed on the spot, including the Rs. 8000 from Mrs. Besant. Dr. Pascal, delegate from the French Section, attended this Convention. Under the care of Babu Upendra Nath the *Prashnottara* had greatly improved. Bro. Tukaram Tatya died in this year. His unfailing liberality and wisdom had done much to build up the Section.

The next Convention of the Section was held at Adyar, December 1899. Fifty-six Lodges were represented, and delegates were present from the European, Australasian, American and Dutch Sections. The General Secretary urged the need of completing the Section Headquarters, for which Rs. 11,000 was needed, including some of the subscriptions promised the previous year. He reported that an Assistant Secretary had been appointed, thus greatly relieving the General Secretaries from routine work, Countess Wachtmeister and others had done much travelling and lecturing, as had to some extent the President-Founder and Miss Edger, also Mrs. Besant, who was now deeply engaged in the promotion of the College. Though funds were not very satisfactory, still the College had been liberally helped during the year, and expenditure had been greater than income. Once more the General Secretary urged that "our task was to revive and strengthen India's *spiritual* life." Rai B. K. Lahiri was now free to devote his whole time to the work.

At this time the Section Entrance Fee was still Rs. 10, as in 1890, but the annual dues were Rs. 2 for Lodge and Rs. 3 for unattached members, as against the former Re. 1 and Rs. 2 respectively. The total receipts were Rs. 15,257/14/2, and expenditure Rs. 8,522/6/6, as compared with Rs. 7,409/12/10 and Rs. 6,496/7/3 respectively in 1891.

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 5.

30 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja. (*Headquarters Hall*).

8-00 a.m. Common Worship for all Religions. (*Pandal*).

8-30 a.m. International Academy of the Arts: SHRIMATI RUKMINI DEVI.

9-30 a.m. CLOSING OF CONVENTION: THE PRESIDENT. (*Pandal*).

11-00 a.m. Lunch.

1-00 p.m. Initiation Meeting for New Members. (*Headquarters Hall*).

2-00 p.m. Muslim Association Meeting. (*Headquarters Hall*).

3-00 p.m. INDIAN SECTION AT HOME: TO MEET THE PRESIDENT. (For Delegates and by Invitation).

4-30 p.m. Lecture: THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT, DR. JAMES H. COUSINS. (*Pandal*).

6-30 p.m. Dinner.

———

READ THE YEAR BOOK!

You will be surprised, when you turn the pages of the *THEOSOPHICAL YEAR BOOK*, to find how many great people have at one time or another been members of The Theosophical Society—scientists, statesmen, artists, musicians, writers, poets, and members of the nobility, both English and Indian. (See special offer inside.)

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Congratulations to Mr. Gokhale

Mr. G. N. Gokhale was re-elected General Secretary by the Indian Section yesterday. Everyone will be glad to have him at Headquarters for another year. He has proved his worth during a strenuous time of taking up new work and handling the many and complicated interests of the Section. The smooth working of his first Convention has shown his genius for organization and for solving problems with quick decision as they inevitably arise. One and all he greets with cheerfulness, happy and humorous. Essentially a man of action, under his direction the Section is gathering momentum. All the Lodges feel the stimulus of his interest and enthusiasm and are awaking to new life. Long may he be spared to devote his time and labour to Theosophy.

The following have been co-opted to the General Council: Dewan Bahadur Chandrasekhar Iyer, Mr. P. R. Green, Mr. Ranendra Nath Datta, Shrimati Bhagirathi Shri Ram, Mr. Shankar Sharan.

Following are the additional members to the Executive Committee: Rai Bahadur Panda Baijnath, Mr. Damodar Prasad, Dr. R. V. Phansalkar, Mr. Ranendra Nath Datta, Mr. Shankar Saran, Mrs. B. Padmabai S. Rao, Pt. Ramchandra Shukla.

Mr. Gokhale has been initiated a Knight of the Round Table, so that when he travels about the Section he may be able to help the Round Table movement.

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A New Humanity

THE COMING ERA OF THE INTUITION

"The present world muddle, with poverty in the midst of plenty, and preparation for wars of extermination while signing peace treaties, will continue," Mr. C. Jinarajadasa said, addressing the Benares Convention of The Theosophical Society on December 29, "so long as men try to understand national and international affairs with the mind alone. The best statesman fails to understand the real situation and the way out of it so long as he is only mental. It is only when he is intuitive that illumination comes, and with it an eagerness to co-operate in a common scheme even at the cost of sacrifice."

Citing the new intuitive type of youth which he had encountered in Australia and in America, Mr. Jinarajadasa said that slowly there was appearing a new humanity guided by intuition. These were the real leaders of mankind. If only the present schemes of education which appealed solely to the mind in children were to be modified by introducing the creative aspects of art as a part of the curriculum, the intuition of children would grow. Then within a few generations the world's present problems would be solved by the intuitive children as they grew up into the new humanity of the intuition.

The whole of the modern civilization had been transformed by Science, Mr. Jinarajadasa proceeded. Commodities had been multiplied, diseases controlled, and men's comforts increased year by year. Yet Science had not taught men how to live in greater friendship and to abolish war. On the contrary, scientific discoveries had intensified competition. The struggle for life was greater than ever. Where lay the defect of the methods of science?

The French philosopher Bergson had pointed out how the appeal to mere intelligence characteristic of the methods of science resulted in a mechanistic conception of all life processes. Man missed the real meaning of evolution if he used only intelligence. The animal used instinct to live. But there was a form of instinct in man which was necessary for his living. It was this intuition which revealed what was the true inwardness of all life processes.

"The problem is," the lecturer went on to say, "to define what intuition is, and how to develop it. Lawrence of Arabia defined intuition as the 'unperceived fore-known.' Spinoza holds that the intuition is born when the mind surveys not departments of reality

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but the totality. There is a close relation between intuition and art. All the arts are attempts to reflect the world process as mirrored in the intuition. From another angle the intuition is the mystical Christ principle which ignores divisions and asserts unity. Shri Krishna, Buddha, Christ and all great teachers restore to man his lost empire of the intuition. When Christ said: 'I and my Father are one,' He manifested the characteristic of the intuition, which is unity. All teachers say as Christ did, 'Come unto Me all ye that labour and are heavy laden, and I will give you rest.' The vision of all mankind as one whole is typical of intuition."

Slowly the most advanced in humanity were beginning to rely more on intuition rather than on mind in their understanding of life. When intuition guided a man he saw the inevitableness of unifying ideals such as the Brotherhood of Man, Fellowship of Faiths, World Peace, League of Nations, internationalism, abolition of race prejudices, the right place of woman in life, and so on.

Mr. Jinarajadasa concluded with the splendid aphorism: "The mind divides, the intuition unites."

"God Is Nearer In India"

"Poverty in India is part of a world-wide problem," Mr. C. Jinarajadasa declared in reply to a question on the economic situation at the Benares Theosophical Convention on December 29th. There were twenty-two schemes offered from various quarters, he pointed out, for solving this problem, among them Communism, Socialism, Douglas Social Credit, Jevons, Keynes and others. Each had some part of the final solution. The matter was extremely difficult and required careful thought and reorientation to the coming order of things.

Referring to the Indian masses, Mr. Jinarajadasa said that poor as they were, with a poverty which was often ghastly, yet they were distinguished by the fact that they did not "live by bread alone." "Hungry, starving, cold," he affirmed, "they are yet spiritual-minded in their inner natures. God is nearer in India than in any other country."

A NEW DISCIPLINE

Bathing at Benares at daybreak really is a discipline when you are used to something different. "I feel very virtuous because I haven't sworn once," said a European yesterday getting back into his dressing-gown: "We shall have to invent a new discipline and call it Batha-Yoga."

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Education in the Light of Brahmavidya

Dr. SRINIVASA MURTI ON THE WAY OF CULTURED SIMPLICITY

"Do you want your doctor of the future to be a pure scientist, with the technic of the laboratories at his finger-tips, who seeks to interpret, if he could, the problems of life in terms of physics and chemistry, or do you want him also to be a humanist, a man with the widest possible knowledge of human nature and the deepest possible understanding of human motives, failings and feelings, a lover of the arts as well as a student of science?" The question was put to the Theosophical Convention at Benares on Monday, December 28th, by Dr. Srinivasa Murti, head of the Government Medical College, Madras, and Recording Secretary of the Theosophical Society.

A discussion was going on in academic circles, the doctor proceeded, as to the relative importance of the study of the sciences and the humanities. The major problem was, of course, economic—it was mainly a matter of bread and butter, or unemployment. Science preponderated over the humanities at the moment because it was applied in industries and agriculture, with most useful results. The question of pure versus applied science arose even in that temple of research, the Indian Institute of Science, presided over by an Indian of world-wide reputation. The result of such a view was seen in the abolition of the classics from medical studies. The life of Charles Darwin afforded a striking illustration of the loss of happiness that resulted from neglect of the art. Speaking of his neglect of poetry and music, Darwin had said: "The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character by enfeebling the emotional part of our nature." That was an instance of the disasters of specialisation in science both to the individual and to society.

After all, where had pure science led us? Dr. Srinivasa Murti inquired. The greatest among the scientists were unconsciously becoming poets and philosophers. "Read the first chapters of many of their books and you will rub your eyes in astonishment," the lecturer said. The physicist, face to face with the mysteries of the atomic universe, could not help comparing atoms and stars, microcosmos and macrocosmos, and exclaiming, like the ancient philosopher, "As above, so below." Nor could he help speaking in the language

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of poetry when in the presence of the mysteries which the minute organisms of the plant and animal kingdoms revealed to the scientific mind.

An important phase of the matter was involved in the affiliation of science with the invention of instruments to kill and not to save. Disaster must follow any attempt to give humanity control over nature before they had control over their own nature. There was great searching of heart going on. Many panaceas, political, economic and other, were being tried, but were breaking because of the human factor. Given good men and true, however, any system would work, any "ism" or "ocracy" would work, and work for the common good. In the first and in the last resort, the individual problem was the world problem and the problem of society. Not in exalting the sciences to the detriment of the humanities, or vice versa, but in finding for oneself the summation, or synthesis, in Brahmavidya lay the achievement of true culture.

In the light of Brahmavidya, the problem of untouchability was solved, not by putting iron into men's hearts, but by providing the untouchables with opportunities to become cultured citizens. Not the socialism of hate, but the socialism of love was the real remedy. The same principle might be applied to poverty and unemployment. Knowers of Brahmavidya could make a success of any political system they were called upon to implement. Brahmavidya was the way of cultured simplicity. The life of Dr. Besant afforded many an opportunity of watching this great truth constantly at work.

In concluding the Besant lecture, what better prayer could he send forth than that the teachings for the spreading of which she spent the best years of her life might flourish mightily in all parts of our world and bring solace and happiness to the individual and to society?

THE PUBLICITY OFFICE

While Mrs. Peterson is in Benares she would be glad to meet Secretaries and other representatives of Lodges, so as to keep in close personal touch with the Lodges throughout the Section. Please introduce yourself to her at the Publicity table in the Pandal.

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India's Message to the World

A SPIRITUAL LEADERSHIP

"There is a certain Indian spirit which makes India distinctive among the nations. It is difficult to describe her genius because it belongs to the nature of life and not of form. I have summed up its characteristics in the word 'spirituality'," said Mr. N. Shri Ram, addressing the Benares Convention of Theosophists on December 29th. "India and Her Spirituality" was the subject of his talk. He was not, he said, claiming any spiritual superiority for India over other nations. It was not a matter of nationalism. Nationalism was today a debased sentiment, and because it was much abused it had become a separative force. What were the outstanding features of Indian life at its best? A spirit of reverence for life in all forms, especially in women and animals; a recognition of the one life; simplicity of life; the ideal of dharma; and an other-worldliness based on the realization that this earth offers nothing to compare with the intangible realities of the spirit.

Many people liked to think of India's mission, her message, to the modern world, even her spiritual leadership of the world. How was this to be realized, except by the reawakening of her creative fire? Her future must be the creation of the self-same spirit that made her splendid past. Dr. Besant had aroused a somewhat decadent body-politic; "we must now," Mr. Shri Ram declared, "apply ourselves to the detailed shaping of the forms in which the new life can find expression, showing forth again in India the pure virility of her stock and filling the world with a spiritual perfume. If we can be constructive and beautiful in our nationality, its charm and its potency will increase. It is for each one of us in his own sphere and according to his faculties and bent, to find means for such constructive and beautiful living, for the expression of all that is best in our own—our native Indian—selves."

YOUNG THEOSOPHISTS

Shrimati Rukmini Devi was unanimously re-elected President of the World Federation of Young Theosophists yesterday, the Federations voting being Europe, Canada, United States of America, Burma, India.

It was decided to extend the Brick Fund in all the Federations until enough money has been collected to complete the building of the Adyar Headquarters. With a temporary roof the total amount required is Rs. 1100.

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Reconstruction in Civic Life

THE WORLD'S HERITAGE FROM DR. BESANT

Of all the bequests which Dr. Annie Besant made to the world, Mr. Jamshed Nusserwanji, ex-Mayor of Karachi, addressing the Benares Convention of Theosophists on December 29th, said the finest was a prose poem, which if applied to civic life would bring about the reconstruction not only of India but of the whole world. After reciting Dr. Besant's message, as follows, Mr. Jamshed classed it with the greatest prayers or prophetic utterances in the world religions:

O hidden Life, vibrant in every atom;
O hidden Light, shining in every creature;
O hidden Love, embracing all in oneness;
May each who feels himself as one with Thee,
Know he is therefore one with every other.

In that invocation, he said, was the essence of Brotherhood, radiating through the world in waves of light and life and love. It contained the remedy for the social, economic, political and religious problems of the day. Picturing Dr. Besant's life and work, Mr. Jamshed said her teachings applied to modern problems would eliminate the following root evils: (1) Waste of life and colossal destruction of animals; (2) Wrong ideals and methods of justice and punishment applied to the undeveloped; (3) Exploitation of the poor and weak, whether individual or nation, and the wide separation which this creates between man and man; (4) Differences of status between man and woman; (5) Quarrels over creeds among religionists.

For the removal of these evils Mr. Jamshed quoted Dr. Besant's remedies. They might appear difficult, he admitted, but her life and work showed that they could be made practical; the "hidden life" invocation was a complete direction, and if set to work would make the world happier and free it from many destructive tendencies.

———

A SUPER-STALWART

The centre of an admiring group yesterday was Pandit Debi Prasad, the "life and soul" of Etawah Lodge, one of the most active Lodges in the United Provinces. At 83 years of age he is surprisingly hale and hearty. Since 1908, when he retired from the Government education service as headmaster, he has never missed a Lodge or E.S. meeting, and has attended most Conventions at Adyar and Benares. Theosophical activities share in his munificence, but he is most abstemious as to his personal needs.

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 6.

31 DECEMBER 1936

A Memorable Convention

THE PRESIDENT'S CLOSING ADDRESS

Dr. Arundale came over to the Pandal at 9-30 on Wednesday morning, December 30th, and in the midst of four hundred brethren and the wealth of their affection closed the Benares Convention of the Theosophical Society with the following address:

I have come here ostensibly to close this sixty-first International Convention. But, in fact, a Convention is like a river, originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me, therefore, to stem our Convention's waxing tides, but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over; nor is any Convention over which has had life such as we have here experienced abundantly. I think this Convention is noteworthy for the release in substantial measure of the waters of power—that must needs be so when the Masters are behind us—the waters of happiness, of healing, and of freshness.

TODAY'S DIARY

The only engagement this morning is a business meeting of the Bharat Samaj, to be held in the Headquarters Hall at 9-30. The Questionnaire circulated by the Bharat Samaj regarding the reform of the Hindu Faith will be considered.

The President and party leave the Cantonment Station at 4 p.m. for Madras.

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Our most grateful thanks are due to Mr. G. N. Gokhale and to his army of helpers who have made this Convention, I would almost venture to say, more memorable than almost any other we have had in this city, save of course for the presence of our President-Mother. May I congratulate the Indian Section with very sincere heartiness on having chosen Mr. Gokhale again for a further term of a year. One year is not enough for him to do the work he is capable of doing, the work of holding this great Headquarters strong for Theosophy and The Theosophical Society. Perhaps not even two years. So I at least go forward into the new year thankful to know that at the helm of a senior Section of our Theosophical Society is one who has proved not only his administrative capacity, but also, what is infinitely more important, his power to make other people happy. I am sure all of you have been happy here, despite any difficulties; and if you have so been happy, it is thanks to Mr. Gokhale and to his helpers. I hope Mr. Gokhale will be good enough to transmit to all those who have been associated with him my grateful thanks for their generous service, service which will do so much to help us on the way in all our work during the coming year.

I should like also to thank those who have generously deputized for me during the course of the Convention. Our beloved Vice-President, Mr. Jinarajadasa, Dr. Srinivasa Murti, Mr. Sri Ram among them, have worked so hard that my absence from meetings has hardly been noticed.

With this great Convention behind us, we may go forth to establish Theosophy in its ancient and eternal home in fiery strength, so that in these days of disruption we may have the wisdom to help to remove all separative antagonisms and to promote increasing goodwill and understanding.

I most earnestly trust that the members of our Indian Section will ever-increasingly realize that it is they more than most others who can give a true lead to the Indian people, so that there may be bestowed upon the world a nation rich in differences but deeply understanding of their harmonious reconciliation, and therefore a nation powerful to release for the urgent needs of the world those forces which shall bring about in due course that great apotheosis of modern civilization of which India is destined to be the heart.

I most earnestly trust also that our Indian Section will remember that the furtherance of this splendid mission lies mainly with Young

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Theosophists. Make their paths straight in your Lodges. Make their ways smooth. Guide them unobtrusively with your wisdom and experience. Give them generous encouragement, and remember that your own standards of Theosophical living may not necessarily be theirs; yet is it your proud privilege to set them an example of that faithfulness and one-pointed devotion to Theosophy and The Theosophical Society whereby alone our movement can weather triumphantly the storms of disintegration launched against it, and conquer the world for Theosophy.

In your name I send forth our brotherly greetings to Sections, Lodges and members scattered throughout the world. As we have received, so will they receive. We are one mighty organism, and that which wells up at the centre flows resistlessly to the circumference and beyond.

In closing this International Convention, I say to you all: Back, Brethren, to your posts in which our Masters have been pleased to station you. Greatly have you received; give greatly. Give greatly where you are, where They expect your service, and thus justify the confidence They repose in you by entrusting to you awhile Their Theosophical Society, so that when the time comes you may hand on to your successors Their movement, strengthened by your devotion and purified by your wisdom.

I declare this International Convention closed.

A Land of Opportunities

Mr. Gokhale to the Indian Section Convention, December 29th:

"I do not like the words 'unselfish service,' but if you believe in the Great Ones behind this Society you can well afford to give them one hour a week, two hours if possible. Be a King for that one hour, even if you are a slave for the rest of the week. Find some work for that one hour, and with four thousand members in the whole of India, we shall be able to do great things. There is plenty of work to do in India—civic reform, sanitation, and so on. India is a land of opportunities."

Among improvements Mr. Gokhale has in view he includes a guest-house at Benares for the accommodation of visitors, and bringing the library up to date. Further he proposes to explore the possibilities of popularising Theosophy through vernacular books and lectures; of a co-operative scheme for raising money for Theosophical activities in various parts of the country; a class at Benares for training Theosophical workers; and a plan for getting together Theosophist educationists and teachers in the North. All these proposals were recommended to the consideration of the Section Executive Committee.

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Art and Theosophy

"The world is as it is because the people are denied a technique of life based on creation instead of self-gratification," said Dr. James H. Cousins, addressing the Theosophical Convention at Benares on December 30 on "The Emergence of Art in The Theosophical Movement." Tolstoi had looked to Art as the means to ending warfare, but, Dr. Cousins affirmed, Art had not yet been recognized as the true means of human redemption from the ugliness of conflict.

Dr. Cousins traced the development of the Three Objects of The Theosophical Society until they had reached their present formulation as a synthesis of (1) Brotherhood, (2) mutual understanding, and (3) extended capacity. But such a synthesis in order to be effective had, he said, to express a life beyond itself, and do so in a vitally related order, an order that was rhythmical and evoked feeling, and within a pattern conferred by the mind.

Examining religion and philosophy from this point of view, Dr. Cousins said that religion had failed to put humanity in harmony with its highest conceptions, because it had diverted creative thought and feeling to sterile dogma and destructive bigotry. Philosophy had failed to establish an intellectual intimacy between man and the universe, or to build its principles into the structure of human life, because it had kept aloof from feeling and imagination.

Science, on the other hand, had attained an ascendancy in human affairs because it had done things. To a large and increasing number of people Science had taken the place of Religion. But their worship of scientific power, rather than pure scientific truth, was merely a new idolatry, directed towards divinities more horrible and ferocious than any created by the primitive imagination of humanity.

Something else was needed to enable individual human life to develop itself to its fullest possibility and to attain a harmonious relationship with the cosmic life. A synthesis of developed capacity was needed that was simultaneously creative, responsive, aware and dynamic. Religion, philosophy and science had their place in such a synthesis: but the appropriate expression of the creative impulse in humanity, without which all else would remain incomplete, was Art, by which he meant all forms of artistic activity.

From the practice and the appreciation of the Arts humanity derived a special pleasure in a quality known as beauty. But beauty was neither the beginning nor the end of Art. Beauty had been made to pander to sensuality, and this had degraded the Arts. The escape

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from such degradation was by making joy in artistic creation widespread. Appreciation of the mere externals of Art, like the worship of mere scientific power, was a form of idolatry that set barriers in the way of creative life.

In response to the need for the elevation of the Arts to their true function as creators of forms expressing the cosmic life, the Theosophical Movement had, at the diamond Jubilee of The Theosophical Society held at Adyar in December 1935, included Art among its specific activities. This movement towards a Theosophically-inspired Art should have as an accompaniment a Theosophically-illuminated criticism, which should be all-inclusive and therefore nearer to reality than the partial criticism of the past. Past criticisms of Art had been almost entirely from spectators of finished Art rather than by participators in its creative processes. There was need, the lecturer said, for the expression of the reflections of creative artists on their inner experiences. Today, the conjunction of psychological and occult research made a complete criticism more possible than formerly, especially when the science of the mind and the science of the psyche were being brought together by Theosophical thinkers. The materials for such Theosophically-illuminated Art-criticism were rapidly growing in works by writers like AE., the Irish poet; John Foulds and Cyril Scott, musicians; Claude Bragdon, architect; Nicholas Roerich and Jean Delville, painters.

But the complete collaboration between artist and spectator, on which the future development of Art depended, could only come about when the Arts took an essential place in the education of the young, and when through them the qualities of Art, such as unity, balance, rhythm, design, continuity, completeness, were imparted to organised human life.

The Theosophical Movement, at the historical juncture of its taking up Art as one of its activities, was fortunate, the lecturer concluded, in having at its head, in the person of Dr. Arundale, one who had the intuition of design, which was the first essential of creative form, and one who, in the person of Shrimati Rukmini Devi, had the intuition of rhythmic vitality, which was the first essential of creative life.

Dr. James H. Cousins has been invited by All-India Radio, Delhi Station, to give a fifteen minutes broadcast on "Annie Besant as Nation Builder" at 9-45 p.m. on February 21.

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Cultivating the Arts and Crafts

A WEAVING FACTORY AT ADYAR

"I should like all forms of art to be represented at Adyar," Shrimati Rukmini Devi said at a Benares meeting on December 30th in discoursing on the objects of the International Academy of the Arts and its future. "My ideal for the Academy is a glorious one, and it may take centuries to fulfil. Yet our beginning is small. My chief ideal is not to have so many buildings, but to work Our great need is a theatre which shall be a centre for dramatic performances. Instead of having so many buildings, I have built a hut. The International Academy of the Arts is for the moment in that one hut. But that doesn't matter. We shall later come in touch with international institutions, and I have officially appointed Dr. Cousins to represent the Academy in other countries."

Shrimati Rukmini Devi roused the interest of the delegates, especially the ladies, by announcing that she was starting a weaving factory at Adyar on January 7th. "I wish to cultivate the arts that belong to the people," she said. "Painting, sculpture, dancing, belong to the few, and they help the general tone of our work, but handicrafts such as pottery and weaving belong to the nation. They are the things that create the atmosphere of nationality."

Rukmini Devi referred to the importation of saris, a European kind which she declared no one in India wanted. "What we want," she stressed, "is not merely to revive old industries, but to start new ones showing the very essence of the Indian spirit. You can show it in a sari. There are families of weavers who are unemployed, and I am finding them work at Adyar, and you will see beautiful things in gold and silver being woven there."

She mentioned films also, remarking that there was no dearth in India of stories and of talent, but what Indian films lacked was taste. They had been too much westernized. Shakuntala in Indian films was made to look like a western movie star. It was not difficult to improve on the films in India, and she hoped, even if her technique was not wonderful, to do something simple and beautiful. They were plunging into all these things, and they would meet difficulties, but these would be overcome.

"We need Home Rule of the right kind," she concluded; "let us start with the Home Rule of making our lives as beautiful as we can in the beautiful expression of everyday things."

Mr. Jinarajadasa and Dr. Cousins contributed valuable ideas which will be published in other journals.

A Few Books Left at the Adyar Price

THEOSOPHICAL YEAR BOOK 1937

Rs. 2-8

The Bookshop or Publicity Table in Pandal

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LEAGUE OF PARENTS AND TEACHERS

Prof. R. K. Kulkarni announced at a meeting of the League of Parents and Teachers held at Benares on December 28 in the midst of the Theosophical Convention that a call had come from America for an earnest student to specialize in child psychology among other courses in the New York School of Social Service for a fellowship of 1200 dollars from the 1st October 1937, provided the candidate had genuine enthusiasm for the work and had money to pay travelling expenses.

The Benares meeting was the twenty-first anniversary of the founding of the League by Mr. Jinarajadasa in Bombay in 1915, with the purpose of awakening India to the evils of corporal punishment in schools and homes. Prof. Kulkarni has been secretary during the whole of this period, and the League's work has been enriched with literature on experiments among the young and adolescent by Dr. Arundale, Dr. Cousins, Mr. M. G. Kanitkar and others. There has been a good response from educationists and educated people. Pundit Iqbal Narayan Gurtu, Vice-Chancellor of the Allahabad University, was at the moment presiding over the Gwalior session of the All-India Federation of Teachers Associations, which has formed a special section for the consideration of child problems.

The League of Parents and Teachers exists not only for Theosophical homes and schools, but also to spread the ideal of love in education through the rest of the world. Principal C. S. Trilokekar, who presided, commended Krishnamurti's "Education as Service" for its chapter on this ideal. The League pamphlets are available for free distribution at the Indian Bookshop in the compound.

HINDUS AND MUSLIMS

At a meeting of members of the T. S. Islamic Association yesterday, Mr. C. Jinarajadasa emphasized the great purity in Islam of the idea of the unity of God, the spirit of brotherhood, and the perfect resignation to the will of God. He described the work that is being done by him and others in Madras in forming the Islamic Culture Library.

The meeting passed a resolution emphasizing that every Theosophical Lodge in India should make contacts with Muslims, dwelling on those ideas which Islam has in common with Theosophy.

A GARDEN PARTY

A delightful social event was the garden tea party given by the Benares brethren yesterday to the Convention guests to enable them to "meet the President." The President, though not physically present, had appeared in the morning to close the Convention, and he was still in everyone's hearts.

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Youth Must Be Inspired

THEOSOPHY SUPPLANTS TRADITION

"The young people everywhere are gradually leaving off their old traditions," Shrimati Rukmini Devi said to a Pandal-ful of people who had assembled on Tuesday evening to listen to Mrs. Ransom, Mr. Jinarajadasa and the World President of the Young Theosophists discuss the future of the movement.

"They do not feel so much for religion as they did," Rukmini Devi affirmed. "They talk about Gods and go to temples much more to please their elders than because they believe in it. They follow the caste system because they wish to please their friends."

"Because the youth of India is departing so much from tradition, I feel that Young Theosophists have a great mission. We have in Theosophy great ideals of life. We have brotherhood principles which include all nations and all religions, and I think those principles can well take the place of the traditions which are being discarded. Because, if they discard that which has given them inspiration, there must be some other inspiration to take its place. We have that particular quality in Theosophy, and we must give it to the youth of India and to the world."

Mr. Gokhale Says "Au Revoir"

My first duty today is to convey to all my co-workers, young and old, men and women, members and non-members, paid and unpaid, the gracious thanks of the President ; and then to return to him, on their behalf and mine, our gratitude for giving us the privilege of helping in this great Cause. May I add that whatever we have been able to contribute to the general happiness is solely due to the fact that we are all a happy family at Benares. At best the Indian Section is but one of the forty-eight pairs of hands, with One Head and One Heart at Adyar, and we are only trying to cultivate "Freedom and Friendship," and to follow the President's own example in his devotion to duty. I am sure all the Lodges in India are trying to do the same.

I must also record our gratitude to Mr. J. L. Davidge, Mr. Ramchandra Shukla and Mr. Jagat Narain, without whose untiring labours these sheets, cooked up at night, could never have seen the light of day. The Tara Press, who have worked so late, have also earned our thanks. We looked forward to a Convention at Benares. We have had a happy time and now look back—no, let us look forward to meeting you all again in this sacred home of Annie Besant's in December 1938. Till then, *au revoir*.

G. N. GOKHALE.

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Review

International Theosophical Year Book, 1937. The Theosophical Publishing House, at Adyar, Madras. Price: Rs. 2-14. Post-free.

The Society is to be congratulated upon the production of this admirable and important Year Book. It grew out of a request made by the President, Dr. Arundale, who desired that such a book should be produced. A few workers then at Headquarters in England took up the task and did the preliminary collection of information. This was forwarded to Adyar and there Mrs. Adeltha Peterson and Mr. Davidge took it in hand and made it the fine, informative and useful book it now is. With great patience and care they collated information and history, and in a small compass have given a Year Book of which the Society can will be proud. The record of work done by members of the Society is in itself an inspiration. Outstanding features of the book are the statement of the President's Policy, the summaries of the histories of Countries and Sections, and the Who's Who in the Society. One cannot too strongly emphasize that every Lodge should have a copy of this valuable book and consult it frequently. It lends itself readily as material for lecturers, and to students of history for the sympathetic and theosophic survey it gives of the world in all its aspects.

J. R.

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Report of My Tour, 1936

Upon landing in Bombay on October 22nd I commenced, almost immediately, a series of public lectures and other meetings. Bombay Lodge, of course, provides a well-known active centre of work in its own fine buildings. I noted that the audiences were largely composed of young men. My hosts were Capt. and Mrs. Davis in their charming flat overlooking the sea. A visit to Thana proved successful, especially a public Question and Answer meeting. Then came Poona and its Lodges. Poona is a centre of education and that atmosphere is noticeable. Again, young people were predominant and some of them became members, and will, I hope, supplement the work of the older members. Mr. and Mrs. Kabraji made things easy by their delightful hospitality. On my return to Bombay followed another series of

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meetings, and a visit to the beautiful Juhu Colony with a lecture under the palms. A happy dinner followed. In Bombay a group of new members were initiated.

Then I sailed for Karachi, where the striking features are the wide clean streets, the charming new houses and the sense of municipal effectiveness, which is the outcome of the work of Mr. Jamshed Nusserwanji, so long the devoted Mayor. Mrs. H. Mehta put me up and made me at home. The public meetings were well attended and here, as everywhere else, the bulk of the audience was young people. Among these some are members, whose enthusiasm and efficiency promise well for the future.

Hyderabad (Sind) came next, with a friendly and inspiring Federation Conference held in the capacious Lodge room, and over which I presided. Sindhis have a devotional temperament and seem to love singing, so our meetings were marked by opening and closing with songs that touched the hearts of the listeners. One lady in particular, who is a devotee of Mira Bai, sang exquisitely the songs composed and sung by Mira Bai so long ago, and also some of her own compositions. The Prayers of all Religions were recited each morning and caused a considerable public impression. The lectures were well attended. Mr. Santdas Mangharam is the chief and devoted worker. His large cheerful happy family made my stay with them a warm memory.

Khairpur Mirs is a small State northwards from Hyderabad and here, in mainly Muslim surroundings, a few members carry on the work with patience. We held a members' meeting in a Sikh temple belonging to the family of the Secretary, and while we sat talking over the Ancient Wisdom, people came in to salute the sacred Granth. The public lecture was held in a fine public Library and the audience was mainly composed of students and school boys, who did not, I think, understand very much. The few members are responsible for very good educational work among women and girls. The Lodge needs much help, for this and other Lodges in these parts have had no visitors for about ten to fifteen years, and practically no new books. A kindly friend of the members put me up and took the chair at the lecture.

J. RANSOM

(To be Concluded)

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THE THEOSOPHICAL SOCIETY

INDIAN SECTION, 1937.

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7. Mrs. Padmabai S. Rao of Benares.
8. Pandit Ramchandra Shukla of Cawnpore.
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30. Dr. Shri Ram, North Western.
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Vice-President : Mr. Hirendra Nath Datta, 139, Cornwallis Street, Calcutta.

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15. United Provinces	Mr. L. Subramania Iyer, Moppar Stores, Tennur, Trichinopoly (*Asst. Secy.*) Dr. Nand Kishore, Retd. Civil Surgeon, Nawabganj, Cawnpore

THE ALL INDIA FEDERATION OF YOUNG THEOSOPHISTS

General Secretary : Mr. Rohit H. Mehta, Parsee Agyari Lane, Ahmedabad
Joint Secretary : Mr. Umesh K. Benegal, Blavatsky Lodge, French Bridge, Chowpaty, Bombay
Asst. Secretary : Mr. Kantilal M. Dalal, 144, Ghanchi's Pole, Ahmedabad.

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THE INDIAN THEOSOPHIST

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"I think this Convention is noteworthy for the release in substantial measure of the waters of power—that must needs be so, when the Masters are behind us—the waters of happiness, of healing, and of freshness."

G. S. A.

Convention Number.

January 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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I most strongly feel that the time has come for some of us at least to seek and extol the good, leaving the majority to their strenuous activity of discovering and holding up to condemnation that which to them is evil. No doubt we must be able to perceive the wrong, or what for us may be the wrong. But there is no danger whatever of the wrong being neglected. It is laid bare gloatingly and in a spirit of self-righteousness both by the crowd which cannot know better, and by the few who ought to know better. I specially long for the time when we shall have learnt to express our own convictions with the utmost earnestness and force, and at the same time to recognise that for others, other convictions may be no less true, however radically in opposition to our own.

The President.

There will be no February issue of the Indian Theosophist. The next number III for March will be posted on 25th February.

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | CONVENTION NUMBER JANUARY 1937. | No. 1. (A)

May I.....?

May I present you this Convention Number of the Indian Theosophist, which gives you an account of the gathering day by day? I hope you will like it. I am sure you will appreciate the article by Bro. C. Jinarajadasa who on page 58 explains why we need to attend meetings, such as we have had. Throughout the year we gulp down a great deal of philosophy, and we even masticate some of it, but it is such occasions that give us an opportunity of finding out how much of it we have really digested. At such times we have necessarily to put up with a great deal of inconvenience, and can not get the comforts we are accustomed to at home. The Benares cold is another handicap; and yet if the establishment of Brotherhood had none of these, it would hardly have been necessary to work for it. It is much easier to see God in a stone image, than in a fellow-man who refuses you a pass for the evening entertainments; but that is what we are here for.

* * * 2 * * *

May I hope that those who did not come, really could not do so for various reasons. So those of us who had better luck wish to share it with you all in the shape of a set of the Dailies. I am sure you will now make up your mind that you will not miss the Convention at Adyar next Christmas, where we shall again try to discover "the Wisdom that we are." We shall all need to do it over and over again for a long time yet. As the President puts it so well: "A Convention is like a river originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me therefore to stem our Convention's

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waxing tides but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over." Let us all take advantage of the tide while it lasts, and determine to make use of the power for the helping of our fellow-man as we deem best.

* * * 3 * * *

May I mention one fact which we all knew here, but which perhaps the account will not bring home to those who could not come to Benares? For some time past the President has not been well; and once we are in Doctors' hands, we all know there is no arguing with them. Much as they may differ among themselves as regards the Latin name of our ailment, they all seem to agree on one point, namely, that the patient must cultivate a little patience in bed. In our case the Doctor happened to be the Recording Secretary as well; and this made it more difficult for both. But our patient was so impatient to be at his post that he shifted his bed, temperature and all, to the train and travelled three nights to reach Benares one minute before the Common Worship, the first official item on the Programme. He was able to open the Convention and close it personally. He spent the rest of the time in bed in peaceful Shantikunj. We all missed the joy which his physical presence alone could give; but on all other planes Life flowed abundantly. The Convention bore ample testimony to the fact that although in the T. S. we do have our heroes, we do not by any means stand for hero-worship but for Brotherhood, wherein our heroes are but centres through which flow mighty currents. It is up to each one of us to make ourselves such foci if we will.

* * * 4 * * *

May I make one request? I have explained in the Annual Report why I am making every effort to make the Indian Theosophist readable. I wish to concentrate on it again this year. It is of course our family journal, but there is no reason why it should not interest our sympathisers, or even help in getting us more sympathisers. People do not know enough of the Theosophical Society and its work. To this end we offer to supply the magazine to all Subscribers for a sum of Rs. two including postage, per year. Could you not induce your Local Reading room to take it, so that every one may see what the ideals of the Society are and what it is actually doing in India. Do try to secure us some subscribers.

* * * 5 * * *

May I invite your attention to a Review of the Theosophical Year Book just published from Adyar. I should like to add that the price leaves no margin for profit, or discount. It is only the man who takes a copy who profits most. Won't you like to participate?

* * * 6 * * *

May I correct one mistake? In the last line on page 35, please read "Ideals" instead of "Rituals."

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 1.

26 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja.

8-0 a.m. Common Prayers of all Religions.

9-30 a.m. Young Theosophists Convention. (*Pandal*)

11-0 a.m. Lunch.

1-0 p.m. General Council Theosophical Society. (*Shanti Kunj*)

2-30 p.m. OPENING OF CONVENTION. DR. ARUNDALE delivers the Presidential Address. (*Pandal*)

3-30 p.m. Tea.

4-30 p.m. The Blavatsky Address (First Convention Public Lecture): THEOSOPHY AND PSYCHO-ANALYSIS, DR. BHAGAVAN DAS. (*Pandal*)

6-30 p.m. Dinner.

7-30 p.m. Entertainment by Theosophical National Girls' School and College. For Delegates and by Invitation only. (*Pandal*)

FORTHCOMING PUBLIC LECTURES

Mrs. Josephine Ransom: "Theosophy—the Living Tradition"—4-30 p.m. Sunday, 27th December.

Mr. N. Shri Ram: "India and her Spirituality"—8-30 a.m. Monday, 28th December.

Dr. Shrinavasa Murti: "Sciences, Humanities & Brahmavidya"—4-30 p.m. Monday, 28th December.

Mr. Jamshed Nusserwanji: "Dr. Besant's Message and our Heritage"—9-45 a.m. Tuesday, 29th December.

Mr. C. Jinarajadasa: "The New Humanity of Intuition"—4-30 p.m. Tuesday, 29th December.

Dr. J. H. Cousins: "The Emergence of Art in The Theosophical Society"—4-30 p.m. Wednesday, 30th December.

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A Welcome from the General Secretary

After Adyar comes Benares, as naturally as "B" follows "A" and the two in this case are indissolubly bound together by A.B. If Adyar is the Masters' home, Benares is Mother's home; and so it was in the fitness of things that Col. Olcott, as soon as the rules permitted him to celebrate the Anniversary of The Theosophical Society outside Adyar, came to the conclusion that he would come to Benares. The International Convention, as the gathering is now called, has been held in alternate years since the beginning of this century in this home of Annie Besant's except when she travelled all over India to strengthen her work at the centre of the political storm. With her declining health and after her passing away we had necessarily to meet at the Masters' home; but after six years we meet once again in the President-Mother's home. My first duty therefore is to convey our gratitude to our President, Dr. Arundale, for reverting once again to the old custom of holding Convention alternately at Adyar and Benares.

My next task is to welcome you all to this sacred place, which has been the cynosure of millions of eyes for centuries past, and to the compound now hallowed by the tread of Annie Besant, certainly one of the greatest persons ever born in this world. There can be no comparision between what could be done at Benares in her days, and what we are now able to do; and the physical conditions at Adyar are also quite different from those which limit our facilities in this place. Yet I am sure you are all generous enough to understand that we are doing our best. I am sorry a cold snap has suddenly set in, but you will not find it in the programme, and perhaps it is to be expected when the Himalayan winds blow so strong. When you feel cold, I am sure you will try to think of the millions of brothers who do not possess the clothing we have. So I wish you all a happy sojourn, with all the warmth that the heart can give.

One thing I must mention. Although I am technically the Editor of this paper, the daily edition that you will receive during these six days is being looked after entirely by Mr. J. L. Davidge, Pandit Ramchandra Shukla, and Mr. Jagat Narayan: and when Adyar, Cawnpore and Bihar join hands—well, you will yourself see what happens. We intend to send a set of these six issues to every member in India as a Convention number—but this is strictly confidential.

G. N. GOKHALE.

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Hail, The President !

Five hundred delegates are attending the Benares Convention, the sixty-first in direct line from The Society's foundation in 1875. Most of the delegates and visitors have already arrived. The President and Shrimati Rukmini Devi arrive via Calcutta this morning, and at 2-30 p.m. Dr. Arundale will deliver the Presidential Address, reviewing the world situation in the light of Theosophy.

The Benares Estate, like the Adyar Headquarters, makes an admirable setting for a gathering of this kind, covered as it is with luxuriant foliage and floral growth, and dotted with substantial buildings which are all centres of Theosophical and educational activity. The whole establishment, including the Hindu University "across the road," is a magnificent monument to the constructive genius of Dr. Besant ; it was she who made it what it is, and she still appears to inspire its activities. Her spirit is all-pervading.

The President will stay at Shanti Kunj, where for some years he was associated with Dr. Besant in her great work for Theosophy through the Section, and for education through the Central Hindu College. Mr. Jinarajadasa is also in the same house. Workers from Adyar and elsewhere are distributed in various private quarters, and the delegates are accommodated in the College buildings. The Convention lectures will be delivered under a picturesque pandal near the Section Office. (Refer to list on front page.)

To the Europeans at Benares, yesterday was less like Christmas Day—to outward appearances—than any Christmas they had ever spent, except that in their hearts the Christ spirit was being perpetually renewed. Down at Adyar they were singing carols, joining with the angels in heralding the Birth of the Christ—cosmic, mythic, mystic—the Birth which pours sweet influences throughout His universe, and no less in the heart of Everyman.

When man aspires God stoops to raise him,
And the mystic Christ is born.

He was reborn at Benares also, and the Convention is ringing and pulsating with His Love and Light and Power.

Among the distinguished members who have already arrived we will mention just a few : Mr. Hirendra Nath Datta, Vice-President ; Mr. C. Jinarajadasa, Dr. Bhagavan Das, Mr. Jamshed Nusserwanji, Dr. James H. Cousins, Mr. N. Shri Ram, Mrs. Josephine Ransom, Mr. Rangaswami Aiyer. Dr. Srinavasa Murti (Recording Secretary) arrives today on the same train as the President.

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The Spiritual Hub of the Universe

A MESSAGE FROM THE VICE-PRESIDENT

Benares, notwithstanding its assumed modern trappings, is still the heart of Aryavarta. With characteristic insight, our President-Mother discerned this, soon after she arrived in India, and determined to make Benares the Headquarters of the Indian Section. I well remember the first Indian Convention of The Theosophical Society, which I attended. Up to that time the Section had no local habitation of its own. So we met in borrowed lodgings, on the other side of the Varuna. But Dr. Besant was already looking out, and when shown the grounds of our present Headquarters she (as she herself told us at a public talk in the Headquarters Hall many years ago) heard a Voice: "This is the chosen ground." So the land was acquired and building operations were commenced. With Dr. Besant, as we all know, resolution and action were inseparable. She also resolved to make Benares her Indian home, built Shanti-Kunja and was in residence here for many years, permeating Headquarters with her sweetness and light. Those were glorious days for the Indian Section. Some of us made it a point to make a yearly pilgrimage to this Holy City, and our practice was first to have her *Darshan* and take her blessings before we would visit the temple of Viswanath, the Lord of the World.

Brothers and Sisters! To this Benares, I, on behalf of the Management of The Society bid you welcome. Benares, naturally, is not what it was in those days, but Benares must be revivified for the sake of the Indian Section and our Motherland generally, by our combined efforts and sacrifices, so that it may become a flaming centre and yet serve as an active nucleus from which the life and light of the Holy Ones may radiate throughout this sub-continent—so that India may again be what she was in the ancient days, the spiritual hub of the Universe.

For the moment, I ask you to concentrate your aspirations and good wishes on the Indian Headquarters, so that we have a happy, a harmonious and a fruitful Convention.

Om, Shanti!

HIRENDRANATH DATTA.

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Occultism in English Poetry

"For a proper understanding of English poetry it is necessary to know the inner background of the great poets," declared Mr. Syed Mehdi Imam in a lecture on "Occultism in English Poetry," which he delivered to the Theosophical Convention at Benares on December, 25. Much of the obscurity which surrounded the interpretation of such great poems as Shelley's *Epipsychidion*, Mr. Imam said, was due to our faint grasp of the poet's inner vision. What was the thought implied in great poetry? The purpose deep in the shadows was the occult idea. The ethereal realm which the poet felt in the physical man, and in his condition-to-be hereafter, corresponded closely in many respects with the etheric kingdom of psychical theory.

Mr. Imam explained that the human body possessed an instrument of perception, a capacity to receive subtle vibrations from the inner worlds, a subtle body which was a duplication in every particular of the physical body. This soul-body frequently figured in the work of the major poets. Without the understanding of this occult theory, the greatest lines in the finest poems were often unintelligible. Whether spiritualism was correct or not, English poetry must be construed in the light of the spiritual hypothesis. All great poets possessed the psychic sense. They saw everything with clairvoyant vision.

Mr. Imam proceeded to quote examples of this clairvoyant sight, in Shelley's *Queen Mab* for example, in which the radiant body was portrayed as being distinct from the physical body though revealing the "self-same lineaments."

"...the same
Marks of identity were there:
Yet, oh, how different: One aspires to Heaven,
Pants for its sempiternal heritage,
And ever-changing, ever-rising still,
Wantons in endless being.
The other, for a time the unwilling sport
Of circumstance and passion, struggles on;
Fleets through its duration rapidly:
Then like an useless and worn-out machine,
Rots, perishes, and passes."

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Mr. Imam read lines from Tennyson, Browning, Abercrombie, and Charles Williams, all distinguishing between the physical body of the senses and the inner bodies of mind and emotion. All the major poets assumed as the background of their work the subtle bodies declared by occultists to be the psychical counterparts of the physical man. The fulfilment of this occult idea was the poetic statement of emergent evolution, which was more acceptable than the scientific exposition of it. The spiritual conception of evolution beckoned the spirit from splendour to splendour, pointing to height over height to be surmounted, as the soul pursued its perfect fulfilment.

Dedication of the Indian Bookshop

A pleasant little ceremony took place at the Indian Bookshop in the Benares compound on December 25th, when Mr. Hirendra Nath Datta dedicated the new shop "to the service of Theosophy and of humanity." The new building is a handsome structure, with concrete roofing, cement and marble flooring, plateglass windows for display of books, and an inviting verandah in front. The interior is light and the bookshelves are attractively arranged.

There is history not only in the books but in the very stones of this edifice. When the Indian Section first came into possession of the Theosophical Estate at Benares, what is now the bookshop was then the only building standing in the grounds; it was a small bungalow with verandahs on all sides in the midst of a pleasure garden. So the present building may be regarded as a reincarnation of the old one, and a vast improvement upon it.

It is thirty-nine years since this Temple of Saraswati was founded by Dr. Besant for propagating Theosophical ideas through Theosophical books. She named it the Theosophical Publishing Society, Benares, and all her Convention lectures delivered in India were published here until the Theosophical Publishing House at Adyar was established. The old records show that the house not only paid its way but showed a handsome profit.

With the shifting of activities from Benares to Adyar, the fortunes of the Benares shop began to decline, but after a vigorous campaign it was made to pay, and in April 1926 Dr. Besant presented it as a gift to the Indian Section, the stock of books and other appurtenances being worth about Rs. 20,000.

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Today the bookshop has among its customers all the Universities of the United Provinces and of Bihar, besides other institutions and men in high positions. With seven Universities from Calcutta to Delhi within easy reach, "it should not be difficult," Mr. M. S. Venugopal, the manager, said in his report, to "have a share in directing their thought currents or at least making suggestions which might have that effect."

The Vice-President appealed to all members in the North of India to make all their purchases of books through the Benares Shop. After thanking the General Secretary for India and his coadjutors for their practical support in the reorganizing of the establishment, the Vice-President declared "this rejuvenated bookshop open."

Reform of Hinduism

MEETING OF THE BHARAT SAMAJ

Reforms which are considered necessary in Hinduism were discussed at a meeting held under the auspices of the Bharat Samaj in the Indian Section Hall, Benares, in the midst of Convention on December 25th, Mr. Hirendra Nath Datta presiding.

Mr. N. Shri Ram of Adyar urged all Hindus to pay attention to the ideals of the Bharat Samaj, namely Unity, Purity and Service, which were needed to reform their lives. He proposed three specific lines of work which he considered it necessary for the Bharat Samaj to take up: (1) Research into the Hindu scriptures, including the Puranas, with a view to sifting out essential portions from non-essential and even harmful later accretions; (2) The study and reform of Indian social customs, many of which contained deep and valuable truths hidden under a mass of meaningless superstitions; (3) The reform of rituals and ceremonies, as had been done in the case of the Christian religion.

Rai Bahadur Panda Baijnath, formerly General Secretary for India, urged that it was absolutely necessary for Hindus to adjust themselves in religious matters if they meant to survive as a nation. He cited many instances to show that the spirit of adjustment existed in the Hindu polity in days gone by. A clairvoyant investigation of the rituals was a great desideratum. Lastly he emphasized the need to hold on to the ancient rituals on which the Hindu polity was based,

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and the neglect of which would, in his view, be detrimental to the Nation. Theosophists, he suggested, should make a systematic study of the Hindu scriptures.

Mr. G. N. Gokhale, General Secretary, pointed out that in the domain of eternal verities there were no discoveries, but the whole problem before humanity was how to apply these to changing times and different places. In past ages we had developed our bodies and emotions to a great extent; now was the time to develop the mind, the faculty of independent thinking. That was science and it was democracy. This new age began with the Lord Buddha, who taught that no one should take a statement as true because He made it. With authority went the priesthood. So Bacon was doing the work of rousing the masses in Europe; Nanak, Chaitanya, and the Maharashtra Saints taught the same truth in India, and left an indelible mark on Hinduism. These great men gave a democratic turn to religion and now the Bharat Samaj sought to give a scientific turn to it. An ever-burning lamp as the symbol, all the deities put amongst the congregation, no caste distinction for the worshippers, even members of other faiths being allowed to join in the worship, all worshippers to wash their feet and keep silent, and puja according to the Science of the Sacraments—all these showed what the Bharat Samaj had already accomplished.

Mr. Manishwar Prasad of Muzzaffarpur suggested that any reform of the old Hindu religion was out of the question; he stood for quite a new form of religion suited to the present age.

The Vice-President pointed out that the rituals were valuable channels for receiving forces from on High. As to research, that was a very difficult work before scholars, because the ancient texts had become mixed up with unnecessary and harmful accretions. He was himself attempting some research along this line, and he appealed to all Theosophists to help the cause for which the Bharat Samaj stood.

MAKE THE WORLD HAPPY

Let us keep Annie Besant's work alive and the world will be happier.

JAMSHED NUSSERWANJI.

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 2.

27 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja.

8-0 a.m. Common Worship for all Religions.

9-45 a.m. Opening of the Art Exhibition by Shrimati Rukmini Devi. (*Girls' School Compound.*)

10-0 a.m. DR. BHAGAVAN DAS concludes his Lecture on "Theosophy and Psychoanalysis."

11-0 a.m. Lunch.

1-0 p.m. Theosophical Order of Service. Mr. Jamshed Nusserwanji. (*Headquarters Hall.*)

2-0 p.m. Indian Section Convention. (*Pandal*)

3-30 p.m. Tea.

4-30 p.m. The Olcott Address (Second Convention Lecture): THEOSOPHY, THE LIVING TRADITION, MRS. JOSEPHINE RANSOM. (*Pandal*)

6-30 p.m. Dinner.

7-30 p.m. Entertainment by the Theosophical National Boys' School. For Delegates and by invitation only. (*Pandal*)

FORTHCOMING PUBLIC LECTURES

MR. N. SHRI RAM: "India and Her Spirituality"—8-30 a.m. Monday, 28th December.

DR. SHRINIVASA MURTI: "Sciences, Humanities and Brahmavidya"—4-30 p.m. Monday, 28th December.

MR. JAMSHED NUSSERWANJI: "Dr. Besant's Message and our Heritage"—9-45 a.m. Tuesday, 29th December.

MR. C. JINARAJADASA: "The New Humanity of Intuition"—4-30 p.m. Tuesday, 29th December.

DR. J. H. COUSINS: "The Emergence of Art in The Theosophical Society"—4-30 p.m. Wednesday, 30th December.

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Convention Opens

The President and Rukmini Devi reached Benares in delightful weather yesterday morning, December 26th. Alighting from the car at Shanti Kunj Dr. Arundale happily remarked to a group of friends: "It is nice to be at Benares again." Benares, the scene of years of magnificent work which he did as Principal of the Central Hindu College, training youths who helped Dr. Besant later to effect the political and spiritual renaissance of India, and who today are pursuing the same high traditions, inspired by their old headmaster from his watch-tower at Adyar.

Dr. Arundale was suffering from a slight fever, but that did not prevent him from opening the International Convention at 2-30 p. m. In the presence of over four hundred delegates and visitors he reviewed the world situation, urging members to cultivate friendship and comradeship; then he dealt with the domestic affairs of The Society, which is in a flourishing condition both as to membership and influence, and finally he invoked the blessing of the Founders of The Society on all its work. (A digest of the Presidential Address appears on other pages in this issue, and the full text will be found in the January issue of *The Theosophist*.)

The huge pandal in which Convention assembled was gaily decorated with festoons of foliage and with flags of fifty nations in which The Theosophical Society is organized. Greetings from many of these countries were delivered by personal representatives, Mrs. Adeltha Peterson speaking for America, Mr. J. L. Davidge Australia and New Zealand, Mr. G. N. Gokhale India, Mr. H. S. L. Polak England, Mrs. Kilpatrick Scotland, Mme Gonggrijp Java, Dr. Cousins Ireland, Mr. Felix Layton Canada, Miss Griffiths Wales, Mr. Jinarajadasa Ceylon, and Dr. Srinavasa Murti (Recording Secretary) for Theosophical Federations and isolated Lodges.

Cabled greetings were received from numerous National Societies and individual members the world over.

Yesterday morning an important meeting of the All-India Federation of Young Theosophists was held, Shrimati Rukmini Devi presiding, and in the afternoon Dr. Bhagavan Das delivered part of a learned discourse on "Theosophy and Psychoanalysis." The Address will be concluded at 10 a.m. to-day. Reports of both engagements will appear in later issue.

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The President's Welcome

Hearty welcome to you all here assembled in India's holy Kashi for the sixty-first anniversary of The Theosophical Society, the first anniversary to be held here since 1930, when was held the last anniversary over which our beloved President-Mother was able to preside in comparative vigour. Second only in India to Adyar is Kashi in sacredness, and I who have had the privilege of living here for over ten years know well the richness of the gifts which Kashi pours upon those who realize her for what she is, belong they to what religion they may, belong they to what race or nationality they may. I pray that this International Convention may take its place worthily among the great and glorious Conventions which have been held here in the years gone by. I am thankful to know that in special measure will rest upon us the blessing and encouragement of our late President, for she loved Kashi deeply, made this holy place her home for many years, and amidst these very surroundings achieved much of her greatest work.

And since we are gathered together once more in Kashi after six years, I think it would be worth your while to read what our President-Mother herself said then on this very spot in the course of her Presidential Address. She referred to more than one matter of vital moment to The Theosophical Society and to the whole Theosophical Movement. Let her words, uttered here in 1930, sound forth again as we ourselves dwell awhile in that atmosphere of peace and power to which Dr. Besant herself so greatly contributed for more than twenty years.

(Prologue to Dr. Arundale's Presidential Address, Benares, 26th December, 1936.)

QUESTIONS AND ANSWERS

Members who wish to ask Questions at the "Question and Answer" Meeting tomorrow, December 28th, are requested to put them in writing and hand them to Mr. Gokhale before 6 p. m. today. Tomorrow's meeting commences at 2 p. m.

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Theosophy and World Conditions

Dr. ARUNDALE APPEALS FOR UNIVERSAL FRIENDSHIP

Dr. George S. Arundale, President of The Theosophical Society, in his opening address at the Benares Convention on December 26, made a telling appeal for friendship and comradeship. "A general survey of our work in various parts of the world," the President said, "shows that The Theosophical Society reacts in a measure, as might be expected, to the devastating conditions through which the whole world is passing. In most countries in Europe living is very hard and bleak. Few nations indeed are free from the devitalization of fear, whatever the actual expression of fear may be—aggressiveness, tyranny, a deadening of the national vitality, despair. And the restrictions on the liberty of the individual are many and often iniquitous. Persecution is rife. Those who declare themselves to represent the State ruthlessly trample underfoot that individual freedom upon which alone a healthy State can be built. Everywhere, or almost everywhere, suspicion, distrust and hatred stalk abroad, gravely menacing that spirit of Brotherhood—national, international, inter-religious—which is the very breath itself of happiness, peace and prosperity. In unhappy Spain we see the conflicting forces at grips with each other, giving gruesome witness as to the pass to which our so-called civilization has come."

Having diagnosed the world situation, Dr. Arundale applied the remedy. "I appeal to my fellow-members throughout the world," he said, "ever to remember and practise what I think is the Truth of all truths, the very heart of Eternal Truth, that Friendship and Comradeship which should stand high and unassailable above all differences of race, of nationality, of faith, of sect, of dogma, of doctrine, of opinion, of belief, of custom. Friendship and Comradeship are life's immemorial tradition, constitute our immediate birthright and heritage, and are to be in the future the glorious apotheosis of our evolutionary growth. Differences are varied approaches to a common end, and are designed to disclose to us the vast wealth and beauty of that Unity whence they emerge and whither they return when their work is done. Our First Object clearly shows that The Theosophical Society is primarily committed to emphasize this unity,

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which it describes as the Universal Brotherhood, amidst all the differences so characteristic of this separative age. Friendship is Truth. Comradeship is Truth. And the myriad differences which seem to separate us are in fact but exercises towards their discernment and achievement.

"Individuals are constantly saying and doing hard and harsh things about those with whom they disagree, and too often differences kill Friendship and Comardeship, thus plunging the world still further into distress and fear. The work of members of The Theosophical Society is in part, not to seek to abolish differences—for differences are necessary to growth—but to prevent them from becoming a canker eating at the fair roots of that Friendship and Comradeship which are the heart and purpose of life. Our studies of Theosophy should help us powerfully, for all Truth when approached wisely and understood deeply exalts Friendship and Comradeship and causes difference to become a servant instead of being, as it so often is, a tyrant trampling Friendship and Comradeship underfoot."

Commenting on his Campaign for Understanding, which is under way throughout the world, "to meet the immediate needs of the times," Dr. Arundale remarked: "Mutual understanding and mutual appreciation are healing balm for the ills of the world, and I think I can for the moment render no better service in the name of Theosophy and of The Theosophical Society than to try to give occasion for these wherever I can."

After referring "with mingled regret and gladness" to the entry into the Advance Guard of several honoured members of the Theosophical army, Dr. Arundale reviewed the World Congress at Geneva, emphasizing the following note: "I feel sure the League of Nations meetings must have profited from the happy and understanding atmosphere which reigned throughout our week's stay in their great hall, with its admirable arrangements for the hearing by every listener in his own tongue of the address which might happen to be in the course of delivery."

Alluding to the development of the International Centre at Geneva, the President referred to the League of Nations as "an organism which deserves a better fate than to be strangled because it is young and therefore has as yet little strength." It was of the highest importance, he remarked, that The Theosophical Society

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should be represented at Geneva. "I have personally seen how influential in international affairs our Geneva Centre can be," he said.

Reviewing the work of the National Societies, the President congratulated the Melbourne Lodge in Australia on a magnificent new Headquarters, which it is erecting in Collins Street; he commended Mr. Peter Freeman's plan for raising a World Fund of £100,000 "to carry on with dignity and effectiveness the work of The Theosophical Society up to the Centenary in 1975"; among new developments, the President mentioned the union of the two South African Sections, the issue of a quarterly journal by the Adyar Library, and the publication of *The Theosophical Year Book for 1937*.

The President announced the appointment of several international office-bearers, notably Mr. Henry Hotchener, who succeeds Captain Sellon as Treasurer, the latter having accepted the post of Financial Adviser to The Society; Mrs. Sellon has been succeeded as Publicity Officer by Mrs. Adeltha Peterson; and Mr. M. Subramania Aiyar, formerly Manager of The Theosophical Publishing House, has become Research Secretary.

Sidelights on the Indian Section

COMPILED BY JOSEPHINE RANSOM

In January 1891 Mr. Bertram Keightley announced at a meeting at Adyar that the four previously existing Indian Sections had been formed into a single "Indian Section" and that he had been elected General Secretary. He asked for co-operation, and urged upon the Hindus the reawakening of a fervent spirit of devotion to their country, their religion, their spiritual knowledge, in order that India might regain her place in the van of humanity, as the leader of all nations and peoples in the higher reaches of intellectual and spiritual activity.

The only other Sections at this time were the American and the European. Very often in the following years the European Section sent a delegate to the Convention of The Society and to the Indian Section meeting at Adyar.

At the close of the year Mr. Keightley prefaced his Report with expressions of great regret on the passing (in May) of H. P. Blavatsky, and spoke of her fervent love for India, to which she had given some of the best years of her life.

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At this time there were 135 Lodges, but only 29 were really well organized and active. The chief difficulties were lack of men and money. Mr. Keightley asked members to make the Lodges vital centres of activity and to keep more fully in touch with Headquarters.

At the Convention of the Indian Section at Adyar in 1892, Col. Olcott, from the chair, declared sorrowfully that the support given from Adyar to the Section had been slight, and that it, in turn, had contributed not even a single rupee to the Headquarters.

Mr. G. R. S. Mead, General Secretary of the European Section, in his greeting to the Section (read by Mr. W. R. Old as delegate) remarked that the members in India must *act*. "Our great difficulty in the East is lethargy. Our great difficulty in the West is over-activity, which runs too much on material lines. We each of us have to find the golden mean between these two extremes." And further, he said, The Theosophical Society depended upon the workers. "Theosophy must live of itself in the hearts of all members of The Theosophical Society and not depend on this or that combination of people."

Mr. Keightley, in his Annual Report, said he had made a long tour through most of the principal Lodges, but the results did not last. Various books and pamphlets had been translated into some of the vernaculars, and the Bombay Lodge issued a small magazine called *Pauses*, under the direction of Bro. Peacocke. The Section was still unable to asist with the expenses of Headquarters.

The President-Founder in his closing address urged all members to work well, and work together. Mr. C. Kottaya Chetty was still the energetic Inspector of Lodges. Mr. Walter Old had come from England to help with the work, and he had had close personal association with H.P.B. and Mrs. Besant.

At the Third Convention, Adyar, 1893, Mrs. Annie Besant was European Section delegate and Countess Wachtmeister was also present. Mr. Keightley was absent in England, and Mr. S. V. Edge (from the London Headquarters with the advantage of a training under H.P.B.) was acting in his place. He reported that Mrs. Besant's visit in the South had been a phenomenal success. It seemed that due to her inspiration another religious revival in India was about to take place, marking a new era in the Section's work. Owing to lack of support the *Prashnottara* had languished, but the decision was to continue it. The need of pamphlets in the vernacular was again stressed. In closing, Col. Olcott said how glad he was

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to have Mrs. Besant by his side. He had thought the place of H.P.B. could not be filled, but now he looked forward to the future in perfect confidence. Mrs. Besant said she found that both in the East and the West there was devotion to our ideals, loyalty to the work and desire for its progress.

When the Fourth Convention took place at Adyar in 1894, eighty Lodges were represented by delegates and forty-three by proxies. Col. Olcott took the chair. Mr. Keightley reported that Mrs. Besant and Countess Wachtmeister had decided to come to India to make their future home here, and thus assist in establishing a Section Headquarters which was to be in the North. Later the Convention decided upon Benares. During the year Mrs. Besant (accompanied by Pt. Bhavani Shankar) and Bro. Narayanswamier visited many places. The Countess Wachtmeister was elected Treasurer and Mr. Upendra Nath Basu and Mr. G. N. Chakravarti were elected members of the Executive Committee.

HEADQUARTERS AT BENARES

At Adyar in 1895 Mr. Keightley said the Section Headquarters had been transferred to Benares and owed its existence largely to the generosity of Mrs. Besant, who was again the European delegate. Mrs. Besant, the Countess and Mr. Keightley himself bore the whole cost of maintaining the Benares Headquarters as well as the food for the staff. As he had to be much absent in England Mr. Upendra Nath Basu was appointed Joint General Secretary with full authority. It was resolved to pay Headquarters 25 per cent of the total receipts from annual dues and entrance fees. Mrs. Lloyd was welcomed to Benares.

In October 1896 the Section held its Convention for the first time at Benares, its proceedings being reported by the General Secretary at a further Convention meeting held in December. He urged the maintenance of India's spiritual life as necessary to counteract the strong and growing influences of western education and science. He said that one great mission of The Society was the re-creation of the bridge between the ordinary man of the world and the great Teachers to whom The Society owed its life impulse.

Mrs. Besant gave three lectures on (1) The Karma Marga, (2) The Gnyāna Marga and (3) The Bhakti Marga ; also she gave talks on the "Growth of the Human Ego."

(To be Concluded)

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 3.

28 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja. (*Headquarters Hall*)

8-00 a.m. Common Worship for all Religions. (*Pandal*)

8-30 a.m. Indian Section Lecture: INDIA AND HER SPIRITUALITY, MR. N. SHRI RAM. (*Pandal*)

9-45 a.m. Meeting of the ROUND TABLE. Members only. (*Headquarters Hall*)

11-00 a.m. Lunch.

1-00 p.m. League of Parents and Teachers. (*Headquarters Hall*)

2-00 p.m. Question and Answer Meeting. The President and Others. (*Pandal*)

3-00 p m. Meeting of Hindi-speaking Delegates to consider Propaganda in Hindi. (*Headquarters Hall*)

3-30 p.m. Tea.

4-30 p.m. The Besant Address (Third Convention Public Lecture): SCIENCES, HUMANITIES AND BRAHMAVIDYA, DR. G. SHRINAVASAMURTI. (*Pandal*)

6-30 p.m. Dinner.

7-30 p.m. Entertainment by the Theosophical Youth Lodge, Benares. (*Pandal*)

FORTHCOMING PUBLIC LECTURES

MR. JAMSHED NUSSERWANJI: "Dr. Besant's Message and Our Heritage"—9-45 a.m. Tuesday, 29th December.

MR. C. JINARAJADASA: "The New Humanity of Intuition"—4-30 p.m. Tuesday, 29th December.

DR. J. H. COUSINS: "The Emergence of Art in The Theosophical Society"—4-30 p.m. Wednesday, 30th December.

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A Rising Barometer

The General Secretary's barometer at noon yesterday showed that 460 members had registered, of whom 350 were already quartered in the compound. These consisted of 335 from all parts of India, and fifteen Europeans. The Indian Provinces were thus represented :

United Provinces and Behar	152
Bombay	58
Madras	60
Bengal	35
Punjab and Sindh	30
	335

Among the arrivals we note Mr. H. S. L. Polak, Miss Lilian Edger, Mr. and Mrs. K. Van Gelder, Mr. B. Sanjiva Rao and Shrimati Padmabai Sanjiva Rao, Mr. M. K. Venkateswaran, Mr. P. R. Green.

SECTION SUN AND PLANETS

There is quite a galaxy of secretarial luminaries clustering round the General Secretary, Mr. Gokhale, in the Benares compound. And they come from all the four quarters. The following were able to "make" Convention :

JOINT GENERAL SECRETARIES: Prof. R. K. Kulkarni, Gwalior; Rai Sahib Nrityalal Mukerjee, Calcutta; Dr. C. Rama Kamath, Adyar ; and Mr. Harjeevan K. Mehta, Bhavnagar.

ASSISTANT GENERAL SECRETARIES: Mr. Nandkishore Lal, Mr. Baijnath Bhargava, Babu Damodar Prasad, and Dr. R. V. Phansalkar, all of Benares City.

FEDERATION SECRETARIES: Behar : Babu Chandra Deva Narayan, Chapra, and Babu Radhakant Sharan, Patna (*Joint Secretary*); Bengal : Mr. Tulsidas Kar, Calcutta; Bombay : Mr. Jalbhoy H. Bilimoria, Bombay; Guzerath and Kathiawar : Mr. Venishankar G. Bhatt, Bhavnagar ; Karnataka : Mr. N. P. Subramania yer, Bangalore; Kerala : Dr. S. Venkatrama Naidu, Alleppey, and Mr. V. Karunakaran Nair, Alleppey (*Joint Secretary*) ; Marathi : Mr. W. L. Chiplunkar, Akola; United Provinces : Dr. Nand Kishore, Cawnpore.

PROPAGANDA IN HINDI

A meeting of the Hindi-speaking delegates will be held on Monday, the 28th December, at 3 p.m. in the Indian Section Hall to consider ways and means of propagating Theosophy through the medium of Hindi.

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Theosophy, the Living Tradition

AN OPEN WAY INTO THE MYSTERIES.

Addressing the International Convention of The Theosophical Society at Benares on December 27th on "Theosophy, the Living Tradition," Mrs. Josephine Ransom, international lecturer and author, pictured Theosophy as opening a way into the Mysteries, in which men could learn today, as they had learned in the Mysteries throughout the ages, the open, direct knowledge of the God of our Universe and of His laws. That direct way was open, the lecturer said, in the early days of the race, the "golden age in which Gods walked with men," and helped them in every way to acquire the inner principles with which they were to contact the outer worlds.

Meanwhile the physical bodies were being prepared for occupation, and, when sufficiently ready, though far from perfect, some among the Monads made the link with them through the mind, the bridge between the higher and the lower.

Those who thus took advantage of the pure early bodies, became later the Guardians of Theosophy, the Divine Wisdom, and throughout the ages cherished it from misuse. Others waited and had to use bodies which had begun to fall into the wrong use of sex—a "sin" which has beset man ever since. As dual mind developed, the higher aspiring towards the Self, the lower towards personal and physical desires, there came the misuse of knowledge for personal ends and domination.

In Atlantean days this divergence became the two Paths—the Right and the Left. The Left won, but was destroyed. The Right withdrew with the Wisdom into remote places, into guarded mysteries, where Truth was expressed in symbols and these were explained only to those found worthy.

In the Fifth Race the Higher Mind began to develop more fully, and in great nobility at times give reasoned views of God, man and the Universe. The Lower Mind tended more towards orthodoxies, dogmas, creeds, pomps and often towards worship of lesser gods. In India the Wisdom was kept alive in many ways, though there were also many interpretations, some very materialistic. In the West exoteric religion gained the upper hand, and little was left of the true meaning of the Teaching of the Wise Ones. It seemed for a while almost to die away, and was preserved only in secret Orders, which were not free from persecution, and are not free even today.

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Whenever there is need, Theosophy is taught again, more or less openly. In the latter half of the last century scientific materialism was rampant, and to counteract it the Guardians sent again a messenger, H. P. Blavatsky, who though hardly treated yet found a response. Friendliness or Brotherhood, which knows no desire to exploit or dominate, was the method used to help as many as possible to prepare themselves to try to find in themselves the truth about God and Man. The teaching was given openly and for all. The Path of Attainment stretched before the feet of the man in the street no less than before the saint or recluse who was dedicated to the search. It is a great experiment.

Since the far-away days when Theosophy was open to the Monadic man, and later was veiled from selfish use, only now is it again given as fully as may be for the use of all who are attracted to it. The Living Tradition of Theosophy is the simple yet difficult process of blending into a unity the God-Man, who is the human being. The way is long, but the end is a triumph. Long may The Theosophical Society endure to show the way by example, and to reinstate the Wisdom with such unselfishness that never again need it be veiled from us or withdrawn from our careless hands.

WATCHMAN! WHAT OF THE NIGHT?

The 28th of December is the "Blue and Silver" letter day for many of us in Benares and in the Convention—the 28th of December of 1911 in the Headquarters Hall here, the 28th of December under the Banyan Tree at Adyar, and year after year this date is enshrined in the heart and mind and memory of many of us for the new dawn and the new birth. Whatever may be continuing and whatever has been disbanded, nothing and no one can take away from us our treasure. With Suradasa, the Blind Poet of Krishna songs, we sing to our Beloved, the Eternal Companion :

कर छुड़ाय के जात हो निबल जानि के मोहि ।
हृदय ते जब जाओगे मर्द बखानों तोहिं ॥

Thou art running away disentangling Thyself from my handclasp, knowing me weak and infirm : but I will praise Thy heroism only when Thou canst run away from within my heart.

UPASAKA.

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The Spiritual Art of India

HOW IT AFFECTS HOME RULE

"To make India really Indian, and to gain Home Rule for India, we need art and the artistic spirit," declared Shrimati Rukmini Devi in opening an Exhibition of Art in the Theosophical Girls' School building, Benares, on December 27th. The Exhibition gave an idea of the exquisite work of the senior artists of the renaissance of painting in India and their followers in Bengal and elsewhere, also the work of students of the Benares Girls' School and the Sanskrit Pathasala in Hyderabad, Sind.

"That may sound very drastic," Rukmini Devi proceeded, but while we have political Home Rule, we must have many other kinds of Home Rule combined with it, so that some day we may have Home Rule that will be complete. For the spiritual expression of India I think art is one of the most important things to work for."

In India, she said, there was no difference between art and life. Art was part of their lives. Indian clothes worn in the simplest manner were an expression of great art. So were Indian vessels and Indian handicrafts when they were really Indian. There were a few artists who took the essence out of life and showed it in sculpture, painting, dance, but the real art of life, making a home and a culture, was for everybody. She believed India had a great contribution to make to the rest of the world in this department.

Dr. James H. Cousins, the organizer of the exhibition, reminded the large assembly that Colonel Olcott, the President-Founder, had years ago associated the Annual Conventions of The Society with the arts and crafts. A series of exhibitions had been held at Adyar and Benares, and the work of linking the Theosophical ideal with creative expression in beautiful forms had now been taken up by the International Academy of the Arts which was formed at Adyar a year ago.

The Exhibition will remain open every day from 8 to 11 a.m. and from 1 to 5 p.m. until the evening of Thursday, 31st December.

AN INITIATION CEREMONY

There will be an Initiation meeting for new members on Wednesday, 30th December, at 1 p.m. in the Headquarters Hall. Those who wish to join should communicate with Mr. Gokhale.

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Omar on the Stage

A fine feature of the entertainment by students of the Girls' School and College in the pandal on Saturday evening was a three-act play based on Omar Khayyam. Poor Omar would have smashed up this sorry scheme of things entire, but the beautiful dancing girl convinces him that life is not so bad after all ; she has turned the very desert into Paradise. The potter thumps his wet clay as the Master-Potter moulds His Universe, philosophizing through the mouths of his pots. Finally, Omar is saddened almost irrevocably, until Spring in her youth and gaiety insensibly affects his outlook and he returns with renewed courage to the search for happiness. It was all extremely well acted. So also was a Tagore play, "The Post Office," which tells the story of an invalid boy who awaited a communication from the King and received it in death, but meanwhile had won the love and sympathy of everyone who met him.

The whole performance was staged with very delicate beauty, reminding us constantly of the paintings we see in exhibitions of Indian art. Credit goes not only to those who carried out the programme, but also to those who designed it.

THE GLORY OF THE MOTHERLAND

Facing the playground of the former Central Hindu College (now a College High School) stands a bust of Dr. Annie Besant beneath which is the following inscription, written by herself.

"But few years must pass ere the flames of the funeral pyre burn this body and its ashes shall be scattered on the stream."

"But may we labour so well that in centuries yet unborn the name of this place shall shine brightly in the story of an India prosperous and free, and may each generation of our boys, when they have grown into men, become the glory of their motherland, thus justifying the continued existence of the place where they were nurtured."

Sept. 1907. Sept. 1933.

THE CONVENTION PANDAL

The Pandal in which we hold the Convention meetings is really a triumph. It is spacious, it is hung about with green leaves and rich orange marigolds, and the flags of all nations, lent from Adyar. It is well lit and has a pleasant air of dignity and gaiety combined. A stage has been erected which has a number of clever contrivances for the charming plays and dances arranged by the girls and boys of the Schools which occupy most of the buildings on these compounds. From the platform erected in front of the stage we have heard the Convention lectures, expressive of the old-new wisdom so cherished and loved of us all.

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Young Theosophists

"DEVELOP WORLD CONSCIOUSNESS," SAYS RUKMINI DEVI.

"There is a new awakening of Youth everywhere," Rukmini Devi remarked in opening the Indian Young Theosophist Convention in the Benares Section Hall on the 26th December. She had come to realize that, she said, after travelling in Europe and from experience in other countries. There was harmony between the Young Theosophists and the old, which was as it should be, for both the young and the old were working for the same ideals, youth of course having their own particular points of view and their own special contributions to make.

"I appeal to all Indian Young Theosophists to develop world consciousness, and I hope that every youth will wake up and work enthusiastically and be a shining example of what a real Theosophist ought to be," Rukmini Devi said with a happy smile which warmed the hearts not only of her young colleagues but of those older people also who sat round the room, western-fashion on chairs, or Indian-fashion on the floor, men on one side, women on the other. The President herself was seated on the platform, with Felix Layton and Rohit Mehta close by.

Rohit Mehta, in a lengthy and eloquent report on the activities of the All-India Federation, took a world view of the mission and possibilities of the Young Theosophist movement under the "steady inspiration of our beloved President, Shrimati Rukmini Devi," and the "courageous leadership of Dr. Arundale. The words of the great Elder Brother given to us in 1925: 'You have the power to do more in the immediate future than any other body of men and women has ever achieved before,' it seems, will be realized in a not very far distant future."

Urging that the All-India Federation should join the World Federation, Mr. Mehta said: "We need the strength of the World Federation, as I am sure the World Federation needs us. It is time our Theosophical Youth Movement should assume world-wide proportions, for young people inspired by Theosophy are needed today for the regeneration of the world."

Mr. Mehta reported the formation of thirteen new Lodges during the year, and an increase of 168 members, bringing the total membership of the All-India Federation to 638. The new Lodges

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are Georgetown (Madras), Salem, Calcutta, Lucknow, Agra, Broach, Madnapalle, Benares (an old Lodge reawakened), Cawnpore, Srinagar, Coimbatore, Ellore and Poona.

Mr. Mehta made a rousing appeal to Young Theosophists everywhere to help to complete the Youth Headquarters at Adyar: "It is from this place that marching orders to Young Theosophists throughout the world will be issued; it is from here that a new life will be radiated to the four corners of the world." Further, he warned his fellow-members that it was their task to keep abreast of the times and enlighten the path of humanity with the torch of Theosophy. India's regeneration is one of our supremest tasks, for a regenerated India will prove a mighty force for world brotherhood." Among his practical suggestions were a common platform of Brotherhood, the popularization of Theosophy with a view to promoting Understanding, the appointment of a "Minister for Foreign Affairs" in every Lodge, and a campaign for the revival of Indian Art.

Several resolutions were adopted: (1) To affiliate the All-India Federation with the World Federation; (2) To internationalize *The Young Theosophist* as the official organ of the World Federation; (3) To request all Young Theosophists to contribute towards the construction of the Youth Headquarters, Adyar, according to the "Brick Plan."

Shrimati Rukmini Devi continues as President of the All-India Federation. Officers elected were as follows: General Secretary, Mr. Rohit Mehta (Ahmedabad); Joint General Secretary, Mr. S. V. Venugopal (Madras); Assistant General Secretary, Miss Tehmina Wadia (Bombay); representatives on the Indian Section Council: Mr. Rohit Mehta and Mr. Phansalkar.

A BRICK FUND

What is known as a "Brick Fund" was started by the Young Theosophists at Benares yesterday to raise money for completing the international headquarters at Adyar. They began with an empty table and a pile of bricks. The bricks are worth a rupee, and as a brick is sold it is placed on the table—it will pay for 100 bricks in the Adyar building. At noon yesterday there were 50 bricks on the table, but the Young Theosophists must sell another 250 bricks before they can complete the work at Adyar. "He who gives quickly, gives twice."

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 4.

29 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja. (*Headquarters Hall*).

8-00 a.m. Common Worship for all Religions. (*Pandal*).

9-45 a.m. The Leadbeater Address: DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE, MR. JAMSHED NUSSERWANJI. (*Pandal*).

11-30 a.m. **(Not eleven)** Lunch. (Leaders dine with Delegates at the Indian Kitchen).

1-00 p.m. Indian Section Council—New Council. (*General Secretary's Office*).

2-30 p.m. Closing of the Indian Section Convention. (*Pandal*).

3-30 p.m. All-India Federation of Young Theosophists: Business Meeting. (*Headquarters Hall*).

3-30 p.m. Tea.

4-30 p.m. The Subramania Address: THE NEW HUMANITY OF INTUITION, MR. C. JINARAJADASA. (*Pandal*).

6-30 p.m. Dinner.

7-30 p.m. Meeting of Young Theosophists. (*Pandal*).

YOUNG THEOSOPHIST HEADQUARTERS

Last evening the Young Theosophists had collected Rs. 80 through the Brick Fund. As each rupee means 100 bricks in the world headquarters at Adyar, they must sell 220 more bricks at one rupee each to cover the cost of the bricks which will be used in the building. A total of 900 rupees is needed to finance the whole structure.

The Brick Fund enables you to pay for bricks even if you cannot put them into the building. Those who can afford it may pay for bricks for other people. A marvellous opportunity!

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Shanti Kunj: Bower of Peace

Shanti Kunj, the Benares home of the President and Shrimati Devi, also of Mr. Jinarajadasa, is redolent still of the strong wise spirit of our great teacher and leader, Dr. Besant. Her own rooms are full of that atmosphere of clear dreaming and magnificent accomplishment that marked her character. Her *chowki* is there, where she sat working so steadily day and night. On the verandah facing East, she took coffee in the early morning both summer and winter before the sun had dispersed the morning mists and the light came slanting through the guava trees. She was noted for her coffee, and was so particular as to how it should be made. But she did not take much really—a little very strong rich coffee and much milk.

On the front verandah a small and gay figure of Ganesh, God of Wisdom, sits serenely in his niche. I am not sure if it is the same one that sat there in former days.

The Indian Section had very little room for itself in the beginning, so Babu Upendranath Basu, who followed Mr. Keightley as General Secretary, sat in her room at a large desk, the back of which faced towards Dr. Besant's chowki, so that they could be easily seen, and on it hung the wonderful words:

Waiting the word of the Master,
Watching the hidden light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throng,
Hearing His faintest whisper
Above earth's loudest song.

The deer park beyond the grass lawn in front has been done away with, and the deep tank filled in where once a *Sambhur* roamed in dignified freedom. It is now a tennis court. But the little temple at the end looks quietly down upon all that passes So as to be gay for Convention, it has been painted pink, but I am not sure that this looks so appropriate to its purpose as the simple white.—J. R.

A ROUND TABLE AT BENARES

Shrimati Rukmini Devi presided over a Round Table meeting in the Headquarters Hall on Monday morning at which a Table was formed for Benares to inculcate the ideals of knighthood and chivalry: Speak true, right wrong, follow the King. Kt .C. Jinarajadasa (Knight of Honour) in a short discourse traced the origin of knighthood from the days of King Arthur, and linked the ancient order with its present-day ideals. Several pages and knights were initiated. Miss Tehmina Wadia of Bombay is staying in Benares for some weeks to firmly establish the new Table. One of the new knights, Miss Kulkarni, is going to found a Table at Poona.

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Theosophy and Psychoanalysis

"SCIENCE HAS FLUNG ASIDE MORALS," SAYS DR. BHAGAVAN DAS

"Science has not simply outrun, but has deliberately cut itself away from, and discarded, and even contemptuously flung aside, morals." So declared Dr. Bhagavan Das, internationally known philosopher and Theosophical author, in a masterly address on "Theosophy and Psychoanalysis" delivered to the Benares Convention of Theosophists on December 28th.

In tracing the genesis of the science of psychoanalysis, the lecturer said: "With the vast inflow into Europe of wealth intellectual and wealth financial, came high life, sensuous and sensual luxuries, enormous temptations and stimulation of the senses and at the same time severe restraints by social conventions and ever more numerous laws." The reign of King Kali, the king of discord and especially of the struggle for existence and for the pleasures of tongue and sex, came into full swing Not the higher but the lower manas, not the spiritual but the material intelligence, not the idealistic emotions and religious aspirations but the realistic sensations and carnal passions, were more assiduously cultivated.

Hence all kinds of sins and crimes, adultery and prostitution, blood-steeped foods and alcoholic drinks, nervous break-downs, cases of mental derangement, neurasthenias and hysterias, manias and phobias, neuroses and psychoses, suicides and homicides multiplied, side by side with aeroplanes and submarines and all kinds of vast and minute machines and the dazzling glare of the enormous Babylons, each "wasting in each night's bouts the wealth of kings," and vampirizing the vitality of hundreds of millions of agriculturists and industrialists.

Many very fine spiritual efforts and revivals of the true religious mood had been made in many countries, but none seemed to have made definite headway against the prevailing materialism of the epoch, and some, Dr. Bhagavan Das declared, had even succumbed to temptation and developed priestcraft anew within their own folds. He had a profound belief that The Theosophical Society had been perhaps the most comprehensive and most far-reaching of such efforts; the World Fellowship of Faiths was another effort making for the revival of true spirituality, sanity and world peace, without which the world would be plunged into another Armageddon worse than the last Great War, which had provided occasion and material for the birth and growth of the Science of Psychoanalysis.

After indicating the main doctrine of psychoanalysis, its defects and its possibilities, Dr. Bhagavan Das surveyed the course of its development in the hands of Freud, Jung and Adler, attributing the fact that psychoanalysis had been misunderstood and put to wrong uses to Freud's own neglect of the larger philosophy, the High Vidya which co-ordinated all sciences and assigned to each its proper place and proportion in the service of Life. Notwithstanding this criticism,

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Dr. Bhagavan Das made very high appraisal of the work of these "very admirable founders and developers" of the new science.

The lecturer's summation was to this effect: "Psychoanalysis tells us that recovery of the memory of the truth sets us free from neurosis. The full significance of this, on an infinitely vast scale, is to be found in the words of Arjuna at the end of the Lord's teaching given to him as favourite disciple: 'All complexes of the heart are solved and resolved when the Infinite Simplex has been seen again.' The Christ also has said: 'The truth shall make you free.' If we achieve Theosophia, the truth which is named Atma-Vidya, God-knowledge, if we perpetually apply it to all departments of individual as well as social life, then the truth shall set us free from all ills, political, economic, religious, educational, domestic, spiritual; from all unbalancings and consequent disorders of body and mind."

INDIAN SECTION COUNCIL

The following fifteen members have been elected to the Indian Section Council:

(1)	Mr. G. N. Gokhale	193
(2)	Dr. Bhagavan Das	189
(3)	Rai Bahadur Panda Baijnath	176
(4)	Mr. Hirendra Nath Datta	171
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(7)	Mr. B. Sanjiva Rao	144
(8)	Mr. G. Srinivasa Murti	142
(9)	Mr. M. G. Kanitkar	141
(10)	Mrs. Josephine Ransom	129
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Scrutineers: Ganesh Narayan Chaudhary, Sankar Saran.

28-12-36.

THEOSOPHICAL YEAR BOOK

Have you seen the Theosophical Year Book displayed at the Publicity table in the Pandal? Do you realize that it is *our* book? The National Summaries are invaluable to College and University students, and to politicians, educators and journalists. Here is a text-book also for the Campaign for Understanding. An astonishing amount of information for only Rs. 2-14.

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Social Service for India

RECOMMENDATIONS TO THE LODGES

Presiding over a meeting of the Theosophical Order of Service held in the Indian Section Hall on December 27th, Mrs. Ransom recommended the following suggestions to the Lodges of India :

(1) To bring Theosophy to the women of India through the Indian languages ;

(2) To give kindly and humane treatment to our dumb brothers, the animals ;

(3) To improve the sanitation of Indian cities and villages.

After referring to the early application of Theosophy by the Founders to the improvement of social conditions, Mrs. Ransom spoke of the founding by Dr. Besant of the Theosophical Order of Service in order that every Lodge might add some form of social service to its philosophical activities.

Mr. Jamshed Nusserwanji of Karachi, who is in charge of the Order of Service in India, reviewed the work done by various Lodges and individual members in different provinces.

Mr. C. Jinarajadasa pointed out that the Lodges existed to inculcate the study of the Wisdom, but this study, in order to be fruitful, must be correlated to action. A properly organized Lodge not only carried on the study of Theosophy, but also assisted members to know Theosophy by practice. Brotherhood made an appeal to many who came to Lodges, but whose enthusiasm was likely to die out unless action assisted the new members to understand Theosophy. Each Lodge therefore ought to have some activities to which new members could be drafted. He concluded by suggesting that every Lodge should be not only a Temple of Wisdom but also a Temple of Help—J. N.

EQUALITY—A DIFFERENT IDEA

The star performance by the Benares Theosophical Boys' School in the Pandal on Sunday evening was a Hindi scene from the Durgavati, satirizing the life of a rich village zemindar who believes in the equality of the people by keeping them all equally poor. All the time, of course, he is growing fat—financially. The play was full of pep and of humorous situations. In another little drama, "Birds of a Feather," the jolly climax comes when the Bishop himself, disguised as a poacher, falls into the hands of the keeper on the squire's estate. It was all very amusing, and a delightful diversion from "Straight Theosophy." The instrumental music made a nice prelude.

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The Wisdom Which We Are

BY C. JINARAJADASA

Every Theosophist seeks to understand Theosophy, the Divine Wisdom. But for that purpose, is it necesssary to attend Conventions? Is it not enough to study the books, and meditate upon them, and so discover all there is to be known of the Wisdom ?

If the fullness of the Wisdom could be contained in books, to study them might be sufficient. But what we term the Wisdom is the Creative Life of God, and wherever He is, there is His Wisdom. The pebble, that seems so lifeless and still, is not that to the physicist, who sees in his imagination the protons and electrons whirling according to law in every atom of the pebble; to the chemist the pebble's constitution reveals the Wisdom which is Chemistry. The tiny wild flower reveals to the botanist a long and fascinating history of evolutionary processes. In very truth, as the sage Shvetâshvatar sang in the Upanishad: "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth."

How much more must He not reveal of Himself and of His Wisdom as man, as Everyman ? "THAT art thou, O Shvetaketu" surely also means that each Shvetaketu present at the Convention is both He and His Wisdom. Therefore, as each Shvetaketu greets a brother Shvetaketu, he comes nearer to the fullness of the Wisdom which is Brahman.

The light of one twig, lit to discover jewels scattered at night in a tangled thicket, will show at most a jewel here and there. But let a thousand twigs be heaped together and set on fire, then there is light to discover jewel upon jewel in ever widening circles.

So too is it as we gather at Conventions. The Wisdom that I am calls to the Wisdom that you are, and each discovers thereby more of Brahman. Brother helps brother, and so both discover a little more swiftly and see a little more clearly where is the Path and what is the Goal.

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At the Publicity table in the Pandal subscriptions are being received for our journals as follow :

THE THEOSOPHIST
THE THEOSOPHICAL WORLD
THE YOUNG THEOSOPHIST

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Sidelights on the Indian Section

COMPILED BY JOSEPHINE RANSOM

(Concluded from page 44)

In December 1897 the Convention was again held "at the lovely and romantic Headquarters of our sacred Society." There were 150 delegates present representing 34 Lodges. Miss Lilian Edger was present for the first time and gave the Convention lectures. During the year Mrs. Besant had lectured very extensively throughout India with phenomenal success. Dr. Arthur Richardson began his work this year and gave special help to the Bombay Lodge. One of the particular activities of the year was the raising and distribution of a Fund to assist in the relieving of a famine which affected the whole of India. Two other Funds were also supported: (1) The Besant Travelling Fund, Rs. 2,332; (2) A Fund in aid of Mrs. Besant's American work, Rs. 2,641. Contributions to Adyar amounted to Rs. 500, and a contribution of Rs. 100 for the Anniversary expenses.

The idea of having a separate Section in the South was mooted, but not pursued. Babu Harendra Nath Mittra gave most general financial support to all activities. A number of devoted and able members did much touring, helping the Lodges.

At the Convention held in October 1898 at Benares, Col. Olcott, presiding, said it was his first Convention in the North where he and H.P.B. had formerly worked together. He spoke of H.P.B. as the Teacher. "Think not," he said, "she has gone away from us, her spirit still inspires our thoughts.....she and the Great Ones are here amongst us, though we shortsighted people cannot see them." He agreed that the Anniversary of The Theosophical Society and the Convention of the Indian Section could be held together at Benares the following year. He stressed that meetings for boys should be helped by the Lodges, and that the *Arya-Bala Bodhini* journal had been started for this purpose.

The General Secretary reported that Miss Edger had made extensive tours during the year, sometimes accompanied by Col. Olcott. She lectured to the Convention on "Education in the Light of Theosophy."

It was arranged that a monthly grant be given to the Central Hindu College, and that each Lodge should further its interests and collect funds for its support and endowment. The College, Mrs. Besant

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said, was intended to be a model Hindu institution, and to add religious and moral to secular education. It was the beginning of a movement which she hoped would expand and gradually cover all the land.

Dr. Richardson became the first Principal of the College. He gave Convention a lecture on "Some Recent Advancements in Science."

There were now 137 active Lodges. Concerning the establishment of the Headquarters at Benares the General Secretary reported that a plot of 26 Bighas (17 acres) had been secured (half of which Mrs. Besant wanted for her own use) and a small house worth Rs. 6000. The cost to the Section would be Rs. 8000 for land and about Rs. 25,000 for a building. To this Mrs. Besant gave Rs. 8000. Mrs. Besant said that when the question arose of an establishment in Benares the difficulty was money; but a friend in England (Mrs. Ursula Bright) had promised that if ever she wanted a large sum of money she would help. Mrs. Besant had no security to offer, and could repay the amount or not as she liked. A Committee was formed to carry out the plans, consisting of the General Secretaries, Mrs. Besant, Rai Ishwari Prasad, Rai Pyari Lal, Govinda Das. Lists were circulated and Rs. 15,000 was subscribed on the spot, including the Rs. 8000 from Mrs. Besant. Dr. Pascal, delegate from the French Section, attended this Convention. Under the care of Babu Upendra Nath the *Prashnottara* had greatly improved. Bro. Tukaram Tatya died in this year. His unfailing liberality and wisdom had done much to build up the Section.

The next Convention of the Section was held at Adyar, December 1899. Fifty-six Lodges were represented, and delegates were present from the European, Australasian, American and Dutch Sections. The General Secretary urged the need of completing the Section Headquarters, for which Rs. 11,000 was needed, including some of the subscriptions promised the previous year. He reported that an Assistant Secretary had been appointed, thus greatly relieving the General Secretaries from routine work, Countess Wachtmeister and others had done much travelling and lecturing, as had to some extent the President-Founder and Miss Edger, also Mrs. Besant, who was now deeply engaged in the promotion of the College. Though funds were not very satisfactory, still the College had been liberally helped during the year, and expenditure had been greater than income. Once more the General Secretary urged that "our task was to revive and strengthen India's *spiritual* life." Rai B. K. Lahiri was now free to devote his whole time to the work.

At this time the Section Entrance Fee was still Rs. 10, as in 1890, but the annual dues were Rs. 2 for Lodge and Rs. 3 for unattached members, as against the former Re. 1 and Rs. 2 respectively. The total receipts were Rs. 15,257/14/2, and expenditure Rs. 8,522/6/6, as compared with Rs. 7,409/12/10 and Rs. 6,496/7/3 respectively in 1891.

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 5.

30 DECEMBER 1936

Today's Diary

6-45 a.m. Bharat Samaj Puja. (*Headquarters Hall*).
8-00 a.m. Common Worship for all Religions. (*Pandal*).
8-30 a.m. International Academy of the Arts: SHRIMATI RUKMINI DEVI.
9-30 a.m. CLOSING OF CONVENTION: THE PRESIDENT. (*Pandal*).
11-00 a.m. Lunch.
1-00 p.m. Initiation Meeting for New Members. (*Headquarters Hall*).
2-00 p.m. Muslim Association Meeting. (*Headquarters Hall*).
3-00 p.m. INDIAN SECTION AT HOME: TO MEET THE PRESIDENT. (For Delegates and by Invitation).
4-30 p.m. Lecture: THE EMERGENCE OF ART IN THE THEOSOPHICAL MOVEMENT, DR. JAMES H. COUSINS. (*Pandal*).
6-30 p.m. Dinner.

READ THE YEAR BOOK!

You will be surprised, when you turn the pages of the *THEOSOPHICAL YEAR BOOK*, to find how many great people have at one time or another been members of The Theosophical Society—scientists, statesmen, artists, musicians, writers, poets, and members of the nobility, both English and Indian. (See special offer inside.)

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Congratulations to Mr. Gokhale

Mr. G. N. Gokhale was re-elected General Secretary by the Indian Section yesterday. Everyone will be glad to have him at Headquarters for another year. He has proved his worth during a strenuous time of taking up new work and handling the many and complicated interests of the Section. The smooth working of his first Convention has shown his genius for organization and for solving problems with quick decision as they inevitably arise. One and all he greets with cheerfulness, happy and humorous. Essentially a man of action, under his direction the Section is gathering momentum. All the Lodges feel the stimulus of his interest and enthusiasm and are awaking to new life. Long may he be spared to devote his time and labour to Theosophy.

The following have been co-opted to the General Council: Dewan Bahadur Chandrasekhar Iyer, Mr. P. R. Green, Mr. Ranendra Nath Datta, Shrimati Bhagirathi Shri Ram, Mr. Shankar Sharan.

Following are the additional members to the Executive Committee: Rai Bahadur Panda Baijnath, Mr. Damodar Prasad, Dr. R. V. Phansalkar, Mr. Ranendra Nath Datta, Mr. Shankar Saran, Mrs. B. Padmabai S. Rao, Pt. Ramchandra Shukla.

Mr. Gokhale has been initiated a Knight of the Round Table, so that when he travels about the Section he may be able to help the Round Table movement.

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A New Humanity

THE COMING ERA OF THE INTUITION

"The present world muddle, with poverty in the midst of plenty, and preparation for wars of extermination while signing peace treaties, will continue," Mr. C. Jinarajadasa said, addressing the Benares Convention of The Theosophical Society on December 29, "so long as men try to understand national and international affairs with the mind alone. The best statesman fails to understand the real situation and the way out of it so long as he is only mental. It is only when he is intuitive that illumination comes, and with it an eagerness to co-operate in a common scheme even at the cost of sacrifice."

Citing the new intuitive type of youth which he had encountered in Australia and in America, Mr. Jinarajadasa said that slowly there was appearing a new humanity guided by intuition. These were the real leaders of mankind. If only the present schemes of education which appealed solely to the mind in children were to be modified by introducing the creative aspects of art as a part of the curriculum, the intuition of children would grow. Then within a few generations the world's present problems would be solved by the intuitive children as they grew up into the new humanity of the intuition.

The whole of the modern civilization had been transformed by Science, Mr. Jinarajadasa proceeded. Commodities had been multiplied, diseases controlled, and men's comforts increased year by year. Yet Science had not taught men how to live in greater friendship and to abolish war. On the contrary, scientific discoveries had intensified competition. The struggle for life was greater than ever. Where lay the defect of the methods of science?

The French philosopher Bergson had pointed out how the appeal to mere intelligence characteristic of the methods of science resulted in a mechanistic conception of all life processes. Man missed the real meaning of evolution if he used only intelligence. The animal used instinct to live. But there was a form of instinct in man which was necessary for his living. It was this intuition which revealed what was the true inwardness of all life processes.

"The problem is," the lecturer went on to say, "to define what intuition is, and how to develop it. Lawrence of Arabia defined intuition as the 'unperceived fore-known.' Spinoza holds that the intuition is born when the mind surveys not departments of reality

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but the totality. There is a close relation between intuition and art. All the arts are attempts to reflect the world process as mirrored in the intuition. From another angle the intuition is the mystical Christ principle which ignores divisions and asserts unity. Shri Krishna, Buddha, Christ and all great teachers restore to man his lost empire of the intuition. When Christ said: 'I and my Father are one,' He manifested the characteristic of the intuition, which is unity. All teachers say as Christ did, 'Come unto Me all ye that labour and are heavy laden, and I will give you rest' The vision of all mankind as one whole is typical of intuition."

Slowly the most advanced in humanity were beginning to rely more on intuition rather than on mind in their understanding of life. When intuition guided a man he saw the inevitableness of unifying ideals such as the Brotherhood of Man, Fellowship of Faiths, World Peace, League of Nations, internationalism, abolition of race prejudices, the right place of woman in life, and so on.

Mr. Jinarajadasa concluded with the splendid aphorism: "The mind divides, the intuition unites."

"God Is Nearer In India"

"Poverty in India is part of a world-wide problem," Mr. C. Jinarajadasa declared in reply to a question on the economic situation at the Benares Theosophical Convention on December 29th. There were twenty-two schemes offered from various quarters, he pointed out, for solving this problem, among them Communism, Socialism, Douglas Social Credit, Jevons, Keynes and others. Each had some part of the final solution. The matter was extremely difficult and required careful thought and reorientation to the coming order of things.

Referring to the Indian masses, Mr. Jinarajadasa said that poor as they were, with a poverty which was often ghastly, yet they were distinguished by the fact that they did not "live by bread alone." "Hungry, starving, cold," he affirmed, "they are yet spiritual-minded in their inner natures. God is nearer in India than in any other country."

A NEW DISCIPLINE

Bathing at Benares at daybreak really is a discipline when you are used to something different. "I feel very virtuous because I haven't sworn once," said a European yesterday getting back into his dressing-gown: "We shall have to invent a new discipline and call it Batha-Yoga."

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Education in the Light of Brahmavidya

DR. SRINIVASA MURTI ON THE WAY OF CULTURED SIMPLICITY

"Do you want your doctor of the future to be a pure scientist, with the technic of the laboratories at his finger-tips, who seeks to interpret, if he could, the problems of life in terms of physics and chemistry, or do you want him also to be a humanist, a man with the widest possible knowledge of human nature and the deepest possible understanding of human motives, failings and feelings, a lover of the arts as well as a student of science?" The question was put to the Theosophical Convention at Benares on Monday, December 28th, by Dr. Srinivasa Murti, head of the Government Medical College, Madras, and Recording Secretary of the Theosophical Society.

A discussion was going on in academic circles, the doctor proceeded, as to the relative importance of the study of the sciences and the humanities. The major problem was, of course, economic—it was mainly a matter of bread and butter, or unemployment. Science preponderated over the humanities at the moment because it was applied in industries and agriculture, with most useful results. The question of pure versus applied science arose even in that temple of research, the Indian Institute of Science, presided over by an Indian of world-wide reputation. The result of such a view was seen in the abolition of the classics from medical studies. The life of Charles Darwin afforded a striking illustration of the loss of happiness that resulted from neglect of the art. Speaking of his neglect of poetry and music, Darwin had said: "The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character by enfeebling the emotional part of our nature." That was an instance of the disasters of specialisation in science both to the individual and to society.

After all, where had pure science led us? Dr. Srinivasa Murti inquired. The greatest among the scientists were unconsciously becoming poets and philosophers. "Read the first chapters of many of their books and you will rub your eyes in astonishment," the lecturer said. The physicist, face to face with the mysteries of the atomic universe, could not help comparing atoms and stars, microcosmos and macrocosmos, and exclaiming, like the ancient philosopher, "As above, so below." Nor could he help speaking in the language

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of poetry when in the presence of the mysteries which the minute organisms of the plant and animal kingdoms revealed to the scientific mind.

An important phase of the matter was involved in the affiliation of science with the invention of instruments to kill and not to save. Disaster must follow any attempt to give humanity control over nature before they had control over their own nature. There was great searching of heart going on. Many panaceas, political, economic and other, were being tried, but were breaking because of the human factor. Given good men and true, however, any system would work, any "ism" or "ocracy" would work, and work for the common good. In the first and in the last resort, the individual problem was the world problem and the problem of society. Not in exalting the sciences to the detriment of the humanities, or vice versa, but in finding for oneself the summation, or synthesis, in Brahmavidya lay the achievement of true culture.

In the light of Brahmavidya, the problem of untouchability was solved, not by putting iron into men's hearts, but by providing the untouchables with opportunities to become cultured citizens. Not the socialism of hate, but the socialism of love was the real remedy. The same principle might be applied to poverty and unemployment. Knowers of Brahmavidya could make a success of any political system they were called upon to implement. Brahmavidya was the way of cultured simplicity. The life of Dr. Besant afforded many an opportunity of watching this great truth constantly at work.

In concluding the Besant lecture, what better prayer could be send forth than that the teachings for the spreading of which she spent the best years of her life might flourish mightily in all parts of our world and bring solace and happiness to the individual and to society?

THE PUBLICITY OFFICE

While Mrs. Peterson is in Benares she would be glad to meet Secretaries and other representatives of Lodges, so as to keep in close personal touch with the Lodges throughout the Section. Please introduce yourself to her at the Publicity table in the Pandal.

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India's Message to the World

A SPIRITUAL LEADERSHIP

"There is a certain Indian spirit which makes India distinctive among the nations. It is difficult to describe her genius because it belongs to the nature of life and not of form. I have summed up its characteristics in the word 'spirituality'," said Mr. N. Shri Ram, addressing the Benares Convention of Theosophists on December 29th. "India and Her Spirituality" was the subject of his talk. He was not, he said, claiming any spiritual superiority for India over other nations. It was not a matter of nationalism. Nationalism was today a debased sentiment, and because it was much abused it had become a separative force. What were the outstanding features of Indian life at its best? A spirit of reverence for life in all forms, especially in women and animals; a recognition of the one life; simplicity of life; the ideal of dharma; and an other-worldliness based on the realization that this earth offers nothing to compare with the intangible realities of the spirit.

Many people liked to think of India's mission, her message, to the modern world, even her spiritual leadership of the world. How was this to be realized, except by the reawakening of her creative fire? Her future must be the creation of the self-same spirit that made her splendid past. Dr. Besant had aroused a somewhat decadent body-politic; "we must now," Mr. Shri Ram declared, "apply ourselves to the detailed shaping of the forms in which the new life can find expression, showing forth again in India the pure virility of her stock and filling the world with a spiritual perfume. If we can be constructive and beautiful in our nationality, its charm and its potency will increase. It is for each one of us in his own sphere and according to his faculties and bent, to find means for such constructive and beautiful living, for the expression of all that is best in our own—our native Indian—selves."

YOUNG THEOSOPHISTS

Shrimati Rukmini Devi was unanimously re-elected President of the World Federation of Young Theosophists yesterday, the Federations voting being Europe, Canada, United States of America, Burma, India.

It was decided to extend the Brick Fund in all the Federations until enough money has been collected to complete the building of the Adyar Headquarters. With a temporary roof the total amount required is Rs. 1100.

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Reconstruction in Civic Life

THE WORLD'S HERITAGE FROM DR. BESANT

Of all the bequests which Dr. Annie Besant made to the world, Mr. Jamshed Nusserwanji, ex-Mayor of Karachi, addressing the Benares Convention of Theosophists on December 29th, said the finest was a prose poem, which if applied to civic life would bring about the reconstruction not only of India but of the whole world. After reciting Dr. Besant's message, as follows, Mr. Jamshed classed it with the greatest prayers or prophetic utterances in the world religions:

O hidden Life, vibrant in every atom;
O hidden Light, shining in every creature;
O hidden Love, embracing all in oneness;
May each who feels himself as one with Thee,
Know he is therefore one with every other.

In that invocation, he said, was the essence of Brotherhood, radiating through the world in waves of light and life and love. It contained the remedy for the social, economic, political and religious problems of the day. Picturing Dr. Besant's life and work, Mr. Jamshed said her teachings applied to modern problems would eliminate the following root evils: (1) Waste of life and colossal destruction of animals; (2) Wrong ideals and methods of justice and punishment applied to the undeveloped; (3) Exploitation of the poor and weak, whether individual or nation, and the wide separation which this creates between man and man; (4) Differences of status between man and woman; (5) Quarrels over creeds among religionists.

For the removal of these evils Mr. Jamshed quoted Dr. Besant's remedies. They might appear difficult, he admitted, but her life and work showed that they could be made practical; the "hidden life" invocation was a complete direction, and if set to work would make the world happier and free it from many destructive tendencies.

———

A SUPER-STALWART

The centre of an admiring group yesterday was Pandit Debi Prasad, the "life and soul" of Etawah Lodge, one of the most active Lodges in the United Provinces. At 83 years of age he is surprisingly hale and hearty. Since 1908, when he retired from the Government education service as headmaster, he has never missed a Lodge or E.S. meeting, and has attended most Conventions at Adyar and Benares. Theosophical activities share in his munificence, but he is most abstemious as to his personal needs.

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The Indian Theosophist

BENARES CONVENTION DAILY, No. 6.

31 DECEMBER 1936

A Memorable Convention

THE PRESIDENT'S CLOSING ADDRESS

Dr. Arundale came over to the Pandal at 9-30 on Wednesday morning, December 30th, and in the midst of four hundred brethren and the wealth of their affection closed the Benares Convention of the Theosophical Society with the following address:

I have come here ostensibly to close this sixty-first International Convention. But, in fact, a Convention is like a river, originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me, therefore, to stem our Convention's waxing tides, but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over; nor is any Convention over which has had life such as we have here experienced abundantly. I think this Convention is noteworthy for the release in substantial measure of the waters of power—that must needs be so when the Masters are behind us—the waters of happiness, of healing, and of freshness.

TODAY'S DIARY

The only engagement this morning is a business meeting of the Bharat Samaj, to be held in the Headquarters Hall at 9-30. The Questionnaire circulated by the Bharat Samaj regarding the reform of the Hindu Faith will be considered.

The President and party leave the Cantonment Station at 4 p.m. for Madras.

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Our most grateful thanks are due to Mr. G. N. Gokhale and to his army of helpers who have made this Convention, I would almost venture to say, more memorable than almost any other we have had in this city, save of course for the presence of our President-Mother. May I congratulate the Indian Section with very sincere heartiness on having chosen Mr. Gokhale again for a further term of a year. One year is not enough for him to do the work he is capable of doing, the work of holding this great Headquarters strong for Theosophy and The Theosophical Society. Perhaps not even two years. So I at least go forward into the new year thankful to know that at the helm of a senior Section of our Theosophical Society is one who has proved not only his administrative capacity, but also, what is infinitely more important, his power to make other people happy. I am sure all of you have been happy here, despite any difficulties; and if you have so been happy, it is thanks to Mr. Gokhale and to his helpers. I hope Mr. Gokhale will be good enough to transmit to all those who have been associated with him my grateful thanks for their generous service, service which will do so much to help us on the way in all our work during the coming year.

I should like also to thank those who have generously deputized for me during the course of the Convention. Our beloved Vice-President, Mr. Jinarajadasa, Dr. Srinivasa Murti, Mr. Sri Ram among them, have worked so hard that my absence from meetings has hardly been noticed.

With this great Convention behind us, we may go forth to establish Theosophy in its ancient and eternal home in fiery strength, so that in these days of disruption we may have the wisdom to help to remove all separative antagonisms and to promote increasing goodwill and understanding.

I most earnestly trust that the members of our Indian Section will ever-increasingly realize that it is they more than most others who can give a true lead to the Indian people, so that there may be bestowed upon the world a nation rich in differences but deeply understanding of their harmonious reconciliation, and therefore a nation powerful to release for the urgent needs of the world those forces which shall bring about in due course that great apotheosis of modern civilization of which India is destined to be the heart.

I most earnestly trust also that our Indian Section will remember that the furtherance of this splendid mission lies mainly with Young

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Theosophists. Make their paths straight in your Lodges. Make their ways smooth. Guide them unobtrusively with your wisdom and experience. Give them generous encouragement, and remember that your own standards of Theosophical living may not necessarily be theirs; yet is it your proud privilege to set them an example of that faithfulness and one-pointed devotion to Theosophy and The Theosophical Society whereby alone our movement can weather triumphantly the storms of disintegration launched against it, and conquer the world for Theosophy.

In your name I send forth our brotherly greetings to Sections, Lodges and members scattered throughout the world. As we have received, so will they receive. We are one mighty organism, and that which wells up at the centre flows resistlessly to the circumference and beyond.

In closing this International Convention, I say to you all: Back, Brethren, to your posts in which our Masters have been pleased to station you. Greatly have you received; give greatly. Give greatly where you are, where They expect your service, and thus justify the confidence They repose in you by entrusting to you awhile Their Theosophical Society, so that when the time comes you may hand on to your successors Their movement, strengthened by your devotion and purified by your wisdom.

I declare this International Convention closed.

A Land of Opportunities

Mr. Gokhale to the Indian Section Convention, December 29th:

"I do not like the words 'unselfish service,' but if you believe in the Great Ones behind this Society you can well afford to give them one hour a week, two hours if possible. Be a King for that one hour, even if you are a slave for the rest of the week. Find some work for that one hour, and with four thousand members in the whole of India, we shall be able to do great things. There is plenty of work to do in India—civic reform, sanitation, and so on. India is a land of opportunities."

Among improvements Mr. Gokhale has in view he includes a guest-house at Benares for the accommodation of visitors, and bringing the library up to date. Further he proposes to explore the possibilities of popularising Theosophy through vernacular books and lectures; of a co-operative scheme for raising money for Theosophical activities in various parts of the country; a class at Benares for training Theosophical workers; and a plan for getting together Theosophist educationists and teachers in the North. All these proposals were recommended to the consideration of the Section Executive Committee.

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Art and Theosophy

"The world is as it is because the people are denied a technique of life based on creation instead of self-gratification," said Dr. James H. Cousins, addressing the Theosophical Convention at Benares on December 30 on "The Emergence of Art in The Theosophical Movement." Tolstoi had looked to Art as the means to ending warfare, but, Dr. Cousins affirmed, Art had not yet been recognized as the true means of human redemption from the ugliness of conflict.

Dr. Cousins traced the development of the Three Objects of The Theosophical Society until they had reached their present formulation as a synthesis of (1) Brotherhood, (2) mutual understanding, and (3) extended capacity. But such a synthesis in order to be effective had, he said, to express a life beyond itself, and do so in a vitally related order, an order that was rhythmical and evoked feeling, and within a pattern conferred by the mind.

Examining religion and philosophy from this point of view, Dr. Cousins said that religion had failed to put humanity in harmony with its highest conceptions, because it had diverted creative thought and feeling to sterile dogma and destructive bigotry. Philosophy had failed to establish an intellectual intimacy between man and the universe, or to build its principles into the structure of human life, because it had kept aloof from feeling and imagination.

Science, on the other hand, had attained an ascendancy in human affairs because it had done things. To a large and increasing number of people Science had taken the place of Religion. But their worship of scientific power, rather than pure scientific truth, was merely a new idolatry, directed towards divinities more horrible and ferocious than any created by the primitive imagination of humanity.

Something else was needed to enable individual human life to develop itself to its fullest possibility and to attain a harmonious relationship with the cosmic life. A synthesis of developed capacity was needed that was simultaneously creative, responsive, aware and dynamic. Religion, philosophy and science had their place in such a synthesis: but the appropriate expression of the creative impulse in humanity, without which all else would remain incomplete, was Art, by which he meant all forms of artistic activity.

From the practice and the appreciation of the Arts humanity derived a special pleasure in a quality known as beauty. But beauty was neither the beginning nor the end of Art. Beauty had been made to pander to sensuality, and this had degraded the Arts. The escape

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from such degradation was by making joy in artistic creation widespread. Appreciation of the mere externals of Art, like the worship of mere scientific power, was a form of idolatry that set barriers in the way of creative life.

In response to the need for the elevation of the Arts to their true function as creators of forms expressing the cosmic life, the Theosophical Movement had, at the diamond Jubilee of The Theosophical Society held at Adyar in December 1935, included Art among its specific activities. This movement towards a Theosophically-inspired Art should have as an accompaniment a Theosophically-illuminated criticism, which should be all-inclusive and therefore nearer to reality than the partial criticism of the past. Past criticisms of Art had been almost entirely from spectators of finished Art rather than by participators in its creative processes. There was need, the lecturer said, for the expression of the reflections of creative artists on their inner experiences. Today, the conjunction of psychological and occult research made a complete criticism more possible than formerly, especially when the science of the mind and the science of the psyche were being brought together by Theosophical thinkers. The materials for such Theosophically-illuminated Art-criticism were rapidly growing in works by writers like AE., the Irish poet; John Foulds and Cyril Scott, musicians; Claude Bragdon, architect; Nicholas Roerich and Jean Delville, painters.

But the complete collaboration between artist and spectator, on which the future development of Art depended, could only come about when the Arts took an essential place in the education of the young, and when through them the qualities of Art, such as unity, balance, rhythm, design, continuity, completeness, were imparted to organised human life.

The Theosophical Movement, at the historical juncture of its taking up Art as one of its activities, was fortunate, the lecturer concluded, in having at its head, in the person of Dr. Arundale, one who had the intuition of design, which was the first essential of creative form, and one who, in the person of Shrimati Rukmini Devi, had the intuition of rhythmic vitality, which was the first essential of creative life.

Dr. James H. Cousins has been invited by All-India Radio, Delhi Station, to give a fifteen minutes broadcast on "Annie Besant as Nation Builder" at 9-45 p.m. on February 21.

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Cultivating the Arts and Crafts

A WEAVING FACTORY AT ADYAR

"I should like all forms of art to be represented at Adyar," Shrimati Rukmini Devi said at a Benares meeting on December 30th in discoursing on the objects of the International Academy of the Arts and its future. "My ideal for the Academy is a glorious one, and it may take centuries to fulfil. Yet our beginning is small. My chief ideal is not to have so many buildings, but to work. Our great need is a theatre which shall be a centre for dramatic performances. Instead of having so many buildings, I have built a hut. The International Academy of the Arts is for the moment in that one hut. But that doesn't matter. We shall later come in touch with international institutions, and I have officially appointed Dr. Cousins to represent the Academy in other countries."

Shrimati Rukmini Devi roused the interest of the delegates, especially the ladies, by announcing that she was starting a weaving factory at Adyar on January 7th. "I wish to cultivate the arts that belong to the people," she said. "Painting, sculpture, dancing, belong to the few, and they help the general tone of our work, but handicrafts such as pottery and weaving belong to the nation. They are the things that create the atmosphere of nationality."

Rukmini Devi referred to the importation of saris, a European kind which she declared no one in India wanted. "What we want," she stressed, "is not merely to revive old industries, but to start new ones showing the very essence of the Indian spirit. You can show it in a sari. There are families of weavers who are unemployed, and I am finding them work at Adyar, and you will see beautiful things in gold and silver being woven there."

She mentioned films also, remarking that there was no dearth in India of stories and of talent, but what Indian films lacked was taste. They had been too much westernized. Shakuntala in Indian films was made to look like a western movie star. It was not difficult to improve on the films in India, and she hoped, even if her technique was not wonderful, to do something simple and beautiful. They were plunging into all these things, and they would meet difficulties, but these would be overcome.

"We need Home Rule of the right kind," she concluded; "let us start with the Home Rule of making our lives as beautiful as we can in the beautiful expression of everyday things."

Mr. Jinarajadasa and Dr. Cousins contributed valuable ideas which will be published in other journals.

A Few Books Left at the Adyar Price

THEOSOPHICAL YEAR BOOK 1937

Rs. 2-8

The Bookshop or Publicity Table in Pandal

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Love in Education

LEAGUE OF PARENTS AND TEACHERS

Prof. R. K. Kulkarni announced at a meeting of the League of Parents and Teachers held at Benares on December 28 in the midst of the Theosophical Convention that a call had come from America for an earnest student to specialize in child psychology among other courses in the New York School of Social Service for a fellowship of 1200 dollars from the 1st October 1937, provided the candidate had genuine enthusiasm for the work and had money to pay travelling expenses.

The Benares meeting was the twenty-first anniversary of the founding of the League by Mr. Jinarajadasa in Bombay in 1915, with the purpose of awakening India to the evils of corporal punishment in schools and homes. Prof. Kulkarni has been secretary during the whole of this period, and the League's work has been enriched with literature on experiments among the young and adolescent by Dr. Arundale, Dr. Cousins, Mr. M. G. Kanitkar and others. There has been a good response from educationists and educated people. Pundit Iqbal Narayan Gurtu, Vice-Chancellor of the Allahabad University, was at the moment presiding over the Gwalior session of the All-India Federation of Teachers' Associations, which has formed a special section for the consideration of child problems.

The League of Parents and Teachers exists not only for Theosophical homes and schools, but also to spread the ideal of love in education through the rest of the world. Principal C. S. Trilokekar, who presided, commended Krishnamurti's "Education as Service" for its chapter on this ideal. The League pamphlets are available for free distribution at the Indian Bookshop in the compound.

HINDUS AND MUSLIMS

At a meeting of members of the T. S. Islamic Association yesterday, Mr. C. Jinarajadasa emphasized the great purity in Islam of the idea of the unity of God, the spirit of brotherhood, and the perfect resignation to the will of God. He described the work that is being done by him and others in Madras in forming the Islamic Culture Library.

The meeting passed a resolution emphasizing that every Theosophical Lodge in India should make contacts with Muslims, dwelling on those ideas which Islam has in common with Theosophy.

A GARDEN PARTY

A delightful social event was the garden tea party given by the Benares brethren yesterday to the Convention guests to enable them to "meet the President." The President, though not physically present, had appeared in the morning to close the Convention, and he was still in everyone's hearts.

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Youth Must Be Inspired

THEOSOPHY SUPPLANTS TRADITION

"The young people everywhere are gradually leaving off their old traditions," Shrimati Rukmini Devi said to a Pandal-ful of people who had assembled on Tuesday evening to listen to Mrs. Ransom, Mr. Jinarajadasa and the World President of the Young Theosophists discuss the future of the movement.

"They do not feel so much for religion as they did," Rukmini Devi affirmed. "They talk about Gods and go to temples much more to please their elders than because they believe in it. They follow the caste system because they wish to please their friends."

"Because the youth of India is departing so much from tradition, I feel that Young Theosophists have a great mission. We have in Theosophy great ideals of life. We have brotherhood principles which include all nations and all religions, and I think those principles can well take the place of the traditions which are being discarded. Because, if they discard that which has given them inspiration, there must be some other inspiration to take its place. We have that particular quality in Theosophy, and we must give it to the youth of India and to the world."

Mr. Gokhale Says "Au Revoir"

My first duty today is to convey to all my co-workers, young and old, men and women, members and non-members, paid and unpaid, the gracious thanks of the President ; and then to return to him, on their behalf and mine, our gratitude for giving us the privilege of helping in this great Cause. May I add that whatever we have been able to contribute to the general happiness is solely due to the fact that we are all a happy family at Benares. At best the Indian Section is but one of the forty-eight pairs of hands, with One Head and One Heart at Adyar, and we are only trying to cultivate "Freedom and Friendship," and to follow the President's own example in his devotion to duty. I am sure all the Lodges in India are trying to do the same.

I must also record our gratitude to Mr. J. L. Davidge, Mr. Ramchandra Shukla and Mr. Jagat Narain, without whose untiring labours these sheets, cooked up at night, could never have seen the light of day. The Tara Press, who have worked so late, have also earned our thanks. We looked forward to a Convention at Benares. We have had a happy time and now look back—no, let us look forward to meeting you all again in this sacred home of Annie Besant's in December 1938. Till then, *au revoir*.

G. N. GOKHALE.

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Review

International Theosophical Year Book, 1937. The Theosophical Publishing House, at Adyar, Madras. Price: Rs. 2-14. Post-free.

The Society is to be congratulated upon the production of this admirable and important Year Book. It grew out of a request made by the President, Dr. Arundale, who desired that such a book should be produced. A few workers then at Headquarters in England took up the task and did the preliminary collection of information. This was forwarded to Adyar and there Mrs. Adeltha Peterson and Mr. Davidge took it in hand and made it the fine, informative and useful book it now is. With great patience and care they collated information and history, and in a small compass have given a Year Book of which the Society can will be proud. The record of work done by members of the Society is in itself an inspiration. Outstanding features of the book are the statement of the President's Policy, the summaries of the histories of Countries and Sections, and the Who's Who in the Society. One cannot too strongly emphasize that every Lodge should have a copy of this valuable book and consult it frequently. It lends itself readily as material for lecturers, and to students of history for the sympathetic and theosophic survey it gives of the world in all its aspects.

J. R.

Report of My Tour, 1936

Upon landing in Bombay on October 22nd I commenced, almost immediately, a series of public lectures and other meetings. Bombay Lodge, of course, provides a well-known active centre of work in its own fine buildings. I noted that the audiences were largely composed of young men. My hosts were Capt. and Mrs. Davis in their charming flat overlooking the sea. A visit to Thana proved successful, especially a public Question and Answer meeting. Then came Poona and its Lodges. Poona is a centre of education and that atmosphere is noticeable. Again, young people were predominant and some of them became members, and will, I hope, supplement the work of the older members. Mr. and Mrs. Kabraji made things easy by their delightful hospitality. On my return to Bombay followed another series of

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meetings, and a visit to the beautiful Juhu Colony with a lecture under the palms. A happy dinner followed. In Bombay a group of new members were initiated.

Then I sailed for Karachi, where the striking features are the wide clean streets, the charming new houses and the sense of municipal effectiveness, which is the outcome of the work of Mr. Jamshed Nusserwanji, so long the devoted Mayor. Mrs. H. Mehta put me up and made me at home. The public meetings were well attended and here, as everywhere else, the bulk of the audience was young people. Among these some are members, whose enthusiasm and efficiency promise well for the future.

Hyderabad (Sind) came next, with a friendly and inspiring Federation Conference held in the capacious Lodge room, and over which I presided. Sindhis have a devotional temperament and seem to love singing, so our meetings were marked by opening and closing with songs that touched the hearts of the listeners. One lady in particular, who is a devotee of Mira Bai, sang exquisitely the songs composed and sung by Mira Bai so long ago, and also some of her own compositions. The Prayers of all Religions were recited each morning and caused a considerable public impression. The lectures were well attended. Mr. Santdas Mangharam is the chief and devoted worker. His large cheerful happy family made my stay with them a warm memory.

Khairpur Mirs is a small State northwards from Hyderabad and here, in mainly Muslim surroundings, a few members carry on the work with patience. We held a members' meeting in a Sikh temple belonging to the family of the Secretary, and while we sat talking over the Ancient Wisdom, people came in to salute the sacred Granth. The public lecture was held in a fine public Library and the audience was mainly composed of students and school boys who did not, I think, understand very much. The few members are responsible for very good educational work among women and girls. The Lodge needs much help, for this and other Lodges in these parts have had no visitors for about ten to fifteen years, and practically no new books. A kindly friend of the members put me up and took the chair at the lecture.

J. RANSOM

(To be Concluded)

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THE THEOSOPHICAL SOCIETY

INDIAN SECTION, 1937.

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8. Pandit Ramchandra Shukla of Cawnpore.
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Vice-President : Mr. Hirendra Nath Datta, 139, Cornwallis Street, Calcutta.

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General Secretary : Mr. Rohit H. Mehta, Parsee Agyari Lane, Ahmedabad
Joint Secretary : Mr. Umesh K. Penegal, Blavatsky Lodge, French Bridge, Chowpaty, Bombay
Asst. Secretary : Mr. Kantilal M. Dalal, 144, Ghanchi's Pole, Ahmedabad.

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THE INDIAN THEOSOPHIST

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Our chief object is to form a nucleus of Universal Brotherhood, and our real success is to be gauged only by the degree to which we manifest this in our daily life. It is this which will give the Theosophical fragrance to our lives, now and for ever.

January 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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Notes

1

Brother C. Jinarajadasa states that he will be greatly obliged to all members in India if they will completely forget the day when he came into physical incarnation. He prefers to follow the ancient Indian tradition of not knowing the date of one's birth, except when it is necessary to consult the horoscope in connection with marriage or travel. The day which he recognizes as his true birthday is that on his Theosophical Diploma, which is March 14th.

2

Please note that at the Convention, according to Rule 2, no member can be registered as such unless he has paid his annual dues in full, up to the end of 30th September, 1936 and only such members are allowed to vote. Those who have not paid their dues can do so at the Office at Benares up to the time of issuing voting papers.

General Secretary.

3

The account documents are being sent to Members of the Council separately.

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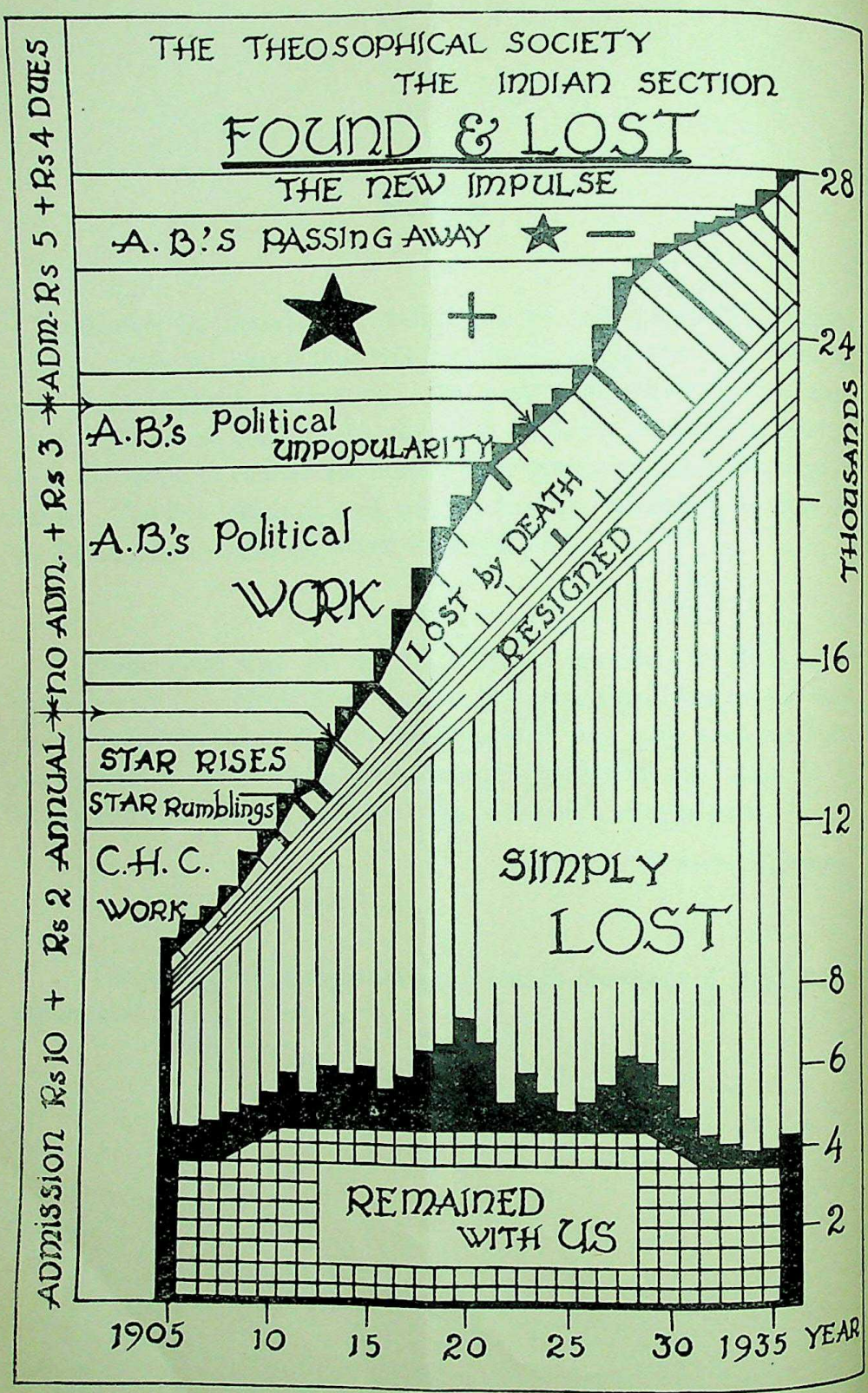

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXIV | JANUARY 1937. | No. 1.

Report of the General Secretary Indian Section T. S. 1935-36.

1. One more year has passed, and as your steward, it is now my duty to present to you the Annual Report of the Indian Section for the financial year ending 30th September 1936. The Report covers that period, but as is usual, the events of this year up to the last Xmas Convention, including the proceedings of the Council meetings at that time, have already been published in the last Report.

2. The only important changes made in the Constitution at these meetings were :—

The raising of the Federation Contribution from Rs. 1-8-0 per head to Rs. 2-0-0, and the conferring of the vote on all members of the Youth Federation.

I shall refer to these points later on; but I should like to mention here, that the first decision is still looked on with disfavour by some Federations, who see in it the greatest obstacle to their progress. The significance of the second change has, I am afraid, hardly been realised by those affected.

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3. After the Diamond Jubilee Convention, which was a great success, and at which the decision was taken to hold the next Convention at Benares, the most important event of the year was the visit of our revered Bro. C. Jinarajadasa to Benares in the middle of January, and his spending a week with us. The Section must express its gratitude to him for the impetus he thus gave us in revivifying the Benares Centre. We have all tried to keep it up. Although I sign papers, and print, rather misprint the magazine, my predecessor in office, Panda Baijnathji, is constantly by my side, and so are all the other members of the Executive Committee, the remnants of the Clan at Benares. I have been encouraged by kind words from our first General Secretary Mr. Bertram Keightley, the second one Babu Upendranath Basu and by Dr. Bhagavan Das. Miss Lilian Edger has again come to Benares, and Mrs. Ransom of the Old Guard is already doing such splendid work to revive enthusiasm. The new impulse, as you will see from the Diagram attached, has begun to tell; and I think we have reason to be hopeful. I have always had good luck in my life; but we must not forget the pluck that must have been required from my predecessors during the last six years, if only to keep the light burning, in the face of heavy odds.

The Indian Theosophist.

4. On arrival at Benares, I soon came to the conclusion that of all the means of doing propaganda that the General Secretary can have, the Sectional Magazine had perhaps the greatest possibilities. It reaches three thousand persons all over India and even other parts of the world, and provides the silken threads which bind them all to Benares, and through us to Adyar and Beyond. It is for us all to reduce the resistence along these wires as much as we can, so that they may glow with the Golden hue, which we associate with them. We all accept that tours by our Chiefs and leaders always evoke a great response, and these are not to be underrated by any means. But in the hands of an average General Secretary, the privilege of addressing three thousand persons every month is not to be despised. The forces for good-will which the Great Ones, as some of us believe, can pour throughout the land, through the medium of its very cover, or at least the mental contact that can be thus established to attract and to hold attention, are potent means of propaganda. I mention this subject because I know there are a great many members

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amongst us who honestly believe that the money can be utilised to greater advantage. One individual may do things better than another; but to throw away this instrument would in my humble opinion be shortsighted, and bad economy.

5. At any rate I have felt that way; and I have looked upon the magazine as my first care. The cover had been omitted for reasons of economy; but I restored it at the risk of being called extravagant. And now I have been told that it ought to be better than what it is and if any one can show me how to improve it within Rs. 15-12 per issue of 3000 copies, I shall be glad to adopt the suggestion. I know that the heading "The Editor Speaks" is a bit "loud"; but I adopted that Americanism to induce people to read on; and perhaps it has served that purpose. Believing as I do, that many misunderstandings have arisen from people trying to interpret Krishnaji, I have allowed him to speak for himself; and I am thankful to the Star Publishing Trust for letting me do so. For making the news more up-to-date, specially in point of modern scientific thought, a library of current literature at Benares is a great desideratum; but it is hardly possible to think of it at present. As regards "Lodge Activities", I have to depend entirely on the Lodges. I try to read every word thus sent myself, and to give every one who writes to us at least one line. But one great difficulty is that people often mix up "news" with account matters, which have necessarily to be dealt with in the office, and then the papers are lost sight of, by the Editor. In the case of members who pass on, I like to mention all of them, but very often I am given no biographical information at all, and all I can do is to add "devoted" and the like. I shall be glad to get a short sentence about each such brother, (whom we all do like to remember,) detailing his services to Theosophy.

6. As regards news, only a few write every month and so many do not write at all. Out of those who write, the following is not an unusual sample: "A meeting was held under the Chairmanship of Bro. .....in the beautiful garden of Bro.....when Bro..... cousin of Bro .....of revered memory, addressed the meeting. Bro.....assisted by Sister.....gave some fine songs, after which Bro.....served tea to all present. The meeting closed with a vote of thanks proposed by Bro....." The only thing missing is the subject of the lecture or any gist of it. In a way, this is easier to

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dispose of than ten pages of a lecture on a well-worn subject, which, however interesting it might have been when delivered, is very difficult to summarise. I am afraid we in India do not sufficiently understand "news". The American Theosophist sometime ago reminded its readers, as an instance, that "a dog biting a man is no news, but a man biting a dog is." I know we do not relish such news in our Society; but the lesson is worth remembering. We do not encourage sensation-mongering in the Society, but even our members read so many headings every day, that they unconsciously expect something short and crisp even in a Theosophical magazine. Let us make it instructive as well, if we can. If our members will kindly remember these few things, I am sure they will help the Editor considerably, and help the cause we all stand for. Even with the material at our disposal, I know some one else might have done better, but I have tried to do my best to give back to our "Autonomous" members an additional eight-anna-worth.

TOURS AND PROPAGANDA.

7. The President and Rukmini Devi visited Benares early in October 1935. Early in January last, Mr. C. Jinarajadasa visited Calcutta, Patna, Benares, Allahabad and Lucknow, opening two splendid new Lodge buildings at the last two places. The Vice-President presided at the Behar Federation in Muzaffarpur, and Bro. N. Sri Ram visited Poona, Bombay, Gujerath, and presided over Federations at Guntur and Cudappa. Mr. and Mrs. Geoffrey Hodson visited Calcutta, Patna, Muzaffarpur, Gaya, Lucknow, Cawnpore and Agra. Miss Cecil Bayer and Prof. Marcault visited various places. Mrs. Josephine Ransom arrived in India on 22nd October last and has since been lecturing in Poona, Bombay, Karachi, Hyderabad, Sukkur, Multan, Lahore, Jammu, Delhi, Agra, Cawnpore, Lucknow and will soon be in Benares.

8, I attended the Behar, Bengal and U. P. Federation meetings and also was able to visit Bangalore, Poona, Bombay, Nasik, Dhulia, Indore, Ujjain, Dewas, Jhansi, Gwalior, Agra, Cawnpore, Lucknow, Etawah, Mainpuri, Fatehgarh and Fatepur. I must apologise to the Karnatak Federation whose meeting I could have attended but for sheer inertia. As regards the Joint-General Secretaries, Bro. Harjeevan Mehta visited ten places including Bombay and Karachi, gave 52 public lectures, and addressed 76 meetings. He also attended

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the World Congress at Geneva, took an active part in the World Youth Congress there and gave four lectures in England. Bro. Rama Kamath visited a number of places in the south and did a great deal to stir up the Lodges. Rai Bahadur Panda Baijnath presided at the Central India Federation and visited many Lodges in U. P. and held an E. S. Camp in Patna.

9. As regards detailed reports only 45 out of 262 Active Lodges submitted their annual returns, and 13 sent replies to the Questionnaire sent out by me in April last. Two have sent copies of the plans of their buildings, and I think I ought to give the name of the one, and only one (the Ananta Lodge, Trivandrum), which sent a copy of their group photograph. Reports have been received from most of the Federations but they all differ in details and the general make-up so much, that it is difficult to compile a report from this material with any uniformity. But in order that each Federation may speak for itself, I give below a short summary of the state of affairs, as far as I am able to gather from reports received. It is necessarily scrappy and really intended to bring out how the information supplied varies, and which items need greater light. It will be very helpful if each Federation write out just *a short paragraph on these lines* along with their detailed reports. These latter are interesting in their own way, but it is impossible to print them all. All the Federations are arranged alphabetically; and I have omitted all names, for fear of making invidious distinctions. I am sure all our Members who work so enthusiastically all over India, do it only because of the satisfaction of helping a good cause.

10. ANDHRA CENTRAL has 20 lodges, and 283 members. Eleven of these have their own buildings valued at about Rs. 75,000. They have 5 free reading rooms, 6 libraries and 3 private collections. Four lodges hold regular study classes, and 6, weekly meetings. The Madanapalle College and the Rishi Valley Trust schools are situated in this area. Two members take prominent part in Scouting, others manage 3 night schools, and one member has established 50 village Panchayats, 40 village libraries and 20 Panchayat Schools. They had a Federation Meeting and two District Conferences. Propaganda was carried on vigorously and 100 copies of "T. S. work" and "The Plan" were distributed. They think: "Willing and efficient workers to carry on the various activities are slowly coming forward."

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11. ANDHRA CIRCARS has 33 lodges with 329 members. Seven have their own buildings, 6 have free reading rooms, 13 have libraries. They have 2 night schools, and one *Purana* class. Seven members take part in Scouting, and others are interested in the S. P. C. A., poor relief, jail visiting, and a leper asylum. They had a Federation, and 3 District Conferences. The Secretary and the Assistant Secretary visited most of the Lodges. One pamphlet was published in Telugu, and the Divyadnyana—the Telagu magazine—has been made very interesting.

They are of opinion: "There is not sufficient corporate activity, but individuals are active in doing good work. There has been a general increase of interest."

12. BEHAR FEDERATION has 21 lodges and 227 members. Six of these have their own buildings valued at Rs. 70,000. One has a splendid library. Fifteen hold regular weekly meetings. They run one Day School, 10 night schools, one hostel for students, one music class, one womens' weekly meeting. The Federation held public Religious examinations for school boys. They have their own Publishing House and two Youth Lodges. One member gave a series of Radio talks. They held a Federation and four District Conferences and an E. S. camp. They have four workers who constantly move about.

They report: "The attitude of members in general is one of hopefulness and helpfulness. ...There is little of initiative towards starting great practical movements for the application of the great principles of Theosophy, except in rare instances. ...The general attitude towards Krishnaji and his teachings is one of respect and there is a keen desire to understand and follow him."

13. BENGAL FEDERATION has 17 lodges and 24[illegible] members. One has a large library. Nine meet every week. They had a federation meeting. They run a monthly journal.

They feel: "Many of the muffasil lodges had no activities, while some others are simply holding members' meetings only and merely marking time. There has been no addition in most of them and as old members are passing away or as members are transferred, their places are not filled by new recruits. The attitude of members is receptive and they try to imbibe ideas placed before them. There are a good

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many members who are too much calculating about their personal gain or loss in being in the Society or at most think of their own salvation."

14. BOMBAY FEDERATION has seven lodges with 297 members. The chief one is the Blavatsky Lodge with a membership of 200. It has a splendid building valued at Rs. 150,000. They have a large free Reading Room and a Library. They hold regular study classes, and public lectures. They have a monthly Mystic Star Ritual, Bharat Samaj Puja, a Healing Group, a Games Day, and a Social. They also have a Youth Lodge, a Bookshop and a Co-masonic temple. One other lodge holds weekly meetings. Many members are prominent public workers, and maintain a night school. They had their annual Federation; and issue a monthly Bulletin which is paid for by donations.

15. GUJERATH AND KATHIAWAR have 20 lodges with a membership of 452, the largest in one Federation in India. They have one very fine Montessori and High school at Bhavanagar, 3 Co-masonic Lodges, and 3 Round Table Groups. Ten lodges have regular study classes and four have buildings of their own. They maintain travelling libraries, and have a publishing centre. They issue a Gujerathi magazine —Jyoti—which is well read. They Publish Gujerathi pamphlets and have a book depot. They held a Federation, and Study Camps in villages. They also had children's gatherings in different places. The Secretary visited 100 villages and helped them in starting cooperative stores and village Panchayats and gave instruction in sanitary and other matters. In one lodge they have a box for small coin, and in one a social club. One member has migrated to East Africa and is doing splendid work there.

They think: "The general public will not judge us by our classes and our lectures, but by our self-sacrifice and the life we lead and the way we behave with others."

16. KARNATAK FEDERATION has 25 lodges with 372 members. Nineteen of these have buildings valued at Rs. 70,000. Regular study classes are held in 9 lodges, and weekly meetings in three. Six have libraries and one has a large number of lady members. They publish a Kanarese Magazine—Divya Jyoti—and also some pamphlets. They have a publication Fund. One member has secured a fine collection of Japanese wood-cut prints. One member continued

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his labours amidst the nomadic illiterate and most backward aborigines and criminal tribes, and has succeeded in forming their Sanghâs. They had their Federation and held 3 Group Conferences and a E. S. Camp. They have a Co-masonic temple.

The report points out: "Theoretically it may be sound to say that it is to the principles and not to the personalities that greater regard should be paid, but in practical politics it is just the other way, the latter counting for much. ...By sheer carelessness some members put off payment indefinitely and when the dues accumulate, they unceremoniously drop out, a feature which appears to be common to all institutions. ...The public lectures are generally well received. But their approval is merely passive and does not find active expression because of a number of movements in the field with similar aims."

17. KERALA FEDERATION has 10 lodges with 13[illegible] members. Two have buildings of their own valued at Rs. 10,000. Three have libraries and three hold regular study classes. They have a very good Day school and one very fine boarding. One member has become a Sanyasin and has decided to be quite free to do his work of teaching. One of their publications, a selection of articles from the Malyalum Theosophical magazine, has been prescribed as a text-book in the Training Schools. They had a Fedaration and one District conference.

The report adds: "The Theosophical Society is sustained by the faith of a few... Concentrated light in the main centres is more important than diffused light in wider areas. The efficiency of the Society in future would depend on the way in which our lodges are maintained and the leaders that inspire them."

18. MARATHI FEDERATION has 14 lodges and 14[illegible] members. Two have their own buildings valued at Rs. 25,000. Five have libraries and 4 hold regular weekly meetings. They used to run a very efficient Marathi magazine—Dharmajagriti—which they have had to stop for want of funds,

They had a special series of lectures during the spring. At the time of the World Convention at Geneva, Poona had an "Echo" meeting for two days, when various non-theosophists discussed the problem of Justice. The Secretary visited nine places. One Lodge runs a "Poor boys Fund" and two members do jail visiting.

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19. NORTH-WESTERN PROVINCES have 9 lodges and 81 members. One has a building of its own, and one a large fund. Two have free reading rooms and five have libraries. Five hold regular weekly meetings. They have ten girls' schools in one place and one for adult ladies. There is a very touching report of how one respected, old, well-to-do member who lost everything in the Quetta disaster, and reached another place "shattered in body and a little shaken in soul" was taken care of by other brothers. All honour to all concerned.

The President of one Lodge thinks: "An element of young and fresh blood is necessary to infuse new life. The lodge does not seem to be sufficiently inviting to the youths with their modern ways of life and thinking."

20. RAJPUTANA AND CENTRAL INDIA have 11 lodges with 168 members. Four of these have their own buildings valued at over Rs. 50,000. They have one Co-masonic lodge. One lodge has been revived. Gwalior has nearly doubled its membership.

21. SIND AND BALUCHISTAN have eight lodges with 199 members. Basra in Mesopotamia is included in this Federation. Two lodges have buildings valued at Rs. 50,000. The Quetta lodge has lost all their property and are trying to rebuild it. They have two Co-masonic temples. Two lodges have regular study classes; and members take part in Scouting, and poor patients' relief. One lodge gives a lot of sweet music to the audience. Both have a number of public lectures from time to time. They publish a monthly bulletin and have a very active propaganda Secretary. They had a Federation.

The Secretary is of opinion: "Many people have wrong ideas of Theosophy; but it is we who are to blame. Because most of us firstly do not lead a theosophic life and secondly we do not work hard for the cause."

22. EAST TAMIL has 23 lodges with 316 members. Twelve have their own buildings, 6 free reading rooms, 8, libraries, seven hold study classes, and fourteen, weekly meetings. The President of a Lodge has under his management a First grade college and two High Schools which impart education to 2000 students on National lines. They had their federation and two group conferences.

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23. WEST TAMIL has 21 lodges with 281 members. The Federation was granted autonomy this year. They formed a new lodge at Shrirangam, a place of considerable devotional importance. One youth lodge and another centre were also formed. Two lodges have monthly dinners, which are growing popular. One lodge has a girls' school attached. They had two District conferences.

24. UNITED PROVINCES have 23 lodges with 330 members. Two lodges recently built fine new buildings. They had their annual Federation,

25. YOUTH FEDERATION—The Secretary reports 13 new lodges, 168 admissions during the year, and a total of 638 active members at the end of the year. There has been a marked sign of re-awakening in dormant lodges thanks mainly to the help given by the Adult Lodges. The Secretary is trying to make all Lodges "Federation minded." The Adyar Youth Lodge are building their Headquarters with their own labour. They celebrated "the Young Theosophists' Day" on 20th September, sacred to the memory of Dr. Besant, beginning with salutation of the Theosophical flag, and an address on "the World of Tomorrow." A questionnaire was sent out to stimulate work. Almost all lodges hold weekly meetings and many have sort of clubs where the youth meet oftener.

The Secretary reports: "The difficulty is that we are prone to imitate and too slow to initiate. I do not think we differ very much from old people looking at the programmes arranged·····India's regeneration is one of our supermost tasks, for a regenerated India will prove a mighty force for World Brotherhood. Ours is the task of giving a lead to the Youth of India in its efforts to reconstruct the ancient land. A closer contact between the Round Table and the Young Theosophist movement is necessary·····Some pages of the Indian Theosophist should be alloted to the Youth Federation."

26. Here are a few extracts from the reports of the Joint-General Secretaries who sum up the situation in their respective areas:

27. NORTH. "On the Punjab side the Theosophical Society has not been powerful. Arya-Samaj is so dominant that everybody thinks things religious in terms of the Samaj and under limitations placed on occultism or the hidden side of things by the Samajists. I have made a detailed and extensive tour in that Province and I had to turn to

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the Samajists, and out-posts of the Society for the Promotion of Scientific Knowledge, for friends to arrange lectures etc. If the General Secretary tours about in his own car it will be a boon to the seekers after truth. The Punjabis are a vigorous race—intellectual as well as commercial—and they will respond readily to an inspiring speaker on Theosophy.

"As regards U. P., C. I. Rajputana and Karachi Lodges I may say that Theosophy has been holding its own. It will surely make its way ahead and influence the younger generation if the lodges present examples of influential middle-aged men and women making a bold stand for the grand Theosophical conception of life and its application to everyday problems. Gwalior, Karachi, Indore, Ujjain, Dewas, Etava, Allahahad, Cawnpore, to mention a few among many, present such specimens to the public. Besides adding to the strength of the Theosophical Society they theosophise the world around them."

28. EAST. "Regarding the attitude of our members towards the important questions in the Theosophical Society and also outside it, my impression is that the general run of members do not seem to exercise their minds over the questions, which are becoming more and more prominent in the Theosophical Society. Their attitude is only a bit receptive, and thus they try to imbibe ideas that are placed before them; but they do hardly, if ever, think them out on their own independent account. The result is that there is very little constructive activity even in the domain of thought. It may sound rather strong, if I say, that most of them require to be spoon-fed; they never think that they have got to make any contribution of their own towards the solution of the world problems with which the Theosophical Society is and ought to be concerned. The remarks apply equally also to members of the outside public who generally attend our meetings and lectures. To what extent they assimilate our ideas and how they react to them, is rather difficult to ascertain."

29. The result of these endeavours can best be seen from the following statement:—

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	Federation. (A—means autonomous)	On 30th Sept. 1936		Membership 1-10-1935	Addition			Total reached	Deductions					Active Membership on 30 Sept. 1936
		Lodges	Centres		New Adm.	Revivals	Transfers		Resigned	Died	Dropped	Transferred	Total	
1	Andhra Central (A) ...	20	1	273	19	9	...	301	1	1	16	...	18	28
2	Andhra Circars (A) ...	33	2	308	28	14	...	350	2	2	17	...	21	32
3	Behar (A) ...	21	2	186	32	12	...	230	...	3	...	...	3	22
4	Bengal (A) ...	17	...	231	25	6	.	262	1	6	14	...	21	24
5	Bombay (A) ...	7	...	276	24	...	18*	318	6	1	14	...	21	29
6	Gujerath (A) ...	20	4	443	24	4	...	471	...	2	17	...	19	45
7	Karnatak (A) ...	25	5	376	23	...	...	399	5	2	19	1	27	37
8	Kerala (A) ...	10	1	139	6	4	...	149	...	...	18	...	18	13
9	Marathi ...	14	...	148	11	..	..	159	...	1	15	...	16	14
10	N. W. Provinces ...	9	1	77	6	3	...	86	...	1	4	...	5	8
11	Rajputana &C.I. (A) ...	11	...	137	25	9	12*	183	4	1	10	...	15	16
12	Sind ...	8	...	204	15	...	...	219	5	3	12	...	20	19
13	Tamil East (A) ...	23	4	350	26	12	...	388	2	4	66	...	72	316
14	Tamil West (A) ...	21	1	233	70	12	1	316	...	7	28	...	35	281
15	United Provinces ...	23	1	310	19	8	...	337	1	1	5	...	7	330
	Unattached ...	...	...	274	17	...	...	291	4	5	7	1	17	274
	Youth ...	...	...	*30	...	...	...	..	...	...	...	...	...	...
	Total 1935-36 ...	262	22	3995	370	93	1	4459	31	40	262	2	335	4124
	Total 1934-35 ...	256	21	3988	265	71	...	4324	32	40	257	...	329	3995
16	Youth Fed. 1935-36	35	...	383	123	...	...	506	...	...	100	...	100	406
	,, 1934-35	27	...	404	105	...	...	509	...	1	125	...	126	383

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30. HEAD-QUARTERS AT BENARES. I have already mentioned the great impetus given to the Head-quarters by the visit of Mr. C. Jinarajadasa, and we have all tried to keep up the inner activity as much as we could. As regards the outer activity, things have gone on about the same as before, I believe. The Boys' and Girls' schools occupy the major portion of the compound; and our relations have been cordial. They are helping us in the Convention arrangements as usual. The Head-quarters are run with the help of a number of workers and the prominent of them have been styled Assistant General Secretaries, according to the change newly made last year. The Office staff continues to work satisfactorily; and so does the staff at the Book-Shop.

31. Against the estimated income of 20,260, we realised only Rs. 19,024 and this was available for current expenditure. The rent realisations were better than anticipated; but the donations expected did not materialise. Obviously our members in different parts of India have their own Lodges to consider and do not, or can not think of the Head-quarters as much as they used to do before. Owing to a slight increase in membership, the annual dues increased by a few hundreds.

32. As regards the payment of dues, an innovation was tried this year in sending printed money order forms, as a reminder to all unattached members and to those in arrears in non-autonomous Federations. The result has been encouraging. The M. O. forms are posted with the Indian Theosophist, and so can reach every member in India. Perhaps it would save some trouble if such reminders were sent and dues realised even from members in autonomous Federations from Benares direct; but I have not dabbled in this for fear of that being considered an interference. Perhaps they would like to adopt similar methods. A timely reminder by the first of the month when member's stars brighten up is very helpful. I find some Federations have in their lists included lodges, evidently new ones, for which Charters have not yet been issued, or even asked for. This should not happen. At present we send Indian Theosophist to all members free. That is as it should be; but I do not see why we should not have at least a few subscribers, if we can make it interesting even to non-members. So many of them read our Theosophical literature, and I would urge upon all our Lodges to think of this and get as many non-members as they can to pay us—say Rs. two per year for the magazine. We shall try to make it worth that sum.

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33. As we had to take the unpopular step of reducing the Federation share by eight annas per year, we tried to keep down the expenditure to the minimum possible. We have of course to cut the coat according to the cloth. The estimate for Rates and taxes proved low. The office and garden establishment continued to have the cut in their salaries. The Indian Theosophist charges were kept well within the budget; The total expenditure was thus kept down to Rs. 15268 against the budgetted amount of Rs. 17360 after deducting the provision of Rs. 2900 for payments towards the Nafar Das estate dealt with separately. We were thus able to carry over to the Capital account a sum of Rs. 3755, which went to meet deficits in previous years. The "levy" of eight annas, distasteful as it was to all concerned, has enabled the Indian Section to rally its finances for the time being.

34. The Balance sheet showing the Assets and Liabilities of the Section is attached. The Headings have been slightly rearranged for the sake of clarity. A large addition under Deposits is the sum of Rs. 4000 which I have kept with me out of the Capital of the Bookshop as explained below. Rents due to us but not yet paid have been shown as Bills accrued and Outstanding dues, at the suggestion of the Auditor. So that they may not be lost sight of. Some amounts on account of Municipal taxes and due to Adyar which could not be paid have been shown as Liabilities.

35. As regards the Benares property, it is my duty to point out that many of the houses have grown old, the roofs have got rotten and even the walls are crumbling in many places. Our tenants are mostly our own members, and many of them spend their own money on repairs and additions to make their quarters habitable. But this cannot last long. I think it is necessary to undertake thorough repairs at an early date. The roads outside the Head-quarters have been concreted and very much improved. It would be a great improvement if the roads inside are made comparable, but that can only be a dream at present. In order to provide for this contingency I have opened a Special Repair Fund, to which it is proposed to transfer every year ten percent of the Rents we realise at Benares. I have made a beginning this year, but this will be not of much use as I am proposing to spend out of it a sum of Rs. one thousand next year. But the Fund is sound in principle, and should be maintained, not

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the purpose of hoarding money but for spending it, as required. On account of damages done to some of our buildings we have been awarded Rs. 300 by the Court, and this amount has also been added to this Fund and it is proposed to spend it next year in making the improvements for which we got the money.

36. One of our devoted members in Bengal Bro. Nafar Das Roy very kindly handed over to the Indian Section his whole landed estate in 1928; and it was hoped that this would bring in a substantial income. The net actual results are given below (annas and pies have been omitted):—

Year	Receipts	Expenditure.
1929-30	Rs. 3943	Rs. 1955
1930-31	nil	186
1931-32	nil	766
1932-33	nil	218
1933-34	53	1259
1934-35	259	3262
1935-36	8442	6713
Total to date	Rs. 12,697	Rs. 14,359

In the past we have had to spend a good deal of the Section Funds on this bequest, which have been met from our Capital Funds. It is practically impossible to budget amounts under this head and so I have transferred the whole account to the Capital account where it really belongs. The savings when they accrue will also go to that Fund to make good the losses, and not be mixed up with our current Income and expenditure.

Every effort is being made to make the most of the gift, and it is hoped that the worthy Donor's hopes will soon be realised. As regards the legacy left by Dr. Kale, to remove all possible doubt as to the validity of the different claims, we have now filed a petition in the Court and the matter is under their consideration. The total amount of the bequest with us is shown in the Balance Sheet. Out of this sum all we are entitled to are Rs. 3000. In this connection I must gratefully mention the help given me by Bro. N. K. Lal our "Legal Remembrancer."

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38. BUDGET ESTIMATE FOR THE YEAR 1936-37. Keeping all these considerations in mind, I have prepared a budget estimate for the next year 1936-37, which shows that I expect a total income of Rs. 22,780, including 2500 for the Convention and Rs. 1,300 proposed to be transfered for special repairs to buildings from the Capital funds. I am also counting upon donations of Rs. 600. If these three items are omitted, the net income budgeted for is a little more than our actual Income this year less Donations. Out of this I have proposed that the Expenditure should be kept down to Rs. 22,455, leaving a small balance at the end of the year. On this side, it is proposed to restore the small cuts that were made, to various members of the office and petty staff, especially as the amount thus required does not exceed the amount already sanctioned last year. Provision has been made for an Honorarium of Rs. 1,200 to be paid to Mrs. Ransom during the year, which it is hoped will be met with fully from Donations.

39. The only other small change made is the provision of an additional Rs. 95 towards payment of Provident Fund at the usual rate of half an anna per rupee to all our employees on monthly establishment. Recently we have had a case of a Chokidar who served us for eighteen years. He was noticed to be suffering from T. B. and had to be sent away. He had no savings, and was naturally thrown on his own resources in this sick condition. Such cases are generally covered by Gratuity but this is always uncertain and depends upon the finances of the Section, when a person leaves. We have thought that a Provident Fund to which each employee pays an anna out of his pay and we an additional half an anna is the best way meeting the problem. This entails an additional burden of a hundred and six rupees *per year* for the whole establishment of 21 men, and is in my opinion an act of bare justice to those poor people. If other employers do not do this, that is the more reason why the T. S. should set an example.

INDIAN BOOK SHOP.

40. The Report of the Manager, Indian Book-shop, is appended. May and June being months of slack business, the accounts have this year been closed on 30th June, as an experimental measure, for facility of work; and so the Report really covers eight months. In spite of growing competition all round, the business has continued steady

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The B. H. U. Library orders have now come back to us to some extent, though with comparatively less profit. Patna University has also given us some orders.

During the period,

The value of Books imported was	Rs. 12,230
The sales amounted to	Rs. 14,507
The Gross profit was	Rs. 2,567
The actual management expenses were	Rs. 2,369
Profit	Rs. 198
Less pension paid	Rs. 160
Nett profit	Rs. 38

41. Before commenting on these figures I must mention that I have during the period taken back Rs. 4000 out of the Book-shop Capital and kept it as a Deposit with the Section. We must also remember that the Book shop has been a gift to us from Dr. Besant and that the Indian Section so far, has not invested any money in it. Apart from any question of profit, it is the Book shop which brings us into touch with a great many intellectuals, who are outside the pale of Theosophy; and its possibilities in this way are not to be underrated. From Calcutta to Delhi we have within easy reach, seven Universities, and it should not be difficult to run a good Book-shop with a high standard, such as we must try to keep up. We do not stock school copy books and like, but cater for Universities, and thus can have a share in directing their thought currents, or at least making suggestions, which might have that effect. I mention this humble conviction of mine, because I know there are amongst us some members who do not like the Book-shop perhaps even more emphatically than the Magazine. At least as long as we are not actually losing any money on it, I can see no justification whatever for even thinking of closing the shop.

42. If we keep the Shop, we have felt that we must give our Manager Mr. Venugopal who has served us so well, every possible facility within reason, to enable him to carry on his business. It was with this view that the Executive Committee, at my suggestion, decided to spend Rs. 1000 *out of the Book-shop Deposit of Rs. 4000 with us*, to make certain additions and alterations to the Book-shop; and this has now been done. We have been able to secure the services of Bro. S. A. Hazare who has been a worker in Adyar for over

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twenty years; and we are hoping that the Manager, who will now be more free to move about, will be able to expand the business. Personally I would very much like to add to it a really good Reading Room where students, Theosophists and others, can come and read the latest books and literature on important subjects; but that can only be another dream at present.

Our Duty and our Hopes.

43. As we all know, the Theosophical Society is an organisation rather unique in nature. It deals with Religion, but Science is equally respected. While emphasising the need of True Religion and True Science, it organises neither. Its chief and the only object which binds the members together is to "form a nucleus of Universal Brotherhood" as laid down; and that is the only criterion of its success. We stress complete Freedom of Thought within the Society, and so, even in interpreting this object, different people like to put it in different ways. My comments on the happenings of the last year in the Indian Section are naturally coloured by the way I look at them; and so I reprint below the message with which I have been welcoming new members for some time :—

44. "On your joining the Theosophical Society, I welcome you most heartily amongst us, who have all accepted Universal Brotherhood as an Ideal in life. It means that we recognise that our conduct in the world is greatly affected by our race, creed, caste and colour, and that we have resolved to take away these coloured glasses, which hide the Truth. We are different from the rest of the world only in as much as we are aware of these glasses; but it does not follow, that by merely joining the Society, we get rid of them. That search for Truth is a long process.

In that search, Religious differences are a grave obstacle, and so is a misunderstanding of the discoveries of Modern Science. Neither of these can be ignored or suppressed. The only way is to understand them. So we earnestly recommend you a dispassionate study of these, with a view to discovering the Golden thread that runs through them all.

The Ideal of Brotherhood is moreover based on the Fact, that all Life is One; and as this can be a certainty only to men, who have developed their latent powers, we suggest that course next.

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We thus organise Study and Research to help everyone in his search for Truth, by asking him to be aware, to understand and to realise. Both study and latent powers are useful; but they are for one life only. Our Chief object is to form a nucleus of Universal Brotherhood, and our real success is to be gauged only by the degree, to which we manifest this in our daily life. It is this, which will give the Theosophical fragrance to our lives, now and for ever. I wish you every success in the task you have now undertaken."

LODGES.

45. In as much as our Lodges and Centres are places where at least the study of Religions and Science is carried out, I am glad to be able to record that the number of Lodges in India has increased during the year from 256 to 262 and centres from 21 to 22. As these Lodges reflect the light they get from the Centre, they naturally wax and wane, Moonlike. So unless we know in which *phase* each Lodge is, it is difficult to assess the good it really does. But we know we have many very active lodges to make up for the dormant ones; and so we rejoice that we now have more places where at least seven people meet, or try to meet in Their name.

46. As regards the Study of Religions and Science, the details give an idea of the number of places which hold regular classes for this purpose; but no lodge has reported what it actually does. I am sure all the members remember that though Theosophical books are certainly important, they are not enough. They do give us a new vision, a new light on old problems, but before we can be useful to others, we have to use that vision in understanding the problems that face them every day. If the sixth race gives us an Ideal, and the Fourth tells of what to avoid, the Fifth with its Scientific outlook is not to be ignored. In India at any rate, I think we do need to emphasise the Scientific training, and some time spent in this, even in the T. S. Lodge would be well-spent. As regards the "investigation of the unexplained laws" no lodge-report even refers to it. I know every one is not competent to do this work; but it should be possible to have at least a few such men in a vast country like India.

MEMBERSHIP

47. As regards the first object, as nobody can join unless he accepts Brotherhood as an Ideal, the number of

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members in the Section is not a bad criterion of the success of the Society. I have attached a Diagram showing how people have climbed the Theosophical ladder in India. The data from which this is plotted are given as Appendix-(A) for the benefit of those who like to juggle with them. The number on the last Diploma issued on 30th September was 28,105. Of these about twenty thousand have joined the Society during the last thirty years. Two thousand of these went out and came back again, so that we have really welcomed 22,423 members since 1905. Out of these, according to our records, 2115 were called to higher work, and 1546 definitely resigned. We now have with us 4124 active members. The balance of 14,628 have been *simply lost*; and that is why I have called the Diagram "Found and Lost." Through the special door opened for Youths an additional 3253 came in, of whom only 406 are now with us, making up a total of 17,477, *lost to us*. If only we could have kept these in! It is these members who do not pay regularly, or whose money is not realised by some "Shylock", and who just drop off unceremoniously, that affect our numbers most.

48. Persons who can digest the Secret Doctrine as the first morsel of Theosophy are few and far between; and in the case of most of us, the attention has first to be attracted and then held, till the inner desire to stay on is born. *That* is what we organise, neither religion, nor salvation. That is our duty and our problem. Tours and lectures by our Officials all help in attracting attention, but it is only the local people who can hold it. Adyar supplies the provisions, Benares a little Pepsin, and the Federations a little ginger perhaps, but it is only the local members who have to prepare the food according to local taste and to serve it in a manner acceptable to the local public. Even in the mundane process of retaining the names on the rolls, only the local people can do this best; and we all know, how even one member, who is willing to be called a "devil", can often prove very useful. A little good-natured pertinacity is all that is necessary to get over the "initial friction."

49. A glance at the Diagram will show that membership is not much affected by the amount of dues. We had an admission fee of Rs. 10 for many years, and it was abolished in December 1913, with no appreciable effect. The admissions actually fell for one year, and if they increased later, it was due to other reasons indicated. Later in 1922 again owing to other reasons, the membership, and with

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it the income, was going down at an alarming rate, and an admission fee of Rs. 5 was reimposed and the annual dues raised from Rs. 3 to 4; and this did not prevent the extraordinary rise after the Golden Jubilee. It must also be kept in mind that the whole of the Admission fee is kept by all Autonomous Federations themselves, and I doubt very much if they would be willing to let it go. I mention this because one Federation has recently passed a Resolution in this respect. We have the testimony of at least one young man, published in the Theosophist that "Every young man today spends money on cinemas, clubs etc., and if he can spend thus, why not for the Theosophical Society." It does not look as if the amount of fees greatly affects our admissions.

50. In the Theosophical Society, we sit on judgment over no one, but I can not help congratulating Behar, upon their perfectly clean bill of health—no resignations, none dropped out, only three deaths, for which obviously we can not hold them responsible. If we all succeed equally well next year, it will be a Leap-year for the Society, if not for the rest of the world. But before this can happen, it is necessary that we should again and again remind ourselves as to what we are here for. "To form a nucleus of Universal Brotherhood" is a great ideal, and in accepting it even with our lips, we have undertaken the responsibilities of *an elder* to that extent—an elder, who like a mother, is here *to give*, and *to give joyously*. The minimum sacrifice that each one in India is expected to make with a complete renunciation of the fruit in the spirit of the Bhagwatgita, is less than one pice per day. I quite understand that there may be individuals amongst us to whom, even this is not possible, and for such as these, if they are prepared to show their *practical sympathy in other ways*, rules authorise the General Secretary to reduce or remit their dues. I for one have refused no one who has been backed up by the local people, and I do not think any other General Secretary ever will. If we all realised the privilege of helping a good cause we would not talk of resigning or think of dropping out, because "it does not matter whether you are in it or out of it."

51. If we all felt that unlike other share-holders, we are all here not for the sake of our dividends, but for the privilege of taking interest and our share in this work of world-wide importance, at least to the extent of our Annual dues, our very accounts would have to be re-cast. For the year 1935-36 they would appear some thing like this:—

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Adyar.

Rs. 13,646 Received from members in India.	Rs. 12,312 Paid grant to Indian Section.
	„ 1,334 Spent at Adyar along with dues from other countries.
Rs. 13,646 Total receipts.	Rs. 13,646 Total expenditure.

Indian Section.

Rs. 12,312 Received from Adyar.	Rs. 6,962 Grant paid to Federations.
„ 10,132 raised by Benares.	„ 13,555 Spent by Benares.
	„ 1,927 Balance carried over towards old deficits.
Rs. 22,444 Total receipts.	Rs. 22,444 Total Expenditure.

One Federation.

Rs. 755 Received from Benares.	Rs. 535 Advances and refunds to Lodges.
„ 731 raised by Federation.	„ 932 Spent by Federation.
„ 31 Defecit met from previous balances.	
Rs. 1517 Total receipts.	Rs. 1,517 Total expenditure.

Which Government in the world distributes its "taxes" in similar proportion? Does this look like a "levy"? On the contrary, it very clearly brings out how we have been starving Adyar. Out of the total income in any country, twenty percent to Adyar, thirty for the Section, and 50 per cent for the Federations does seem to me, by no means an unfair distribution. We give Adyar only 10%. A strong and active centre means a strong body; and without money, Adyar can not dig the channels through which to pour Her invisible forces on the visible world.

52. Barring this little point, we shall all admit, that for a World-wide organisation our Constitution is again unique, in as much as it leaves each Member, each Lodge, each Federation and each Section perfectly free to acquire, to hold and to administer what property he, she or it may, with the only other proviso, that each shall accept

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Universal Brotherhood, again being quite free to interpret it as he, she or it may. Even the little annual contribution is not expected from every body and there are in the World thousands of men and women who can, and do read our copious literature, without ever joining the Society, which is sustained by these voluntary contributions. To have the honour of "forming a nucleus of Universal Brotherhood", for the Golden threads which spread over the whole globe, for an Ideal is it too heavy a price to pay? In India specially with our castes and creeds that we all want to bridge over, shall we add more limitations?

53. In inviting the attention of our members to this aspect I am refering to the fissiparous tendency, that we notice here and there, and not to the bulk of our membership or our Federations. We all know that they have done and are doing excellent work; and are a very necessary part of our Organisation. They alone can do certain type of work. For instance we know that in India, unlike Europe, the number of women members is very small, chiefly, if not only, because most of our work is done in English, which they do not understand. Theosophy can not reach our ladies except through the various and numerous mother-tongues that exist in a vast country like India. Many Federations already run magazines in their languages, and many of our books have been translated. To me the number of "women members" seems to be the best criterion of their success in this direction; and judging by that standard, I think we have yet a great deal of lee-way to make up. In our statistics we do not mention women members separately; but perhaps it would be very useful to know how these figures stand. All the same, I would commend to their notice the example of our "Ladies Lodge" at Chiknayakanhalli, a feather in the cap, shall I say, the turban of the Karnatak Federation.

YOUTHS

54. After our mothers and sisters, we naturally think of our Youth. I can not join any Youth Lodge, and can hardly be said to come under that category; and yet I have often been asked by men respected in India: "Are there not enough old men available to carry on the work of the Society?" That is the unfortunate position in India, where in recent times, "Religion and spirituality" have been associated with "Old age." The Theosophical Society certainly does not accept that view, and is often accused of not being sufficiently

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"spiritual" on that account. And yet I am afraid, the averag Theosophical Lodge continues to be a congregation of Older peopl Far be it from me to underrate their services to the Society. Ma of them must have joined young, and have kept the flag flying, a great personal sacrifice. But even they have not been able to withsta the atmosphere in India.

55. While that is one side of the question, our youths, wh very naturally are affected by the changes that have come all ov the world during the last twenty years, are not as amenable t authority as we were a generation ago. The gulf between the ol and the young thus has now got wider, not only in India but in eve country. I am not one of those who think that the modern you man is incapable of understanding Theosophy; I am sure he has a much Idealism as we ever had; but his method of expressing it different. To him Theosophy appeals more as "Freedom a Friendship" than as "Ancient Wisdom" and ideas on econom problems, which are visible, better than talks on "Invisible helpers Both "Ancient Wisdom" and "Invisible Helpers" are books still neede and even our young men will read them after they come in, but t confront them with those at the entrance of the Lodge is hardl encouraging. As a young man put it in the Theosophist: "Our elde have been intensifying Theosophical propaganda among the elde only, leaving aside the youngsters.....Modern youth is out to questio everything of the elders, and the latter do not like it." I kno this is not true in many cases, where elders do appreciate the vie point of the Youth; and at these places, we have prosperous You Lodges, and a prosperous T. S. From what I have seen all over Indi I am fully convinced that those Lodges which can solve this proble between the Old and the young in a brotherly spirit, have a brig future before them. That is a why our far-seeing elders have be encouraging the Youth movement in every way for the last te years. I am glad that the General Secretary of the Youth Federati thinks that we have turned the corner in this respect. I am su he understands the value of the vote, that has been confered up the youths, and that real understanding is a process which has tw sides. I would also urge upon the elders in our Lodges the ve great importance of the problem, so that they may have the satisfacti of passing on unsoptted to the next generation the Trust they receive from their elders.

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56. I am afraid I have tried your patience a good deal; but I have felt it my duty to place before you not only an account of the Indian Section during the last year, but to explain what we are doing, what we hope to do and why. I have tried to summarise the Reports of the various Federations, and after explaining the state of affairs at Benares, have tried to bring ont the value of the Indlan Theosophist. I have urged upon the attention of all our Federations and Lodges, the problem of "Lost" members. I have pointed out how the Fees are not the chief factor, and also the necessity of a change of attitude towards Adyar in this respect. I have suggested that greater stress be laid on work in different mother-tongues to help women to come in, and on the very great urgency of the Youth problem, on a correct solution of which, in my humble opinion, the future of the T. S. in India, and of India itself depends.

57. Naturally I do not expect everyone to agree with me; but I feel that if we reorient our attitude in some such way, we shall not waste time in useless friction, nor wait to be spoonfed as one Secretary remarks. With *Universal Brotherhood* engraved on our hearts, we shall turn away from Adyar in the right sense, turn towards the needs of our own Lodge, our Town, our Province, our Country, with the firm conviction that Benares is behind us, Adyar is behind us, and so are those who guide Adyar, and whose sole object in staying with us is to make Brotherhood a Fact in this world, as it already is in the Higher Regions. We are all on that road, on which you have done me the honour of asking me to drive your Indian caravan from Mile Stone Sixty to sixty-one. May I express to you my gratitude and a hope that you will be able to entrust it to better hands next year ?

10th December, 1936
Benares.

G. N. GOKHALE,
General Secretary.

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Found and Lost.

Statement showing growth of membership Indian Section T. S.

Year	Membership on 1st Oct.	Admission and Revivals	Total reached	Deductions			Active membership on 30th Sep.	Diplomas numbers on 30-9 each ye
				Died	Resigned	Dropped		
1906-07	4229	424	4653	78	21	6	4548	989
1907-08	4548	474	5022	99	23	269	4631	1036
1908-09	4631	725	5356	60	30	308	4958	1109
1909-10	4958	788	5746	69	22	403	5252	1188
1910-11	5252	632	5884	60	30	148	5646	1251
1911-12	5646	416	6062	62	24	806	5170	1292
1912-13	5170	1071	6241	66	50	235	5890	1400
1913-14	5890	772	6662	114	108	693	5747	1477
19.4-15	5747	617	6464	82	60	386	5936	1539
1915-16	5936	821	6757	73	37	1340	5307	1621
1916-17	5307	941	6248	70	35	494	5649	1715
1917-18	5649	1055	6704	87	13	248	6356	1820
1918-19	6356	1063	7419	92	33	955	6329	1926
1919-20	6329	960	7289	88	109	41	7051	2020
1920-21	7051	615	7666	109	89	874	6594	2081
1921-22	6594	347	6941	93	98	1734	5016	2124
1922-23	5016	965	5981	77	71	...	5833	2172
1923-24	5833	429	6252	70	58	776	5358	2214
		830						
1924-25	5358	388	5746	57	50	659	4980	2253
	830	*730*	*1460*			*766*	*1415*	
1925-26	4980	620	5600	59	44	468	5029	2324
	1415	*307*	*1722*				*1722*	
1926-27	5029	809	5838	66	26	210	5536	2435
	1722	*309*	*2031*			*1351*	*680*	
1927-28	5536	956	6492	68	52	296	6076	2541
	680	*276*	*956*			*127*	*829*	
1928-29	6076	380	6456	62	75	277	6042	2593
	829	*163*	*992*			*270*	*722*	
1929-30	6042	209	6251	54	58	621	5518	2612
	722	*Nil*	*722*			*275*	*447*	
1930-31	5518	150	5668	56	116	768	4728	2631
	447	*38*	*485*			*280*	*205*	
1931-32	4728	219	4947	54	59	544	4290	2660
	205	*93*	*298*			*144*	*154*	
1932-33	4290	264	4554	41	32	403	4078	2694
	154	*184*	*338*			*2*	*336*	
1933-34	4078	274	4352	69	58	237	3988	2724
	336	*95*	*431*			*27*	*404*	
1934-35	3988	336	4324	40	32	257	3995	2761
	404	*105*	*509*			*126*	*383*	
1935-36	3995	464	4459	40	33	262	4124	2810
	383	*123*	*506*			*100*	*406*	

The figures in Italics after 1923 refer to Youth Lodges.

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A

HAND BOOK

FOR THE USE OF THE LODGES

of

THE INDIAN SECTION

of

THE THEOSOPHICAL SOCIETY

August, 1935.

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THE INDIAN THEOSOPHIST

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I regard Adyar as the G.H.Q.—the General Head Quarters of the Theosophical Army. This is the Head quarters, this is the heart of our work. ....Every resident here yields to none in his unwavering devotion to Theosophy and to the Theosophical Society, and in his eagerness to work as best he can..... ...

G. S. A.

March 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | MARCH 1937. | No. 3.

New Year's Day

C. JINARAJADASA

To the Theosophist who lives the life, or at least tries to, each day is a New Year's Day. For in Western tradition New Year's Day is the day of reaffirming old resolutions and registering new ones. The Theosophist has only one resolution before him; it is to do his best to "lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory." It is in this sole task that he finds his truest satisfaction, his really permanent happiness, or in other words, what is called Salvation or Liberation.

To fulfil the resolution requires constant work both with the mind and the heart. The mind must understand the great problem of the world and its needs. There is, too, an understanding of the heart which is equally necessary, for it is through the heart and its compassion that the intuition is awakened. There is an understanding of the intuition which fills up the gaps which are inevitable when the understanding is solely by the mind.

For us, the task of each "New Year's Day" requires all our energies, for we have to purify ourselves in order to understand, and in order to be more efficient in service. Nevertheless, there is no other task possible for us when we have understood the significance of the two mystic terms "The Hidden Light and the Hidden Work."

The Young Theosophist.

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By what Authority ?

Lord Buddha stated 2500 years ago :—

"Do not believe in a thing said, merely because it is said ; no in traditions because they have been handed down from antiquity nor in rumours, as such ; nor in writings by sages, merely becaus sages wrote them ; nor in fancies that you may suspect to have bee inspired in you by an angel (that is, in presumed spiritual inspiration) nor in inferences drawn from some haphazard assumption you ma have made ; nor because of what seems an analogical necessity nor on the mere authority of your own teachers or masters. Bu we are to believe when the writing, doctrine, or saying is corroborate by our own reason and consciousness. For this I have taught yo not to believe merely because you have heard ; but when you belie of your own consciousness, then to act accordingly and abundantly

(*Kalama Sutt*

* * * 2 * * *

In the **Yoga Vashistha** it is written :—

"There is no other Pramana of what is said here tha Pratyaksha" (III. 42. 15.

"There is only one source of knowledge viz. Pratyaksha, which is the ground and source of all other Pramanas, as the ocean is th ultimate source of all waters."

(II. 19. 16.

* * * 3 * * *

Faraday said :—

"The philosopher should be a man willing to listen to every suggestion but determined to judge for himself. He should not b biassed by appearances ; have no favourite hypothesis ; be of n school ; and in doctrine have no master. Truth should be his primar object. If to these qualities he adds industry he may hope indeed t walk within the veil of the temple of Nature."

Faraday

* * * 4 * * *

H P. Blavatsky wrote in 1877 :—

"The work (Isis) now submitted to the public is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science. It is offered to such as are willing to accept truth

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wherever it may be found, and to defend it, even looking popular prejudice in the face. It is an attmpt to aid the student to detect the vital principles which underlie the philosophical systems of old. Tell one who has never seen water, that there is an ocean of water and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary. He would have supplanted it with knowledge."

Preface to Isis Unveiled.

* * * 5 * * *

Also in 1888 :–

"These truths (The Secret Doctrine) are in no sense put forward as a Revelation; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. The writer is fully prepared to take all the responsibility for what is contained in this work, or even to face the charge of having invented the whole of it. That it has many short-comings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new genesis to rank, at any rate on a level with the "working hypotheses" so freely accepted by modern Science. Further it claims consideration not by reason of any appeal to dogmatic authority, but because it closely adheres to nature, and follows the laws of uniformity and analogy."

Preface to the Secret Doctrine.

* * * 6 * * *

Annie Besant was of opinion that :—

"Unless we can accept the good faith and the competence of the witnesses, or have the power to investigate the past for ourselves, we must perforce suspend our judgement. Irrational credulity and irrational incredulity are both signs of an unbalanced mind, and where evidence sufficient to satisfy us is lacking, our right course is to abstain alike from affirmation and denial. It is clear that in such matters each must decide for himself, and that none has the right to dictate how any other member shall think. A person who has definite knowledge may affirm that such and such a thing happened, but he cannot claim authority to impose his knowledge on others as sufficient

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proof of the happening, nor should he blame them if they deny his competence as a witness. The entire freedom of each member to exercise his own reason on these matters is necessary to the security and progress of the Society."

The Theosophist—Dec. 1909.

* * * 7 * * *

C. W. Leadbeater said :—

"We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you believe as we do, you will have an unpleasant and sulphureous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you or whether you do not. The progress of every man is absolutely certain; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it hard and painful. If he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travellers who know less than he. That is what you may do, and what we hope you will do. We have found this philosophy useful to us; we have found that it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you; we simply put this philosophy before you and ask you to study it, and we believe that if you do so, you will find what we have found—rest and peace and help, and the power to be of use in the world.

Science of Sacraments.

* * * 8 * * *

Mr. C. Jinarajadasa writes :—

"Theosophy is then in a sense a revelation, but it is a revelation of a knowledge to those who have not yet discovered it, by those who have already done so. It cannot but be a hypothesis at first to whomsoever it is offered: it can become one's own personal knowledge only by experiment and experience.

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Though in its fundamental ideas Theosophy is a relevation yet there is no authority in it to an individual, unless he himself assents to it. Nevertheless as a man must be ready to stand or fall by the noblest hypothesis of life which his heart and mind perceive, this work is written to show that such a hypothesis is found in Theosophy."

First Principles of Theosophy.

* * * 9 * * *

Mr. J. Krishnamurti puts it thus :—

"Likewise beware of authority. Authority may comfort for a moment, but it is not the Truth, it is not lasting, it is not permanent ; it is like the cloud across the fair sky, it passeth away and you are left naked, burning in the brilliant sun. So if you would have that knowledge which is your own, which is of your own creation, which is the outcome of your own experience, then you must go within, cleanse yourself of all those things which you have accumulated, cleanse yourself of those impurities ; and, little by little, as the sun rises in the morning and disperses the mist by its warm rays, so in you there will be born the strength, the determination, the purpose to achieve the mountain-top. And there lies the only comfort, for what you gather from your own experience, from your own knowledge, is lasting, is permanent ; and nobody, whoever he may be, can destroy that which you have created with your own hands, with your own sufferings, with your own afflictions. Out of that comes the desire to live nobly ; for who can give the desire to live nobly except yourself ? What heart, except his own, can prompt and urge a human being to tread the path of peace, the path of Liberation and of Happiness ? Others may encourage, others may discourage, but in you alone lies the power to tread, in you alone lies the determination, in you alone lies the wisdom. If you would attain that Truth, if you would become perfect in the knowledge of that Truth, you must go through this process of renunciation, setting aside those things which have no value, putting aside your little knowledge in order to acquire greater knowledge, putting aside your little wisdom in order to acquire greater wisdom ; and so when you reach the abode where there is no cloud of doubt, of misjudgement, where there is no question of perverting judgement, or of false thoughts, of false emotions, of fleeting affections, then you are truly in possession of the Truth, then truly are you like myself—the Beloved."

By What Authority.

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* * * 10 * * *

Dr. G. S. Arundale says:—

"This book is a brief epitome of my Theosophy, for though there may be certain fundamental principles underlying the Science of Theosophy, as I have ventured to indicate in the Envoi at the end, each student should find his own Theosophy for himself, his own science of living. I have sketched mine in order that some of those who read this book may desire to find theirs—possibly even probably a Theosophy radically different from my own."—

You

And again

"The Masters Themselves refuse to be made dogmas or acid tests of loyalty and rectitude. They categorically refuse to allow their authority to be invoked. They ask for no recognition. They do not ask for belief in themselves as persons, but I imagine They hope that for Theosophy's sake They may be regarded in principle as living witnesses to the future that awaits growing life. They surely do not deny their own existence but no less surely do they refuse to allow recognition of it, to become as it were a fourth object of the Society."

Freedom and Friendship.

* * * 11 * * *

Freedom of Thought *published in every issue of the Theosophist.*

"There is no doctrine, no opinion by whomsoever taught or held that is in any way binding on any member of the Society, none which any member is not free to accept or to reject. Approval of the three objects is the sole condition of membership. No teacher or writer, from H. P. B. downwards has any authority to impose his teachings or opinions on members. Each member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other."

———

"Keep your mind open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason and then judge whether it is good or bad."

Annie Besant.

* * * 12 * * *

And The Motto of the Theosophical Society is:—

"THERE IS NO RELIGION HIGHER THAN TRUTH."

———

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Amor Vincit Omnia

By Arthur E. Massey

A learned teacher, steeped in Nature's lore,
Seeking, one day, for light on problems more
Intricate than he'd ever dream'd;
Alighted on four common little ants he deem'd
Were hunting food to store for future need,
When, suddenly, a clod of earth fell freed
By moisture from the verdant bank,
And pinned one little ant until it sank
A helpless prisoner to the ground.
The other three with anxious care profound
Ran round and round their suffering friend,
Thinking, no doubt, how best his bond to rend.
Then each departed, the teacher feared
Ne'er to return: not so howe'er, for cheer'd
By hope they came with five ants more
To work, and free their pal from strait so sore.
The clod of earth resisted each attack,
They tried by force and push to hurl it back,
Then pulled his legs with earnest zeal,
Perchance to shift the weight his fate might seal.
Failing this end, they gnawed it piece by piece,
Until, at last, their comrade found release.
The learned teacher moved to thoughts profound,
Bowed in humble reverence to the ground,
Thinking of olden days when God stooped down
Sans Royal Robe, sans Kingly Crown,
And with His finger wrote into the dust
A word the world might henceforth trust—
His own sweet name of LOVE.

East & West.

May I.....?

May I begin this month by offering our humble homage to the emmory of Colonel Olcott, "the free-born American who never bent

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his neck to the yoke of birth or wealth, but only to true personal merit," and of whom, H. P. B. who had then been travelling with him for three weeks wrote" :—

"At five o'clock in the morning the whole court-yard and verandah of the house we stopped in were crowded with the lame and the cripple. At every station the railway platforms were crowded with the sick lying in wait for him. I saw him curing a paralytic (both arms and one leg) between the first and the last bell. I saw him begin curing the sick at 6 in the morning, and never sit down till 4 p. m.; and when stopping to eat a plate of vegetable soup, have to leave it to cure a possessed woman, and his plate of soup remaining unfinished at 7 p. m.; and then he would sit down and dictate to his secretary till 2 in the morning, having only three or four hours sleep, etc. etc." In adding "I would like to see some more men doing unremunerated, one fourth the work", I think H. P. B. has very clearly indicated to us what shape our devotion should take.

* * * 2 * * *

No less is it our duty to pay our heart-felt tribute to Bishop Leadbeater, our pioneer occult Scientist. Without meaning the slightest disrespect to H. P. B. who voluntarily suffered tortures to be able to write the "Secret Doctrine", some of us can honestly say that if that book is a little less "Secret" to us, it is due to C. W. L. His Scientific outlook is apparent everywhere in his writings if people will only care to read them. In a letter he addressed to our friend Mr. Loftus Hare in 1923, he only asked for "the ordinary courtesey of crediting one another with common honesty and good intention." I am a Bachelor of Science, but I know by experience, how difficult even this little thing is, and that is why we need C. W. Ls. to remind us of it again and again.

* * * 3 * * *

In the Theosophical Society we certainly have our Heroes and do wish to remember them on days like 17th Feb. connected with special events in their life but we call the day—ADYAR DAY so that we may also remember that these individuals, with all their greatness, are but parts of a still Greater Whole. To us its physical symbol is Adyar—the "G. H. Q." of the Society, as the President puts it, "with people as residents, who love the Society and are thankful to

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be there to help, even if only with their thoughts and feelings, with their kindliness, with their powers of conciliation, with their friendliness, and in the case of some of the older brethren, with their motherliness and fatherliness, which is just as much needed there as any where else." The Section, the Federation, the Lodge itself are but the local head-quarters of our vastly spread army, and obviously we are all expected to follow the same example. "If such head-quarters exist, then we may hope for more and more of the influence of the Elder Brethren." Let us thus sustain Adyar, not forgetting that the physical Adyar needs some physical sustenance as well.

* * * 4 * * *

May I next express my gratitude to the Indian Section for permitting me to serve it for another year? I shall only repeat my pledge that we shall all try to "DOB" it, and whenever necessary, I shall most willingly make room for better men—and need I add—women.

* * * 5 * * *

May I at the same time remind members all over India, that the Theosophical Society in India is what *we all* are, and will be what we all WILL. All I can do is to demand my "pound of flesh" from all members, confirm or find fault with Federation accounts, and preach at everyone once a month, and personally as occasion arises. When Youths send me a letter, with six separately folded chits including two postal orders, thrust into an envelope, I can suggest to them that they might invest a few annas in pins, with which to reshape the world. When people, who do not pay their dues for years, wish to rejoin, I can repeat to them my *mantram*,

F. T. S.
Is Brotherliness,
But annual dues no less.
Whatever be your careers,
You have to pay your arrears.
Unless they are remitted,
And by the office permitted.
For adequate reasons shown,
Which must all be your own.
So if you don't get the magazine,
The blame is entirely thine.

SO PAY THEM UP.

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When Lodges consider this as lacking in courtesey, I can but feel sorry and say something, which may perhaps be considered worse. That is what the General Secretary is for; and an individual may do it ill or well. But the T. S. is greater than all Geesses put together, and its usefulness entirely depends upon how each member does his appointed task in the wide world.

* * * 6 * * *

I feel flattered when I imagine myself sitting in the seat from which five thousand Golden threads run to members all over the Land; but when I think of the duty of weaving these into a "grand trunk" extending from Benares to Adyar, it seems a heavy responsibility. My only consolation is that it is only "imaginary," as some of our young scientists might say. So I *imagine*, that I do it well, hoping that if any threads do get twisted up, some one else wil set them right. But if deemed worthy, a far Greater Life will flow through them, flooding the whole Motherland, and washing out all the mud which has gathered on Her fair name. And when "In that heaven of freedom, my Country awakes" where "the mind is without fear, and the head is held high," everyone will recognise that a Teacher, Engineer, Doctor, Lawyer—nay a Sweeper or even a hunter is a better member of his profession, because he is a Theosophist.

* * * 7 * * *

May I hope that you do not feel scandalised at my speaking of a Theosophical hunter—there is really nothing to prevent such a person from joining the Society. Hunting is an old, old game, which we must all have practised in many previous lives if not now. Since the dawn of history men have hunted animals and taught them to hunt each other. Men have hunted for markets, and even empires and do so still. To get rid of the cruelty involved, a Theosophist hunter will now "shoot" wild game with a camera. But there is still another very interesting hunt, invented by a German Professor, who says :—"Like a sportsman I hunt languages, and when I have unearthed a new one, my delight is keener than any hunter's even when he has brought down his quarry." This Professor has registered with his own hands and in alphabetical order all the languages which in the course of years he has discovered and learnt, numbering 290 to date. He has not finished his hunt. It is interesting to note that

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he has done this *after* he was pensioned off from his job. Now we have in our Society, another such hunter in Brother Jinarajadasa who already knows a number of languages, and is ready to add more to his bag. But he is a *Theosophical* Hunter, and so he does it, only in order that he may be able to carry the message of Theosophy to the various countries in their mother tongue. How I wish we could persuade that Professor to join the T. S. If we bag *him* with his bag of 290 languages, he can translate all our literature into all these tongues, and make it available to every one in the world—from the Ainu to the Zulu.

The Gifts Of The Nations

BY MARGARET E. ERWIN.

A Ten-Minute play written for the President's Syllabus, following the lecture "There is a Plan for the Nations," embodying passages from "The Light of Asia."

CHARACTERS: The Manu.
Angelic Agent of the Manu.
The Spirit of the East, gracious and gentle.
The Spirit of the West, direct and vigorous.

SCENE: The curtain rises, revealing the Archangel at the back of the stage, centre. Behind him, a simple curtained background.

Pause. Enter the SPIRIT OF THE EAST.

EAST: Hail, mighty Being of the Inner Realms! Thou Bringer of Heavenly Light, hail!

ARCH: (saluting him) What brings thee hither, Spirit of the Eastern World?

EAST: I bear greetings for the Great and Glorious One, in the name of the Eastern peoples of His Earth.

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ARCH : I will receive your greetings and bear them to the Manu.

EAST : Gracious One, rich is the gift of the Eastern peoples to the treasures of this world. More is the treasure of the Law than gems ; sweeter than comb its sweetness ; its delights delightful past compare. Thereby to live, gave the Lord Buddha to his disciples five Precepts ; and in living them do we render back to Him the love and homage of His peoples. Thus spake our Lord :

"Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.
Give freely and receive, but take from none,
By greed, or force, or fraud, what is his own.
Bear not false witness, slander not, nor lie ;
Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse ;
Clear minds, clean bodies, need no Soma juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.
We suffer from ourselves. None else compels,
None other holds us that we live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony.
Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its Laws endure.

Each man's life
The outcome of his former living is ;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.
That which ye sow ye reap.
Each—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.
This is the doctrine of the KARMA. Learn !
Only when all the dross of sin is quit,

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Only when life dies like a white flame spent,
Death dies along with it.
Thus spake he,
With such high lordliness of ruth and right,
That priests drew down their garments o'er their hands,
While still our Lord went on, teaching how fair
This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain, bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats. Which when these heard,
The might of gentleness so conquered them,
The priests themselves scattered the altar-flames,
And flung away the steel of sacrifice."

O radiant Being, I pray that thou wilt bear this message to the Manu: that the Eastern races of His world, in reverent homage to the Lord of All, strive to give to it that purity and compassion the Buddha taught; and ask His Blessing as they tread the "Path which leads unto Nirvana, where the Silence lives."

ARCH: Thou speakest well, my Brother: for—

"Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey!"

(The Archangel says these words with outstretched arms.

PAUSE. Enter the SPIRIT OF THE WEST.)

WEST: I greet you, O Shining One.

ARCH: Peace be with you, my Brother. What brings you to this realm?

WEST: I bear a message for the Manu from the Western peoples of His world.

ARCH: I will receive your message and bear it to the Manu.

WEST: I thank you, Shining One. Yet how shall I know that you are truly His messenger?

ARCH: O man of little faith, why doest thou need some outward sign ere thou believe? If thine eyes were blind, and thou couldst not see the glory of the Sun, would its radiant orb melt into

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nothingness because thou perceived it not ? Or if thine ears were deaf, and heard not the surge of the wave upon the shore, would its music be silenced forever ?.....Yet it is ever so with the enquiring mind of the West, by which very quality you have given rich stores of knowledge to the world. Remember, my brother, many things there are in heaven and on earth which thine eyes shall not perceive until thy sight be clear. Yet these things ARE : have faith, and in due time thou shalt KNOW.

WEST : Gracious Being, the wisdom of your words is their own guarantee. Humbly I ask your pardon for my folly, and beg that you will bear our joyful greetings to the Lord of our Race. Though growth of the Western mind has bred confusion and materialism, and seekers after reality seem oft-times to have buried Truth itself in the labyrinth of their endeavours, yet the Torch of knowledge flames more brightly in the Western world with every day that dawns and passes. Great and strong are the aspirations after which we strive, that we may serve more fully, give more freely, and find that Wisdom which is true knowledge used with understanding. Firmly we tread the Path which leads to the Source of All, and ask that His Light may help us more swiftly to find Eternal Truth.

ARCH : It is well, my Brother. These things shall gladden the heart of the Manu. Behold thy Brother from the East, drawn likewise to this place with greetings for my Master.

WEST : Good cheer, friend and stranger. I offer the hand of friendship to the spirit of the East; for graciously you tread the Path of Holiness. *Our* way is otherwise, yet your Goal and ours are One.

EAST : Yet has it not been said by one who was wise in worldly things, that "East is East, and West is West, and never the twain shall meet ?"

WEST : (joining hands with the Spirit of the East). And, did he not add ? "Yet there is neither East nor West, border nor breed nor birth, when two strong men stand face to face. though they come from the ends of the earth."

ARCH : O dual spirit of the world, the greetings which ye bring are worthy of the Spirit of your peoples. Well have you shown

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the twofold nature of the universe. Brother from the West you bring the virile strength, the nobility and courage, the devotion to high ideals which characterise the Highest in the minds of the Western peoples. Brother from the East, in thy heart is enshrined the Beauty, the Spirituality, the gentle compassion through which thy peoples seek to attain perfection. Rejoice in the Light that lighteth the world ; I, too, pay homage at the sacred feet of the Holy one.

(All turn and face the back of the stage);

ARCH ; "The Dew is on the Lotus ; Rise, Great Sun ;
Om Mani Padme Hum, the Sunrise comes !
The Dewdrop slips into the Shining sea !"

(The Angel bows low ; East and West kneel in homage. Darkness falls on the stage. A panel in the background opens in the darkness, over which a Star suddenly flashes. A moment later a brilliant light fills the panel, revealing the outline of the Manu, seated, his arms outstretched in blessing. His features are obscured, and the light behind him gives the effect of a bright aura...The vision fades..... and a deep silence mingles with the darkness.)

The LINK—South and "Central" South Africa.

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Need of Positive Religion

SIR MIRZA ISMAIL.

"No one, who is aware of the madding crowds' ignoble strife of fanaticism in religious matters, which is eating into the vitals of national life, can fail to see how sorely is the world in need of spiritual recipes, the essence of which is something more definite than mere intellectual understanding of rival faiths and something more positive than mere tolerance of them," observed Sir Mirza Ismail, Dewan of Mysore, presiding at the Sri Ramakrishna Centenary Celebrations at Mysore.

Sir Mirza added that the mind of the world is distraught, and fear, suspicion and hatred flourish. "It is in such a world that the great lesson of Sri Ramakrishna's life is felt to be of the greatest value. Not only did he make a detached and disinterested intellectual

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examination of the great religions, but he actually made an experimental trial of their principles, tested them in his own life and proved what ultimately was of real and enduring worth."

The Dewan observed that during these last thousand years and more, Mysore had welcomed most warmly every great movement that came into being for the uplift of humanity. "She has established great *pithas* or seats of learning for propagating the thoughts and ideals of Shankar, Ramanuja, Madhwa, Basava and Jain, and these are still existing and working, after the lapse of centuries of achievement and success."

Times of India.

Our Libraries

All our Theosophical Lodges have some sort of Libraries and some of them have indeed splendid ones. They have all their own way of classifying books, and perhaps have even printed catalogues. The Adyar Library, apart from its unique collection of Manuscripts, is of course the best; and none of us can hope to equal it. But there is one thing we can all take from them,...i.e. their system of Classification which they have adopted after a special study of the subject. The Classification is by Subjects which are denoted by letters which easily suggest the meaning. Where the Authors are better known, the second sorting can be done by Authors. The Alphabetical order is always followed, and so searching for books is as easy as looking up a word in a dictionary. And what is more important is, that the system is capable of expansion to suit particular needs, wherever necessary, without interfering with the other Departments. It is only in each last sub-section that books are numbered, but a whole subsection can be bodily shifted onwards, to make room for an additional subject, which has since attained greater importance, in any Library.

I am adopting the Adyar system at Benares, with very slight modifications. I am taking only six major headings, but others, like Arts, History, Mysticism can be added as at Adyar and inserted in their alphabetical order. Although Theosophical writers often deal with Religion in general, Philosophy, or Science, in a Lodge-Library tis easier to place all such books under Theosophy. Similarly in the

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case of Authors like Annie Besant, who have written on so many subjects, it is convenient to place all the writings together. Thus I am placing "Occult Chemistry" under "Theosophy—Besant", and Science of Emotions" under "Theosophy—Bhagvandas." But in such cases, if two copies can be secured, it would be very useful to place the second one under "Science—Chemistry," 'Science—Psychology" etc. "Religion—General" is meant for sets like the "Sacred books of the East" Series; and "Religion, Hinduism—General" for the "Sacred books of the Hindus (Panini Office)" and the like. I have added one Sub-section "Unclassified" right at the end. Sanskrit books with or without translation are placed along with English books; but Vernacular books have been placed as a separate Section, to be subdivided again, as Literture, Philosophy, Religion, Theosophy, and Science, or lumped together, according to the size of the collection. The system is thus very elastic, and I strongly recommend it to all our Lodges. It would be very useful if even other College or School libraries could be persuaded to adopt some such "Common-sense" classification which is really "Speed-writing" the natural headings.

Suggested Classification

Literature.	L...
Biography...	L. B.
Drama...	L. D.
Fiction	L. F.
Poetry...	L. Po...(subdivide by authors)
Prose.	L. Pr.
Reference...	L. R.
Sanskrit...	L. S.
Travels	L. T.
Unclassified...	L. Un.
Philosophy.	P...
Logic	P. L.
Oriental...	P. O...subdivide if necessary
Western...	P. W.
Unclassified...	P. Un.

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Religion.	R...
Budhism...	R. Bd.
Christianity	R. C.
General...	R. Gl.
Hinduism...General...	R. H. Gl.
... Bhagwatgita	R. H. G.
... Puranas	R. H. PU.
... Smritis	R. H. S.
... Upanishads	R. H. U
... Vedas	R. H. V.
Islam...	R. I.
Judaism	R. Ju.
Jainism	R. J.
Ramkrishna movement...	R. Rm.
Sikhism	R. S.
Zoroastrianism	R. Z.
Unclassified.	R. Un.
Science.	S ..
Astrology	S. Al.
Astronomy	S. An.
Biology	S. B.
Chemistry	S. C.
Dietetics.	S. D.
Economics.	S. Ec.
Education.	S. Ed.
Electricity	S. El.
Evolution	S. Ev.
Geology	S. Gl.
Geography	S. Gr.
Health and Hygiene	S, Hl.
Hypnotism	S. Hp.
Law	S. L.
Magic...	S. M.
Physics	S. Ph.
Physical culture.	S. Pc.
Physiology	S. Psl.
Political Science	S. Pl.
Psychic research	S. Pr.

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Psychology	S. Py
Unclassified.	S. Un.

Theosophy.

	T...
G. S. Arundale...	T. A.
Annie Besant	T. Bt.
H. P. Blavatsky	T. Bl.
Bhagvan Das	T.Bg.
C. Jinarajadasa	T. J.
J. Krishnamurti	T. K.
Unclassified...	T. Un.
Subsidiary activities.	Ts...
Bharat Samaj.	Ts. Bh.
Education	Ts. Ed.
Freemasonry	Ts. Fr.
Liberal Catholic	Ts. Lc.
Muslim Association	Ts. Ml.
Order of Service.	Ts. Os.
Political and Social	Ts. Pl.
Round Table...	Ts. Rt.
Star	Ts. St.
Youths	Ts. Yt.

Vernacular.

Bengali...	V. B.
Gujerathi...	V. G.
Hindi—Nagri.	V. H.
Kanarese	V. K.
Marathi	V. M.
Tamil	V. TM.
Telagu	V. Tl
Urdu...	V. Ud.

If again subdivided, add L. P. R. S. T. etc. Thus a Kanerese translation of the Bhagwatgita will go under: "V. K. R. H. G."

———

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Mr. Krishnamurti

Krishnaji gave his public Talks at Vasantavihar, Adyar, during December. They were well attended, the audience averaging 600. In addition to these, special meetings were held for the discussion of some of those questions and ideas which are agitating enquiring minds at present. Krishnaji's idea in having these discussions is to help inquirers to go deeply into the consideration of those questions, to penetrate as fully as possible those ideas and problems, which are vitally affecting the lives of all individuals. To these discussions come specially those who are deeply interested in Krishnaji's ideas as he has been developing them in recent years, and who feel vitally the importance of his teachings in their own individual lives.

Krishnaji is developing a remarkable technique of presenting his teachings with forceful directness, free from vagueness. True comprehension, he says, is a matter not of acquiescence by the intellect with an idea, but the outcome of individual experimentation with an idea. And this is only possible when the mind no longer shelters itself in a belief, or tries to protect itself from the intrusion of an unwelcome idea that is likely to have a direct bearing on the actual contacts of daily life. This comprehension cannot be had at the hands of another. On the contrary, its very possibility depends on the freedom from influence of the idea of another, however subtle that influence; it must therefore be the fruit of the process of one's own integrity of thought and feeling in the many contacts of normal life.

From 50 to 60 persons attend these discussions which usually last for two hours. Excepting a few persons who have travelled long distances to be present at these discussions, the rest are members of the Theosophical Society, a fair proportion of whom come over from the T. S. Compound, a mile away from Vasantavihar.

These discussions have revealed the remarkable extent of the incompleteness and poverty of the normal processes taking place in the minds of most of us, which we ordinarily term thinking. The most striking and prominent characteristic is the almost total absence on our part of any kind of awareness of those processes.

Awareness cannot be communicated by another, nor can a method be laid down whereby to either awaken it or sustain it. It must depend on the urge which each individual feels in himself. What

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Krishnaji is trying to do in these discussions is to bring us to see the psychological necessity of awareness of a limitation as a necessary condition of the freedom of the mind from it.

He attempts to do this in his unique way, not so much by painting a clear picture of an idea in words, but by keeping fully alive and constant before our minds the deep significance underlying the idea. The impatience and anxiety on the part of most of us, which makes us want to grasp an idea immediately it is put before us, in terms of particular examples, is met by Krishnaji with inexhaustible patience and with a masterly skill in changing the moulds in which the idea has been cast, while maintaining like a beacon in surrounding darkness, the central point underlying it.

News-letter.

Report of my Tour, 1936

Continued from P. 78.

Shikarpur was the next on our list, an old town with some covered-in bazaars. Here again was but a small nucleus of members who have carried on faithfully. The Lodge rents a tiny room, where we had a Question meeting. The public lectures were held in a garden and drew a large average of adults. I was accommodated in a bungalow in a charming garden, and had some friendly and happy hours with members and visitors.

Up before dawn, we caught a train for Sukkur, where there are some very able members, one of whom put me up. The public lecture was well-attended; as was also the lecture at Rohri. Here we held the meeting in an ashrama built by one of the members. The hall was lit by lamps. Rohri is famous as being the home of many saints, and their influence is still perceptible in the atmosphere of devotion. It was an unexpectedly good meeting. A boy with a sweet rich voice sang both before and after the lecture. We walked back through the dark across the bridge to Sukkur, our way lit by lanterns. These three Lodges need much help. At Sukkur I very reluctantly said goodbye to my friend and brother, Babu Nathasingh, who had taken charge of me at Hyderabad and had done so much on

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the way to make things easy and comfortable. I was and am very grateful to him. All the arrangements for this tour were made by the able and enthusiastic Sind and Baluchistan Federation Secretary, Mr. Kushaldas W. Samtani.

PUNJAB—A long day's journey took me to Multan, where a kindly member, Mr. Mehra, made me welcome and he and his wife were most friendly. The Lodge has a fine large Hall, which deserves to be a more active centre of work. Some of the older members are finding it difficult to carry on, as they have so faithfully done hitherto. They need assistance and younger members and more lecturers; if these are forthcoming much will and can be done. The audiences were good on the whole.

An overnight journey took me to Lahore where I arrived at 5 o'clock of a dark and chilly morning. Dr. Shri Ram, Secretary, North-Western Federation and Lala Shankar, a friend of my early days, met me and took me to Nedou's Hotel where I was the guest of one of their friends. Lahore proved difficult, for many reasons, so, while the lectures were held in the nice Lala Lajpatrai Hall, the audiences were small. The officers of the Lodge carry on with great difficulty, they are getting on in years and feel the need of younger helpers. The Lodge owns a piece of land and has money for a Lodge room, but, naturally, they feel that without helpers there is not much use in having a building. I hope the helpers will be forthcoming, for Lahore is an important centre, and needs some such focus as a good Lodge could well supply.

Jammu, nestling on the Himalayan foothills, was the next place. Here there are active members and a small but delightfully clean Lodge room. A group of well-known men came to a Question meeting, and between two and three hundred attended the public lectures, which were held in the open under a shamiāna on the terrace of the former museum, now mostly used as a club. A number of thoughtful and important men of public position were in the audiences, and it was a pleasure to talk to them. There were many students also. Jammu is a live centre of interest, and Dr. Shri Ram is a good organiser.

DELHI—A long journey brought me to Dehli and I was welcomed by various members and given hospitality by Mr. and Mrs. (Dr.) Kagal in their charming home in New Dehli. A public lecture there and

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another in Old Delhi at the Indraprastha Girls School drew quite good audiences. Mr. and Mrs. Dantyagi arranged that I should see something both of Old and New Delhi. Mr. Dantyagi is keen that there should be a Lodge in the New Delhi area.

UNITED PROVINCES—At Agra Prof. Shyama Charan met me and he and his wife made me most welcome and at ease in their house, where the Lodge meets and the Library is housed. Two lectures in the Physics Theatre of the Agra College were attended mainly by students. By this time I had begun to wonder what my lectures meant to these young men. I began to ask questions and to get interesting answers. I realised that in them is a new attitude in India, a breaking loose from the old and known traditions, a deep scepticism about "religion" as orthodoxly presented, and a profound distrust of the present political position. Theosophy has somehow become alien to their minds, something imported, and no longer a light shed upon familiar but somewhat neglected knowledge. We had quite a good members' meeting and many questions. The Agra Lodge would do well if it had more help.

At Cawnpore the Lodges combined and we had two fair audiences at the lectures, and more adults than usual at the one entitled simply—"What is Theosophy?" A group of students met me by request and we asked frank questions of one another. Also the young members called together a large group of students from various schools and colleges and we had a useful afternoon. Dr. Nand Kishore (the Federation Secretary, United Provinces) put me up in his quiet bungalow and was most kind.

Lucknow was the last place on my tour and here old friends of the "Manor" (Sydney), Mr. and Mrs. van Gelder, were my hosts. The Lodge has now a nice room of its own, due largely to the enthusiasm of Dr. Pearey Lal. There the public meetings were held with fairly good audiences and also an address for young people.

And so to Benares, where I rested awhile before the excellent, well organised and happy Annual Convention of the Theosophical Society took place, under the very able direction of the General Secretary of the Indian Section.

During these seven weeks of touring over so large an area, I travelled some 2000 miles and attended over 50 meetings, the bulk of which were public lectures.

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At the International Convention held at Benares the President offered me the privilege of giving the Olcott Lecture. It was entitled "Theosophy, the Living Tradition," and will be published in *The Theosophist*. After that my only engagement in Benares was an address on "Training for Spiritual Life," arranged by the Kashi Tatwa Sabha and given in the Section Headquarters Hall.

I left Benares on January 11th and was met in Calcutta by the Vice-President of the Society, who kindly took me to the guest-rooms which the Lodge maintains, and he very considerately supervised arrangements throughout my visit, which lasted from the 12th to the 17th. During that time there were two public lectures on "The Purpose of The Theosophical Society," and "What is Occultism," at both of which the Lodge Hall was well filled by attentive audiences. On the 14th there was a talk to members on "The Seven Rays." The members of the Youth Lodge asked me to give an address to young people on "Youth and the Future," when the Hall was quite full of young men, but, curiously, not a single young woman was present. On the 17th, Mr. T. Kar, the very keen and active Federation Secretary, who had made all the plans, went with me to Chinsurah where a good audience (mostly young men) filled the hall and listened with close attention to my lecture on "Investigations into Life after Death." With some effort this once active and important Lodge could be revived. I left Calcutta that night for Adyar.

The Calcutta Lodge is one of the largest in the country and has some capable workers, as well as the benefit of the presence of the loved and venerated Vice-President.

When reporting on my visit in the Bombay Federation, I omitted to extend my cordial thanks to the devoted Federation Secretary, Mr. J. H. Bilimoria, who saw to all arrangements; also to Mr. P. R. Green who takes such care of all overseas visitors and makes them feel so welcome when they land in Bombay. These and other Parsi brothers have certainly learnt the art of putting aside all distinctions and practising a brotherhood which is as welcome as it is spontaneous.

JOSEPHINE RANSOM.

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Indian Section Convention.

The Indian Section Convention met in the Pandal, at Benares, on 27th December, 1936, at 2-00 P. M. with Babu Hirendra Nath Datta, Vice-President, T. S., in the chair.

2. After music, greetings to the President, Vice-President, Shrimati Rukmini Devi, and Mr. C. Jinarajadasa, were conveyed by the various Federations.

3. It was proposed by Rai Bahadur Panda Baijnath and seconded by Prof. Tulsidas Kar that the Annual Report of the General Secretary, as printed, be adopted. The proposal was passed.

4. The Audited Accounts and Balance-Sheet of the Indian Section, presented by the General Secretary, were also adopted.

5. It was resolved that the Indian Section Council should consist of 35 members of whom 15 should be elected and 4 coopted.

6. The following persons were then nominated for election :—

1. Mr. Abdul Karim,
2. Dr. Bhagwan Das,
3. Mr. B. Sanjiva Rao,
4. Dewan Bahadur K. S. Chandrasekhara Iyer,
5. Mr. C. R. Parthasarathi Iyengar,
6. Dr. C. Rama Kamath,
7. Mr. Damodar Prasad,
8. Mr. G. N. Gokhale,
9. Dr. G. Srinivasa Murti,
10. Mr. Harjeevan K Mehta,
11. Mr. Hirendra Nath Datta,
12. Pt. Iqbal Narain Gurtu,
13. Mr. Jagat Narain,
14. Mr. Jamshed N. R. Mehta.
15. Mrs. Josephine Ransom,
16. Dr. Jacob E. Solomon,
17. Mr. Manjeri S. Rama Iyer,
18. Dr. Mohd. Hafiz Syed,
19. Mr. M. G. Kanitkar,
20. Mr. M. Subramania Iyer,
21. Mr. Nand Kishore Lal,
22. Mrs. Padmabai S. Rao,
23. Mr. P. R. Green,
24. R. B. Panda Baijnath,
25. Mr. Radha Kant Saran,
26. Mr. Ramashray Prasad,
27. Dr. R. V. Phansalkar,
28. Mr. R. Srinivasan,
29. Prof. R. K. Kulkarni.

7. The following two Scrutineers were appointed :—

Mr. Sankar Saran,
Mr. Ganesh Prasad Choudhry.

8. The following resolution proposed by Mr. Shankar Saran and seconded by Mr. R. V. Moghe, was passed :—

"The Convention of the Indian Section places on record its appreciation of the manner in which Mr. G. N. Gokhale and his

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colleagues have conducted the affairs of the Indian Section during the year 1936.

It conveys to them its thanks for holding the Convention at Benares after the lapse of so many years."

9. The meeting terminated with a vote of thanks to the chair.

H. N. Datta.
Chairman.

28-12-38

Indian Section Council

I

Proceedings of the Indian Section Council meeting held at 2 P. M. on the 25th December, 1936, in the General Secretary's office, Benares, with Babu H. N. Datta in the chair.

The following members were present:—

1. Mr. R. K. Kulkarni,
2. ,, P. R. Green,
3. ,, H. K. Mehta,
4. ,, Jamshed Nusserwanji,
5. ,, Mohammad Hafiz Syed,
6. ,, Damodar Prasad,
7. ,, M. G. Kanitkar,
8. Dr. C. Rama Kamath,
9. ,, R. V. Phansalkar,
10. Mr. Venishankar G. Bhatt.
11. Mr. C. E. Anklesaria,
12. Rai Br. Panda Baijnath,
13. Mr. G. N. Gokhale,
14. ,, A Rangaswami Aiyer,
15. Rai Saheb N. L. Mookerjee,
16. Mr. Tulsidas Kar,
17. ,, H. N. Datta,
18. ,, Chandra Deva Narain,
19. Dr. James Cousins.

1. The minutes of the last meeting printed in the Indian Theosophist of January/February, 1936 were taken as read and confirmed.

2. The audited accounts and Balance-Sheet as certified by the Auditors were passed.

3. The Annual Report of the General Secretary was adopted with a proviso that the excellent work done by the Bengal T. S. should be mentioned.

4. The question of membership and Lodges other than the places where members usually reside was informally discussed, but no conclusion was arrived at.

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5. The Youth Lodge Charter Form was approved.

6. It was decided that a short form for authority for starting a Centre, as it is being done at present, be printed and sent to the Recording Secretary, for information.

7. The resolution of the Andhra (Circars) Federation re' reduction of Indian Section share of Annual Dues be placed before the new Council.

8. The meeting terminated with a vote of thanks to the chair at 3 P.M.

H. N. Dutta.
Chairman

29-12-36.

* * * II * * *

Proceedings of the new Indian Section Council meeting, held at 2 P. M. on the 29th December, 1936, in the General Secretary's Office, Benares, with Babu Hirendra Nath Datta in the chair.

The following members were present :—

1. Mr. H. N. Datta,
2. R. B. Panda Baijnath,
3. Mr, N. L. Mookerjee,
4. ,, Tulsidas Kar,
5. ,, H. K. Mehta,
6. ,, Venishankar G. Bhatt,
7. ,, Rohit H. Mehta,
8. ,, M. G. Kanitkar,
9. ,, W. L. Chiplunkar,
10. Dr. R. V. Phansalkar,
11. Mrs. Padmabai S. Rao,
12. Mr. Mohd. H. Syed,
13. ,, R. K. Kulkarni,
14. Pt. Ramchandra Shukla,
15. Mr. Chandra Deva Narayan,
16. Dr. G. Srinivasa Murti,
17. Mr. G. N. Gokhale,
18. ,, Damodar Prasad,
19. Mrs. Josephine Ransom,
20. Mr. Jamshed Nusserwanji,
21. Dr. C. Rama Kamath.

1. The minutes of the last meeting, dated 25th December, were taken as read and confirmed.

2. The General Secretary reported that the following had been elected by their Federations as their representatives to the Indian Section Council :—

1. Mr. V. Karunakaran Nair — Kerala Federation,
2. ,, A. Rangaswami Aiyer — East Tamil Federation,
3. ,, C.V. Venkatramana Iyengar — West ,, ,,
4. ,, A. Ranganatham Mudaliar — Andhra (Central Federation).

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5.	,, S. Sitaramayya	Andhra (Circars)	,,
6.	,, N. P. Subrahmanya Iyer	Karnataka	,,
7.	Dr. Shri Ram	N. W. Provinces	,,
8.	Mr. Santdas Mangha Ram	Sindh & Baluchistan	,,
9,	,, Madan Mohanlal Razdan	C. I. & Rajputana	,,
10.	,, Tulsidas Kar	Bengal	,,
11.	,, Chandra Deva Narayan	Behar	,,
12.	Pt. Ramchandra Shukla	United Provinces	,,
13.	Mr. Venishankar G. Bhatt	Gujerat & Kathiawar	,,
14.	,, R. M. Alpaiwala	Bombay	,,
15.	,, W. L. Chiplunkar	Marathi	,,
16.	,, Rohit H. Mehta	Youth	,,

3. The Scrutineers' report was read and the following 15 members were declared elected to the Indian Section Council :—

1. Mr. G. N. Gokhale,
2. Dr. Bhagwan Das,
3. R. B. Panda Baijnath,
4. Mr. H. N. Datta,
5. Pt. Iqbal Narain Gurtu,
6. Babu Damodar Prasad,
7. Mr. B. Sanjiva Rao,
8. Dr. G. Srinivasa Murti,
9. Mr. M. G. Kanitkar,
10. Mrs. Josephine Ransom,
11. Dr. R. V. Phansalkar,
12. Mr. Jamshed Nusserwanji,
13. ,, Harjeevan K. Mehta,
14. Mrs. B. Padmabai S. Rao,
15. Dr. Mohd. Hafiz Syed.

4. Out of above 15, as Mr. Harjeevan K. Mehta has been elected Joint General Secretary for the West, his place was declared vacated and the Chairman ruled that instead of four members the Indian Section Council would co-opt five. The following five members were then co-opted :—

1. Dewan B. Chandrasekhara Iyer,
2. Mr. P. R. Green,
3. Mrs. Bhagirathi Sri Ram,
4. Mr. Sankar Saran,
5. Mr. R. N. Datta

5. Mr. G. N. Gokhale was then unanimously elected General Secretary for the next year.

6. The following 7 members were elected members of the Executive Committee of the Indian Section, T. S., in addition to the General Secretary and the Joint General Secretaries (Ex-officio):—

Rai Bahadur Panda Baijnath,
Babu Damodar Prasad,

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Dr. R. V. Phansalkar,
Mr. Sankar Saran.
Mrs. B. Padmabai S. Rao,
Pt. Ramchandra Shukla,
Mr. R. N. Datta.

7. The Budget, as proposed by the General Secretary, was then adopted with a remark that the increase in payment of Municipal Rents, Taxes &c. should be looked into.

8. Amongst the other business it was resolved that should Mrs. Josephine Ransom like to continue as Lecturer of the Indian Section, T. S., she should be requested to do so up to the next Council Meeting.

9. It was resolved that the letter from the Andhra (Circars) Federation, re' share of Annual Dues, be recorded.

H. N. DATTA,
Chairman.

Conferences and Federations

SOUTH INDIAN CONFERENCE—The South Indian Conference will meet from 25th to 29th. March at Adyar. The President, Rukmini Devi, Bro. C. Jinarajadasa and Mrs. Josephine Ransom will take part. Entertainments and lectures in the Vernacular are being arranged.

UNITED PROVINCES—The U. P. Theosophical Federation will be held at Moradabad during the Mohurrum holidays from 21st to 24th March, 1937.

WEST GODAVARY DISTRICT THEOSOPHICAL CONFERENCE—The District Theosophical Group (West Godavary) has been regularly arranging monthly conferences in various centres in the District. A certain subject is apportioned for study, and when the conference meets for the month, the subject already announced is talked and discussed upon amongst all the members present. Questions are also invited from the members as well as from the sympathisers present at such conferences, on the subject only. This facilitates a thorough understanding and grasp of the subject.

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Lodge Activities

Ahmedabad. Kulpati Dr. James H. Cousins, who visited Ahmedabad in December declared that the Theosophical Lodge room was a centrifugal force and there, one found a sense of contact with life and a blessed atmosphere for work. The greatness of the Theosophical Society lay in the fact that it took everybody in. The Theosophical impulse was a higher, more potential, fundamentally more creative impulse than any other force in the world. The life of giving one's self in the service of all was in accordance with the teachings of the Bhagavad Gita. And it is such a Theosophical life that is expressed in the three objects of the T. S. To be a Theosophist is to touch the vital things of life. And this contact can be established by education, which means educing the God-given capacities inherent in man.

He visited the Art Studio of Mr. Ravishankar Raval, the most outstanding artist of Gujarat who alone is very largely responsible for an incrased interest in Art which is so markedly seen today in Gujarat. He very minutely watched the art productions of the Students of this Raval's school and gave very valuable advise to them in connection with their art activities. He said that after his first visit to Gujarat in the year 1923, Gujarat had made great progress in the direction of art as evidenced from the large number of promising artists coming to that school for instruction.

The Bharat Kala Mandal of Ahmedabad had organised a public reception of Dr. Cousins, when Principal Anandshankar Dhruv, (the retired Pro-Vice Chancellor of the Benares Hindu University) presided. The function began with the presentation of an Address in reply to which Dr. Cousins said that when he visited any country two fundamentals appeared before him always. One, the original basis of the life of a people and the other, the traditional forms of expressing this life. So when he came to India, his first task was to get into touch with what was going on in India in 1915. Through the arts of sculpture and painting, he entered into the life of India. In India the most beautiful conception of art is that it is an offering of the creator within, to the Creator without in the cosmos. He remarked that it was precisely because of this that a visit to any of the Art galleries in India meant to him a spiritual upliftment. He said that the greatest need of India today was the establishment of numerous art galleries. He also referred to the Vir Shrinkhala given to him by the Travancore Maharaja.

Coimbatore—Vasanta Women's Lodge had a party in honour of Sister Parvati Amma elected member of the District Educational Council. They have regular study classes in Tamil. Sister Kousalyambal who is a member of the local Municipality conducts an elementary day school for poor boys and girls.

Hyderabad-Dn.—Bro. Rangaswamy Iyer visited the Lodge on his way to Benares, and spoke on the need of cementing the bond of Brotherhood. The Gita Jayanti was celebrated, when 25 copies

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of the Gita were distributed to students who promised to make a reverent and careful study of some portion every day.

Negapattam—are having a weekly Upanishad class from the last Vijayadashami.

Surat—Sanatana Lodge, celebrated its Golden Jubilee the year before. They meet every Saturday for a Study class. They recently revived their *Action* Youth Lodge.

Vettaikaranpudur—celebrated the birthday of C. Jinarajadasa on December 16th last. I am sure they will now observe the next one on March 15th.

———

Official Notice

No Magazine, English or Vernacular, will be supplied after this issue **to members who will not have paid their dues** for the current year with all previous arrears by the 25th March, 1937.

Unattached members of the Section are requested to pay their annual dues for the current year with all previous arrears before 25th March, 1936. The April issue of the *Indian Theosophist* will be sent V. P. P. to those unattached members whose dues remain unpaid after that date.

COMPLETE YOUR LIBRARIES

We have at Benares a quantity of Old issues of various magazines of a Theosophical nature. Lodges who have sets with missing numbers, here and there should write to us, giving details of what they require. If the missing issues are available, they will be sent to them, on payment of postage only.

General Secretary.

Free-Gift

Mr. R. Ramasubba Sastri, B. A., B. L., Retired District Judge, Trivandrum, offers to give free one set of his 3 works on Hinduism.

(i) "Vedanta Philosophy and Modern Psychology",

(ii) "The Devil, his origin, etc."

(iii) "Science, Truth and Rationalism, as tests of Hindu Religion" to such lodges as may care to have them. Those who require the books are requested to apply to him direct enclosing 4 as. stamps to cover postage.

Book Review

श्री कृष्णमूर्त्तिजी के आकलैंड (१९३४) के व्याख्यानों और उत्तरों का अनुवाद ; प्रकाशक प्रो० गणपतिराय सक्सेना, नवाबगञ्ज, कानपुर, पृष्ठ संख्या १४४, दाम ।). श्री कृष्णमूर्त्तिजी के उपदेश बड़े महत्त्व के होते हैं

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और लोग उन्हें जानना चाहते हैं। उन उपदेशों को जनता के पास पहुँचाने का यह अत्यन्त सराहनीय प्रयत्न है जो केवल सेवा के भाव से किया गया है। भाषा साधारणतः सरल है पर कहीं २ पारिभाषिक शब्दों के समझने में कठिनाई बोध होती है। १४४ पृष्ठों के लिए मूल्य ।) बहुत सस्ता है।

P. B.

In Memoriam.

Broach—Records with a shock of regret the passing away by heart-failure of Brother Harivallabh U. Pandya, who was the Hon. Secretary, and a devoted worker of the Atmavidya Lodge T. S. Broach. He was a teacher in the Government High School where he won the love and sympathy of his superiors, colleagues and boys. He was about 53 years old and joined the Theosophical Society 24 years ago.

Cuddapah—The passing away of Rai Saheb G. Sankara Rao of Cuddapah is a severe loss to the Andhra Federations. He rendered immense service to the Theosophical Society in their areas for over 30 years and his Telagu writings are very valuable contributions to the Telagu T. S. literature and surely none can fill the gap left by him. He was loved and respected all over their area.

Darbhanga—lost Mr. Lakshman Prasad, an old member of the Lodge who was also a member of the Esoteric Section. He was a well-known advocate of the place, a visitor to the local Jail and Chairman of the Municipality. He was connected with almost all public institutions of the place.

Guntur—This Lodge has lost in Mr. N. Hanumantha Rao, a very old member whose Diploma number is 3206.

Jiaganj-Bengal—lost Bro. Pannalal Singha. He was deeply versed in Hindu Sastras and had a sound knowledge of Hindu ideals and principles. He visited almost all the important sacred places (tirthas) and lead a pious life. He contributed many articles in "Brahmavidya" and in other papers.

Murshidabad—Mr. Suresh Chandra Tagore, Secretary of the Shanti Lodge T. S. at Murshidabad, passed away after a short illness. He was the heart and the soul of the Lodge from the time of its foundation.

Simla—lost Brother Mehta Gopal Das Popli as a result of a railway accident. He was an old member of the Theosophical Society but had become dormant until he reached Simla about two years ago. There he came into contact with the local Lodge, began to attend its weekly meetings and his interest in the Society began to increase. He was re-initiated by Dr. Bhagwan Das. He was a retired Engineer of the Bahawalpur State Service and was a very prominent figure in all the religious and social activities of Simla, and very popular with all who came in contact with him.

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Supplement to the March number of The Indian Theosophist.

Will those who can think constructively read the following proposal and send their criticisms and suggestions to

Bro. K. C/o The Theosophical Society, Poona 4.

A Survey of Youth

Members of Theosophical Lodges must have often realised that, with all our recognition of Youth's need of Theosophy and Theosophy's need of Youth, we have not, despite the last two or three years of special attention and effort, succeeded in getting the class of youth that really matters—the college-student class—to interest itself in Theosophy or to come in any numbers to our Lodges. Is not the reason for this (1) that Youth has its own many and exacting problems, which, it naturally thinks, Theosophy has no connection with and therefore could throw no light on or give no help in their solution, and (2) that we put before Youth the very form and content of Theosophy that appeal to us in our comparative maturity? We forget, that this had not nearly as much, appeal for us in our own youths. Instead, if we first dealt with (and, if possible, settled) their problems of the moment, and so made their minds clearer and easier about them to start with, we could convince them that Theosophy is intensely and primarily practical and the most powerful, because the most enlightened, solvent of their difficulties. They will, then of themselves, ask for, absorb and use to the full the treasures of Theosophy for the completion and beautifying of their lives?

Have we not seen what a small percentage of Youth join our Lodges or even the Youth Lodges, and how it is, in most cases, only the goodness of their young natures, or their sense of loyalty, or their faith, or perhaps their having, unfortunately, nothing better to do. It certainly is *not* the fascination or vital need to them of the fare we offer them, that keeps them coming—on and off, but still, coming—to our lodge meetings? There they listen to our lectures

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or join in our debates. If we fix up special debates or study-circles for these, they are usually on subjects like The Plan for the Individual, or for the Arts, or the States, or Theosophy and Youth or 'Truth is Beauty, Beauty Truth,' etc. Instead, we can discuss what Youth may expect when it graduates out into the world, or what and why are all this continuous puzzlement and occasional turmoil within and around him as regards sex, etc. We can give him some ideas on orders of creation higher than man, or of a life after death; or what forms and directions could his natural idealism and altruism take in the service of his fellow-beings, etc., etc.? There is something incongruous in a young member of 2 or 3 months' standing undertaking to lead, or speak in a debate on what we should properly call Theosophical subjects. What we obviously need to put before Youth are discussions on the vital problems of their own daily lives, and these not from any labelled points of view,—be they Theosophical or only philosophical, and Indian or Asian, which would all be *restricted* points of view—but from their fundamentals, and restricted only by the boundaries of sound common-sense and the laws of correct thinking.

And, to be able to do that, we must first get to know Youth's mind and life, and what difficulties, limitations and perplexities or what opportunities, potentialities and aspirations run through them. If we knew these, we would be able not only to put before Youth the sort of discussions lectures and literature that they would welcome as sources of guidance, strength and joy to them. We would also be able, in time, to do whatever we find, from our inquiries to be immediately or most necessary, whether it be the starting of information centres or employment exchanges, special lecture or study courses or handicraft classes, or schemes through which Youth could share their education and points of view with the uneducated, serve the villages, etc., each town or locality determining its own needs and the possibilities of meeting them.

The best way of making this inquiry, it seems to me, would be a questionnaire, which we should persuade all college authorities in our localities to permit or induce their students to answer. A small group of people, fairly—even if not well-known to local youth, and possessing to some extent at least, its confidence, should be the signatories to the questionnaire, which should, in each case, be suited to the town or district. These people would also bear all the expense of printing

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and distribution of the questionnaire, and would share the work of reading the replies, classifying them, and making out a report on them or drawing from them general or particular conclusions of practical value, putting the knowledge thus gained into the framing of future Lodge programmes and new intra or extra-lodge activities.

If other national Sections of our Society were to institute and carry out similar inquiries in their countries or regions of service, we would have an invaluable, perhaps the first, and certainly the most thorough, (because reaching down to the true essentials of life) Survey of World Youth.

Below follow the questionnaire drafted for the launching of this survey among the youth of Poona, chiefly of the colleges and institutions for higher (University) education and vocational training.

"K."

Questionnaire for Poona Youth

N. B. 1. Please make all your replies legible, clear, unambiguous and not too general. It is important that they should be *helpful* in the proper understanding of your life, views and outlooks.

2. Your name should not be given, since your replies are not intended to be used in relation to yourself personally in any way. But all other particulars about yourself asked for should be fully and frankly given, being necessary for the true understanding and correlation of your replies.

3. Perfect sincerity in your replies is all-important. Please be on your guard against giving, instead of your real reply, the reply which you think you ought to give, or which will do credit to you or particularly please your questioners.

4. It will help greatly in getting your true answers, if each numbered question is answered before reading the next-numbered question. Of course the whole questionnaire may be read through, even more than once, and so also the whole set of questions denoted by one Roman numeral, before beginning to answer the questions in any particular set. But generally, your mind should bear freshly, i.e., without any suggestions from the questions to come, on each question.

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5. Care has been taken to make the questions very clear, even though that has made some of them lengthy. If, however, there still are questions which you do not fully understand, a reply to that effect may be given. Rather than not reply to certain questions at all, brief replies, even if only Yes or No may be given. Replies to each set of questions denoted by a separate Roman number should, as far as possible, be begun on a new sheet of paper; replies to each of the two or more questions asked under each Arabic number should at least begin as a new sentence.

6. Please write on both sides of your paper, if not thin, and ink does not spread through on to the other side; use small, but not too small, and legible handwriting. Please post or deliver your replies as soon as ready to the address given in the accompanying letter. If a reply or acknowledgement is required, please enclose a self-addressed stamped envelope or post-card.

7. Please note that anyone under thirty years of age, but who is not a student and would like to answer this questionnaire, will be quite welcome to do so, indicating in the replies which questions do not apply to him.

QUESTIONNAIRE

I.

1. Have you gone into and understood the principles of keeping your body in health and of curing it of ordinary ailments?

2. If so, what are these principles, in brief?

3. And how far are you usually successful in their application to yourself?

II.

1. Do you understand, and are you interested in the science of food?

2. If so, what are the main constituents of a well-balanced diet, and their respective values (a) during physical growth and (b) after?

3. Do you follow an ideal or even approximately ideal dietary? If not, what are the reasons for its departure from the ideal?

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4. What, in your opinion, does a beneficial yet economical dietary (a) for yourself, and (b) for the Indian labourer, consist of? Please give the normal costs per month of the diets.

5. Can you justify the killing of animals for eating them, on any grounds? If so, please state them,

6. Can you justify the drinking of stimulating beverages, mainly tea and coffee, or of alchoholic drinks, even in moderation?

7. Is pleasure in food and or drink a legitimate pleasure for youth, and good for it? Please support your answers with reasons briefly.

8. Are there, in your opinion, any definite effects of what you eat now, and the way you eat it, on yourself in later life? If so, briefly what, and how exactly would the effects come about?

9. What do you think is the purpose of Nature, or the effect on the real Man, of the necessity for periodical nourishment of the body by material taken from the other kingdoms of Nature?

10. How long could you go without food? And what would be its effect on you?

11. Do you know of any benefits to the human body from fasting? If so, in what circumstances?

III.

1. What place should athletics* have in (a) a student's, and (b) a young wage-earner's life?

2. Are athletics valuable for anything else besides their contribution to good health? If so, for what?

3. To what extent does beauty come into your athletics* and how much does it (or if it doesn't, should it) contribute to the joy you get out of them?

4. Does rhythm have any place in your athletics*? If so, in what way, and what, do you think, is the source of the special pleasure or joy that you derive from it?

IV.

1. Do you know, or have you known, the joy of being alive (*joie-de-vivre*)?

* Among athletics, all games and outdoor recreations are also included.

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2. If so, what is it, and when are you most conscious of it ?

3. Do you find it dependent upon your circumstances, or is it something unbounded by them ?

4. Do you believe that one should be joyful, or at least cheerful, in *all* circumstances ?

5. Do the inconsequent and irresponsible chatter and banter of the average Indian youth appeal to you, or at least satisfy you, and help to keep you cheerful ? If not, what would you have instead ?

6. What, do you think, is humour ?

7. To what extent, do you think it necessary in one's make-up ? And what, do you think, is its place in a student's life ?

8. Could it rightly appear at all moments and in all situations in a young person's life ?

9. What types of humour do you prefer ?

10. Do you feel that the types you prefer could well be part of the *joie-de-vivre* of every individval ?

V.

1. What is your opinion of the habits which a growing youth gradually forms ?

2. Are they all valuable for the future, or are they likely to be hindrances and create difficulties ? (Please give reasons for your answer.)

3. Are habits like smoking, pān-chewing, taking tea or other artificial drinks, joking discouragingly about any serious efforts any young person may be making, cursing, (however mildly) when circumstances or people annoy you, etc., of any help or comfort to you ?

4. Or could you do away with them if you wanted to ? And if so, would you miss them or any particular ones of them ?

5. What has your experience been in that direction ?

VI.

1. What minimum economic conditions would you wish for Indian youth to keep it happy yet resourceful and active or hard working ?

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2. How much do you consider desirable and good for a student to spend on himself per month ? (Mention the main items of expenditure as they should be.)

3. What are your views on the present financial dependence of Youth on parents or guardians ?

4. Can you suggest any alternative system that would work better and you would like ?

5. In what manner do you expect to start life in the world, i. e., as an economic asset to yourself or/and your family, when you pass out of your college or training course ?

6. Do you expect to be readily taken on in some job ? And do you think that your training or your educational equipment will be definitely wanted somewhere ?

7. If you did not get a job (and till you did get one) what would you do ?

8. Does work mean to you that you are necessarily employed by someone ?

9. If not, how would you make your own work pay ?

10. Do you distinguish between work, such as you have mentioned, and labour ?

11. Would you rather not be a labourer, even if you had no other means of subsistence ?

12. What view do you take of the present-day scarcity of employment ?

13. What has caused it ? How could or should it be remedied ?

14. Do you consider that competition between man and man, even of the same nation, community or family for securing work or the wherewithals of life is inevitable or justifiable in these times of scarcity of employment ?

15. After passing out of college, if you had to steal a march over any of your present friends or co-students in order to secure a post, would you do it ?

16. Should work be the essential condition for a subsistence allowance ? Or could the world's work be done for its own sake, (each who loves a particular type doing the work of that type), and

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the state receiving the largest share of the fruits of that work and guaranteeing the necessaries of life to all ?

17. While things are as they are, what attitude should the employers of labour (whether intellectual or manual) have towards, and what should they do for, those who have no work or other means of livelihood ?

18. What should, or could, they do for Youth in particular ?

19. Do you agree that small and regular earnings from honest work are always better than larger and easier earnings from dishonest (even though slightly) or unwanted trades and professions or from sources like competitions and games with elements of chance in them, lotteries, betting etc. ? If so, why ?

VII.

1. What place should the emotions have in the life of Youth ?

2. Do you consider the expression of their emotions a privilege or a legitimate power of free individuals ?

3. If so, what sort of emotions would you not mind expressing or seeing expressed, and what sort you would ?

4. Or do you consider the suppression of all outward signs of emotion or/and of emotion itself to be the decenter and more manly thing to do ?

5. If the latter, do you think that some untoward consequences of such suppression are also bound to occur ? Or that life would lose something in interest, at least ?

6. Do you consider that women are justified in giving way to or showing strong or at least marked emotion ? If so, all emotions ? If not, what emotions would you exclude as harmful or disagreeable ?

7. In what manner and by what channels do you consider that the emotional life of young men and women could have healthy and happy expression ?

8. What, do you think, is the function of emotion in our development (a) as human individuals, and (b) as human groups ?

9. What value do you attach to the emotional experience of a great and thrilling passage from history or a fine story or play ?

10. What do you consider to be the finest emotions ? Please name them in the order of their values.

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VIII.

1. Are friendship and love mainly emotion, or something else ? If the latter, what are they also ?

2. In what modes do you express the love that is within you ? Please give concrete instances, of course without giving names or details.

3. Can you distinguish love from sentimentality ? If so, what is the latter, and why is it undesirable ?

4. Is your love for your parents and older relatives a free and joyfal one with no sentimentality or sense of duty mixed up with it ?

5. Is your love for your relatives and friends of your own age or generation (of both sexes) a free and joyful one, with no sentimentality mixed up with it ?

6. Do you like, or love, people of your own age but of the opposite sex to your own ? If so, many ? or a few ? And only in a general manner, or only one or a very few, in particular ?

7. Is that a love which makes you and leaves you quite happy ?

8. Do you feel any special thrill or joy when you are with friends or relatives of the opposite sex ? Is it more pronounced in the case of certain of them than of others ?

10. Is it only with such friends when they are (a) your own age, or also when they are (b) older and (c) younger ?

IX.

1. Why, in your opinion, has *the sex-difference* developed in man and the higher animals ?

2. Do you think that sex has any meaning or application beyond the physical body and life ? If so, what is it ?

3. Do you think that sex is rightly understood by the world, or even by the most intelligent to-day, and that it is rightly dealt with ?

4. If not, what do you think are the main misunderstandings of sex and of the sex-function, and what should be the true view of them ?

5. What should be done to bring this true view into the life of the world and particularly of youth, and to enable it to prevail against the growing tendency to misunderstand and misuse ?

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6. What should be youth's attitude to this misunderstanding and misuse and to the exploitation of sex in the amusements, literature, businesses etc., of today ?

7. What elements would you introduce into Indian social life in order to reinstate in it the dignity of sex and the equal sacredness and need for purity in man and woman ?

8. Do you view sex as essentially a field for the exercise of our creative instinct and urge ? If so, in what respects is or would the well-regulated sex-life be a creative life ?

9. Can and should this regulation of the sex-life begin before marriage ? If so, at what age ?

10. What are the essential training and explanations as regard sex that you have missed having in your childhood and youth which you would like all other young people to have ?

11. How would you prefer them to be imparted, by the spoken or the written word, plainly or by analogies, and by whom ?

12. Do you consider that complete, wholesome familiarity with the human body, respect for it, and admiration for its beauty in the naked state, from childhood are good ? And how much has there been of these in your life ?

13. Do you find purely visual beauty in the human body of both sexes, apart from the beauty perceived through the sex-consciousness ?

14. Where does beauty come (a) into the fact that human beings belong to two different sexes' and (b) into the joint life of two people of opposite sexes, who have chosen each other as partners ?

15. What is the significance of the sex instinct and functions appearing and developing so many years before they are actually needed for married life and the continuance of the race ?

16. Is it transformable, and usable to any advantage, during the years of waiting, i.e., during youth ?

17. Have you noticed any relation between a well-ordered sex-life and that individual's character and personality ?

18. What do you understand by morality or good morals ? Are there general misconceptions of these terms ? If so, in what

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directions ? And what should the proper outlook and line of action against immorality be ?

19. Have you considered the causes and the central motives of the inwardturning of the sex-impulse, viz. towards eroticism and self-gratification ? Do you agree that this inward-turning is the physical manifestation in a particular direction of a definitely selfish and also ignorant attitude ? If so, what arguments would you use with a young person for its discontinuance ?

20. Do you consider that there are any insuperable difficulties at any stage in a youth's life in effecting the discontinuance of the above, or of any other harmful practices ? Do you find that the exercise of will, right understanding, and skilful and tactful dealing with oneself are generally resorted to given effect to in these matters ?

ALTERNATIVE GROUPS,

X.

1. (A) Are you married ? If so, how long ? And have you any children ?

(B) Do you intend to marry ? If so, when, do you think, it will be ? Is it going to, or likely to, be a marriage of your own choosing, or do your parents, relatives or guardians will choose for you ? If the former, will it be a marriage with someone whom you know well ?

2. What are your views on marriage and on married life ?

3. What, in your opinion, must be the chief attractions and joys and the chief drawbacks and difficulties in married life ? Which are the greater ? Or do they balance one another ?

4. Is marriage a natural and a necessary phase in every human life ? Are the few lives that are spent entirely without the experiences of marriage or any other sex-life fruitless or ineffective or unhappy ones ?

5. What do you consider to be the place of sex and the sex-function in married life ?

6. How do you view the exercise of the sex-function for purposes other than the creation of a new body ?

7. How do you look upon the artificial limitation of families (birth-control by mechanical or medicinal processes) by (a) the poor,

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(b) those who are in the prime of life and can afford children, and (c) young couples.

8. Have you looked into or thought out the results of the activities in 6. and 7. on (a) the individuals concerned, and (b) the community or nation ? If so, what are they ?

XI.

1. What are your feelings for or reactions to children ?

2. Do you find yourself learning anything specially delightful or touching your depths from children ? If so, what ?

3. Have you formed any ideas as to how you would bring up your own child or children, when you would commence their training and education, how you would organise these and their play, and of what type these should be ? If so, please state them.

XII.

1. Will or does married life make much difference in your relations with and responsibilities towards your present young friends ?

2. Will, or do, its demands on your time, purse, and energies make much difference in your sense of responsibility to your fellow-beings around you, and to the world ?

3. What is the extent of your present charities and your altruistic labours, and what do they both consist of ?

4. Do you find that your friendships bring with them responsibilities and obligations on your part to your friends ? Are these welcome to you, or do they prove hindrances ? What are your responsibilities and obligations in general to your friends, and how, or to what extent do you discharge them ?

5. Are the emotional stimuli and enjoyment you derive from friendships comparable with those you derive from things of art and beauty like good reading, music, plays and films, beautiful paintings, photography and other artistic creations, etc. ?

6. If so, which of the two do you, quite honestly, prefer ?

7. Do you prefer to enjoy the creations of human intelligence, skill in designing and craftmanship, and artistic sense, to your own attempting to create in those directions, however poorly and imperfectly ?

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XIII.

1. Are there any favourite occupations of yours (apart from your studies and those mentioned in XII 5.) in which you design, create, invent, discover or generally experiment? And, if so, what are they mainly, and what is your experience with them?

2. Do you like your leisure-hours and holidays as much as or more than your work hours and work-days? How do you spend the former, and do you enjoy them thoroughly?

3. What part of your leisure do you give to music, and how much of your enjoyment of life comes through music?

4. Do you find anything in music besides beautiful sounds in beautiful succession, rhythm, and the ideas contained in the words of the songs?

5. Does poetry appeal to you? If so, what exactly is its effect on you?

6. Do you yourself sing and/or perform on an instrument and/or recite poetry? If so, by yourself and for your own joy or diversion, or with others and for theirs?

7. Or do you feel that there is a perfection in music and in all art, which you cannot reach, and that it is therefore best to enjoy that perfection in the work of real artists instead of attempting it in your own productions, and in the time you would have to give to them and to the training and practising that must precede them?

8. Do you find an intellectual fascination in music, poetry, painting and the other arts—i. e., in their structure, laws, their physics and their chemistry, their history and evolution, their effects on health, moods, states of mind, etc. etc.? If so, please give us in brief what you have found, experienced or thought in these matters.

XIV.

1. Are you interested in animals? If so, in what animals particularly?

2. What forms does your interest in these animals take?

3. Have you any special pets of your own? If so, please tell us, even if a little, about them.

4. Do you find any justification for keeping wild animals and birds in captivity as pets? What, if any, is their gain from it?

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5. Do you consider that shikar satisfies what the shikari calls his interest in wild animals and nature, or helps him to know and love them better ?

6. Are you able to understand the killing for food and for sport, and love, service and fair-play for animals often advocated and practised by the same people ? To what do you ascribe the anomaly ?

7. Have you done anything for animals in their troubles and physical ailments ? If so, what ? And what striking experiences or lessons have there been for you in them ?

8. Do you do, or have you done, anything for animal-welfare in general ? If so, what ? If not, do you think that you ought to do something ? And what ? What is the reason for your not doing anything at present ?

9. Do animal turns in circuses interest or amuse you ? Do you think that the training of animals to do tricks which, in their wild state, they would never have done, is good for them, even considering the unpleasantness of it all and of the training for them, and any harsh severities or cruelty that may have been employed in taming them ?

10. Do you think that love and humanity should be shown to the whole animal creation, and that man has no right to take any life ?

11. If so, what are the means by which the balance between the animal species in nature will maintain itself ?

12. Are the methods of 'humane slaughter' at present being advocated justifiable ?

13. Is there a difference (a) to the animal, and (b) to man, between animals killing each other and man killing them ? If so, in what does it lie, particularly (b) ?

XV.

1. What does your mental life consist chiefly in ?

2. What are the subjects of study you most like ? Please give them in the order of your preference, and do not restrict yourself to their studies you are actually prosecuting.

3. Do you like these studies because they fascinate or interest you, or because you expect them to give you the training and power

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to play your part in the world well, and to be generally useful to you and to the world ?

4. Besides studying, do you do any thinking on your own ? If so, what are the main topics of your independent thinking ? And what are your main conclusions in them ?

5. Do you apply such independent thinking to questions like those of politics, religious ideas and aspirations, strongly held and strongly expressed opinions of other people, events suggesting selfishness, corruption, injustice, malicious intent, etc., birth and death and the life of the human spirit before and after them, etc., etc. ?

6. Do you experiment in the worlds of thought and life—of thinking and living—as well as in your pursuit of sciences and arts ? If so, what directions, and what are your experiences ?

7. Which of the following would you consider to be the scientific and enlightened attitude towards matters which seem to be unexplainable or absurd, or on which we have little or no knowledge :

(a) to consider them unworthy of study or even of the time and attention that a preliminary examination would take up, and to get on instead with matters that are accepted as well-established but needing further research, or

(b) to look upon them as matters that will ultimately be fully known, understood and utilised, and therefore to do whatever thinking, investigation and experimentation on them that one can in order to find some clue to their understanding, aud to reserve judgment on them in any case ?

8. Do you read arouud and about the studies and books prescribed as your course, or do you prefer to keep almost entirely to them ?

9. If the former, what is the extra reading that you do ?

10. Do you intend to continue any particular studies of yours after finishing your course, whether they are required by your future work or employment or no ? If so, what subjects will they be ? Do you find many students with such intentions, and do you find them actually carrying them out ?

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XVI.

1. In politics, do you see chaos or do you see a plan working out in national and international events and trends ?

2. If the former, have you at least tried to see whether there may, despite appearances, be a plan which is being fulfilled, howsoever partially, or which is being defeated or destroyed ? (And what would you wish that men did to come out of or arrest the chaos and to circumvent general misfortune or disaster coming to the human race ?)

3. If the latter, what exactly are the plan and purpose that you see ? And what do they seem to be in particular for your own country ?

4. Do you believe in the statement that a people or a country get the government they deserve ?

5. If not, do you therefore believe that there is injustice inherent in the scheme of things ? Or do you believe in ultimate, but delayed justice ?

6. If you do believe the statement in 4., what should we be doing in order to deserve better governments ?

7. Do you agree with participation in large mass or national movements ? Do you find that it is possible to participate in them fully, intelligently, critically and without emotional bias ?

8. Do you consider that politics are a fit subject for all young people to be interested in and to take part in ?

9. Do you find that the majority of young people interested or participating in politics have studied political questions at their sources and are generally for the right side or the just cause ?

10. Do you look upon your or a young person interesting himself in or participating in politics a form of service to the country and to the world ?

11. If so, is it a form of service that could be truly rendered by all, i. e., by those who have not previously studied the questions and the history of politics or have not undergone training for that form as for all other forms of service ?

XVII.

1. Do you find an urge in you to render unselfish service ? If so, to whom, or in what directions ? And how much of that urge is being given play in your life ?

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2. Do you believe in all human beings having such service as their ideal ?

3. If so, whom should the lowest and least developed serve ?

4. Do you know, and have you observed, any individuals doing such entirely unselfish work ? If so, can you give a brief account of one or two of them, not necessarily mentioning names ?

5. Do you find that service of this sort also requires first studying or thinking about, and then total absorption in the undertaking, for it to be done well ?

6. Do you consider that our responsibility or duty of service extends also to the sub-human kingdoms ? If so, only to the animal kingom, or also to the vegetable kingdom ? If the latter, what form would your service to that kingdom take ?

7. If, pursuing this idea logically, you agree that there is a responsibility or duty of service to the mineral kingdom also, what form could or should that service take ?

8. What, do you consider, is or should be our reward for service rendered to our fellow-creation ?

9. Is the idea of being paid (and of very high payments often being demanded) for work which is essentially of the nature of service (like healing the sick, teaching, defending the unjustly accused, good administration, etc.) acceptable to you ?

10. If not, would you think that the best abilities and brains would not be attracted to such work unless there was some material recompense for it ? And if so, of what type could such recompense be ?

11. Or do you think that work such as in 9. would be better done if there was no idea of payment or reward according to the skill or labour put in, but, instead, such public servants got all the necessities for their livelihood and their work from the state in which they do it ?

12. Do you consider that your personal examples in this direction after your graduation into the world would help to bring about this change ?

XVIII.

1. What other ideals and aspirations should Youth have, besides the above ? What are yours in particular ?

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2. Or are you of the opinion that ideals are largely one's unpractical dreams, and therefore largely a waste of thought and time? Is it fair to idealism to say so, and is it correctly descriptive of the unpractical person to say that he is an idealist?

3. Have or have not your ideals led you somewhere worthwhile, till now?

4. What, to your mind, is the difference between aspiration and ambition? Are there any instances of ambitions being also worthy and justifiable? If so, please quote and discuss some.

5. Are aspirations, by their very nature, something we promise to ourselves to do or realise only in the future? Or can there be aspiration in the present, i.e., aspiration side by side with its realisation?

6. If all or most aspirations require waiting for some future moment for their realisation, is there not some danger of our falling into the habit of leaving all or most of our realisations—and therefore also the concentration of effort needed for them—to some future moment? If so, how are we to avoid that happening?

8. Should aspirations be only for Youth, or should they continue to guide and encourage effort right to the end of life? If the latter, what, do you think, happens to our aspirations left unrealised when our life on the physical plane ends?

9. When we define our aspirations (i. e., clearly visualise our goal and our standards of conduct) and pray or devoutly wish for their ultimate but steady realisation, to what or whom is that prayer or devout wish addressed? And what, do you thiuk, is the mechanism or process by which that prayer brings its fulfilment, or the wish is realised?

XIX.

1. Continuing with XVIII. 8, what, do you think, happens to our other desires, emotions (loves and friendships, likes and dislikes etc.) ties, obligations, interests, ambitions, thoughts etc., when we are removed by 'death' from the physical plane?

2. Have you formed any definite ideas as to whether you (i. e. the conscious part of the complex being that you are) will continue to exist after the phenomenon we call death? If so, what are they?

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3. Where, and as what, will that continued existence of yourself continue, and what will be its capacities and its functions? Do you expect it to be a more vital, more real, state of existence than your present one, or one less so?

4. Have you heard of or discussed, studied or participated in any experiments or experiences which shew that our consciousness and the various attributes and powers it gathers during a life survive the disintegration of the physical vehicle, and what that continuing life is like in its next stages? If so, please state them briefly.

5. Would, in your opinion, a knowledge of after-death conditions, and the conscious contacts with life and circumstances in those conditions, which the above experiments, experiences and thinking on them might bring, produce, or would they banish, a fear of death and of those in the conditions in question? Can you explain the frights that most people take on seeing apparitions or feeling the materialised presences of those no longer on the physical plane, and their general suspicion of them?

6. Would the realisation that the love and care (which a person bears towards those associated with him in life) remains undiminished and perhaps becomes more dynamic after his decease make an essential difference in our attitude to 'death'?

7. Do you agree that there is no reason for the mourning that accompanies and follows on the death of a relative or friend, but that it is, to a large extent, natural? What is it that causes us to mourn? Does part of the explanation lie in the fact that we call such an event a deep personal loss?

8. Do you derive any satisfaction from the thought that your death will naturally be mourned by your relatives and friends? What sort of effect, (helpful or unhelpful?), do you consider that such mourning will have on your life in the beyond?

9. How do you reconcile the various evidences we have of our continued life on non-physical planes after death with the widespread belief, from the oldest times, in rebirths on the physical plane, and with the undeniable evidences of the latter that we occasionally come across?

10. Are there any reasons why we should be, at all moments, prepared for death and for the life beyond? If so, please mention at least some.

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XX

1. What grounds have we for believing in a Supreme Being and His various powers or attributes, agents, laws and handiworks, as taught us in childhood? Please give a short account of what you were taught in this respect, pointing out what you no longer believe of it and giving your reasons for this later disbelief.

2. Do you think that as compared with the painstaking enquiries and careful logic we put into our learning about and thinking out of less important matters, there is a marked vagueness, and even unsoundness, in our thinking in this most important matters? If you agree that greater exactness of thought and rigidity of logic are possible in this matter, how would you proceed to apply them?

3. Should we not then concentrate more on learning of and being directly conscious of *the stage or two* of the Divine plan and creative activity immediately above us, than on trying to comprehend and assert things about the Ultimate and the Absolute, and the Supreme Being?

4. In such a search could the experience and knowledge of those who have searched before us be of use to us, and would you examine them and make use of such of them, even if they be no more than ideas to you, as would help you onward? If so, have you incorporated into your life any such experiences and teachings of others? What? And whose?

5. What is your idea of religion? Is it necessary in the modern present times?

6. Do you believe that your own religion is definitely superior to all or most others, in some respects, if not in all? If so, which are these?

7. If the founder or head of your religion and those of the other great religions were contemporaries, would you think that there would be conflicts or would there be perfect understanding and co-operation between them?

8. Do you think that there is any particular significance in the fact that you are born in a particular religion? Does it place any obligations or responsibilities on you? And if you found it incumbent on yourself later to change your religion, does it forbid you to do so? What does it expect of you before you do so?

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9. Do you consider that any of the great religions of the world are fully understood and followed, or are there (or may there be) many essential teachings lying forgotten and unrealised which, if rediscovered and realised, would materially alter the lives and actions of their followers ?

10. Do you consider that a new religion is wanted to-day ? If so, are there any signs of it, and what are they ?

11. What is your conception of true prayer ? Do you consider it necessary and good that each individual devotes some moments of each day to prayer ? If he has no very clear idea as to whom to pray to, is there any other form of spiritual exercise that can take the place of prayers ?

12. Could meditation do that ? What do you understand by it, and by concentration, and by contemplation ? What are your personal experiences with them ?

13. What, do you think, are the meaning and purpose of rituals and ceremonies as a means of worship ? If these have a place in you life, please say what you derive from them, and what their effects on you and on the aims and conduct of your life are.

14. Need the forms of worship and ideas of God of the educated and the uneducated be different ? If so, is it right for us, or is it our duty, to put what we consider to be the more enlightened idea or forms of worship before the latter ?

XXI.

1. How much, and in what parts of the country and outside it, have you travelled ? In what way does travelling most add to your experience ?

2. Do you find a sufficiently well developed spirit of mutual co-operation in your young friends and in Indians in general ? If not, in what ways do you find it lacking, and how should it be fostered ?

XXII.

1. Please state your age, sex, religion, caste if any, parents' or guardians' circumstances, occupation etc., home-town, student in which class, of what course, or, if ex-student, the examinations passed and subjects studied, and in which year.

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Annual Report.

Dear Friend,

The Annual Report is now being compiled. In this a list of the various Lodges is printed at the end. I want this list to give as much information about the Lodges as possible, I therefore propose to add after the name of the Lodge, letters as follows:—

Rd	....	to show that the Lodge is a Registered body.
B	....	has a building of its own
L	....	has a Library with more than a hundred volumes.
Rm	....	has a Free reading room.
Lh	....	has a Lecture hall.
Y	....	has a Youth Lodge attached.
Ms	....	has a Music group.
G	....	has a Guest room.
H	....	has a healing group.
Bk	....	has a Book-depot.
E	....	has an E. S. group nearby.
M	....	has a Masonic temple nearby.
*	....	has a Mystee Star ritual.
Rt	....	has a Round Table group nearby.
W	....	has weekly meetings.
S	....	has regular study classes

Here are Degrees which each Lodge will qualify and take for itself. Merely enter the name of your Lodge and initial items concerned on this paper and return it to us. For our information, please add against:—

B	....	the rough value of the building.
L	....	the number of books, and rough value.
Rm	....	rough annual expenditure.
Lh	....	rough seating capacity.
Bk	....	rough annual turn over.
M	....	name and number of Temple.
W	....	day of meeting and time.
S	....	days and time of meeting.

I shall await all replies till 10th March; but if you are unable to send the information, please do not blame me for not doing justice to your Lodge.

General Secretary

To All Federations and Lodges.

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Gita-Rahasya or the Fundamentals of Life and Living.

BY A SADHU.

(Second Edition)

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SOME OPINIONS.

(1) The work is exhaustive and the translation is illuminating. The author touches upon the varied problems of life in the light of the present conditions obtaining in the world. Lovers of the Gita would find many interesting side-lights on the Gita in this bulky volume—'R' in the *Vision* published from the Anandashram, Kanhangad, presided over by Swami Ramdas.

(2) I am glad to be able to say that your treatment of the Bhagwat Gita is indeed praiseworthy, and you have tried your best to bring out the spirit of the interpretations of the Text by celebrated Acharyas, unlike many other modern writers on the Gita who with amusing adroitness and error-ridden egotism, have elected to follow their own predilections, rather than traditional interpretations and their canons. Students of Indian Philosophy will consider themselves to be under a deep debt of gratitude to you for your interpretation of the Gita.—R. Nagaraja Sarma, Doctor of Philosophy, University Professor, Presidency College, Madras.

(3) The anonymous author, who humbly shuns all name and fame, adds this exhaustive and inspired study of the Gita to classics already existing. He is right to say he does not apologise for adding this splendid and illuminating work to that ever-swelling literary tide. The gifted author brings out in a practical and applicable way the fundamentals of Life and living, clarifying many doubts of the mysterious Song from Krishna's Flute.—Sister Sushila Devi (Miss Elen St Clair Newald), Associate Editor in the *Peace* published from Santi Asram, Tippera Hills, presided over by Swami Omkar.

For copies write to T. S. Subramania Iyer B. A., F. T. S.,
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THE INDIAN THEOSOPHIST

ओं

I regard Adyar as the G.H.Q.—the General Head Quarters of the Theosophical Army. This is the Head quarters, this is the heart of our work. ....Every resident here yields to none in his unwavering devotion to Theosophy and to the Theosophical Society, and in his eagerness to work as best he can..... ...

G. S. A.

March 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | MARCH 1937. | No. 3.

New Year's Day

C. JINARAJADASA

To the Theosophist who lives the life, or at least tries to, each day is a New Year's Day. For in Western tradition New Year's Day is the day of reaffirming old resolutions and registering new ones. The Theosophist has only one resolution before him; it is to do his best to "lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory." It is in this sole task that he finds his truest satisfaction, his really permanent happiness, or in other words, what is called Salvation or Liberation.

To fulfil the resolution requires constant work both with the mind and the heart. The mind must understand the great problem of the world and its needs. There is, too, an understanding of the heart which is equally necessary, for it is through the heart and its compassion that the intuition is awakened. There is an understanding of the intuition which fills up the gaps which are inevitable when the understanding is solely by the mind.

For us, the task of each "New Year's Day" requires all our energies, for we have to purify ourselves in order to understand, and in order to be more efficient in service. Nevertheless, there is no other task possible for us when we have understood the significance of the two mystic terms "The Hidden Light and the Hidden Work."

The Young Theosophist.

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By what Authority ?

Lord Buddha stated 2500 years ago :—

"Do not believe in a thing said, merely because it is said; no in traditions because they have been handed down from antiquity nor in rumours, as such; nor in writings by sages, merely becaus sages wrote them; nor in fancies that you may suspect to have be inspired in you by an angel (that is, in presumed spiritual inspiration nor in inferences drawn from some haphazard assumption you m have made; nor because of what seems an analogical necessity nor on the mere authority of your own teachers or masters. B we are to believe when the writing, doctrine, or saying is corroborate by our own reason and consciousness. For this I have taught yo not to believe merely because you have heard; but when you belie of your own consciousness, then to act accordingly and abundantly

(*Kalama Sut*

* * * 2 * * *

In the **Yoga Vashistha** it is written :—

"There is no other Pramana of what is said here th Pratyaksha" (III. 42. 15

"There is only one source of knowledge viz. Pratyaksha, whi is the ground and source of all other Pramanas, as the ocean is t ultimate source of all waters."

(II. 19. 16

* * * 3 * * *

Faraday said :—

"The philosopher should be a man willing to listen to eve suggestion but determined to judge for himself. He should not biassed by appearances; have no favourite hypothesis; be of school; and in doctrine have no master. Truth should be his prima object. If to these qualities he adds industry he may hope indeed walk within the veil of the temple of Nature." *Faraday*

* * * 4 * * *

H P. Blavatsky wrote in 1877 :—

"The work (Isis) now submitted to the public is the fruit of somewhat intimate acquaintance with Eastern Adepts and study their science. It is offered to such as are willing to accept

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wherever it may be found, and to defend it, even looking popular prejudice in the face. It is an attmpt to aid the student to detect the vital principles which underlie the philosophical systems of old. Tell one who has never seen water, that there is an ocean of water and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary. He would have supplanted it with knowledge."

Preface to Isis Unveiled.

* * * 5 * * *

Also in 1888 :-

"These truths (The Secret Doctrine) are in no sense put forward as a Revelation; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. The writer is fully prepared to take all the responsibility for what is contained in this work, or even to face the charge of having invented the whole of it. That it has many short-comings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new genesis to rank, at any rate on a level with the "working hypotheses" so freely accepted by modern Science. Further it claims consideration not by reason of any appeal to dogmatic authority, but because it closely adheres to nature, and follows the laws of uniformity and analogy."

Preface to the Secret Doctrine.

* * * 6 * * *

Annie Besant was of opinion that :—

"Unless we can accept the good faith and the competence of the witnesses, or have the power to investigate the past for ourselves, we must perforce suspend our judgement. Irrational credulity and irrational incredulity are both signs of an unbalanced mind, and where evidence sufficient to satisfy us is lacking, our right course is to abstain alike from affirmation and denial. It is clear that in such matters each must decide for himself, and that none has the right to dictate how any other member shall think. A person who has definite knowledge may affirm that such and such a thing happened, but he cannot claim authority to impose his knowledge on others as sufficient

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proof of the happening, nor should he blame them if they deny his competence as a witness. The entire freedom of each member to exercise his own reason on these matters is necessary to the security and progress of the Society."

The Theosophist—Dec. 1909.

* * * 7 * * *

C. W. Leadbeater said :—

"We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you believe as we do, you will have an unpleasant and sulphureous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you or whether you do not. The progress of every man is absolutely certain ; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it hard and painful. If he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travellers who know less than he. That is what you may do, and what we hope you will do. We have found this philosophy useful to us ; we have found that it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We ask no blind faith from you ; we simply put this philosophy before you and ask you to study it, and we believe that if you do so, you will find what we have found—rest and peace and help, and the power to be of use in the world.

Science of Sacraments.

* * * 8 * * *

Mr. C. Jinarajadasa writes :—

"Theosophy is then in a sense a revelation, but it is a revelation of a knowledge to those who have not yet discovered it, by those who have already done so. It cannot but be a hypothesis at first to whomsoever it is offered : it can become one's own personal knowledge only by experiment and experience.

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Though in its fundamental ideas Theosophy is a relevation yet there is no authority in it to an individual, unless he himself assents to it. Nevertheless as a man must be ready to stand or fall by the noblest hypothesis of life which his heart and mind perceive, this work is written to show that such a hypothesis is found in Theosophy."

First Principles of Theosophy.

* * * 9 * * *

Mr. J. Krishnamurti puts it thus :—

"Likewise beware of authority. Authority may comfort for a moment, but it is not the Truth, it is not lasting, it is not permanent ; it is like the cloud across the fair sky, it passeth away and you are left naked, burning in the brilliant sun. So if you would have that knowledge which is your own, which is of your own creation, which is the outcome of your own experience, then you must go within, cleanse yourself of all those things which you have accumulated, cleanse yourself of those impurities ; and, little by little, as the sun rises in the morning and disperses the mist by its warm rays, so in you there will be born the strength, the determination, the purpose to achieve the mountain-top. And there lies the only comfort, for what you gather from your own experience, from your own knowledge, is lasting, is permanent ; and nobody, whoever he may be, can destroy that which you have created with your own hands, with your own sufferings, with your own afflictions. Out of that comes the desire to live nobly ; for who can give the desire to live nobly except yourself ? What heart, except his own, can prompt and urge a human being to tread the path of peace, the path of Liberation and of Happiness ? Others may encourage, others may discourage, but in you alone lies the power to tread, in you alone lies the determination, in you alone lies the wisdom. If you would attain that Truth, if you would become perfect in the knowledge of that Truth, you must go through this process of renunciation, setting aside those things which have no value, putting aside your little knowledge in order to acquire greater knowledge, putting aside your little wisdom in order to acquire greater wisdom ; and so when you reach the abode where there is no cloud of doubt, of misjudgement, where there is no question of perverting judgement, or of false thoughts, of false emotions, of fleeting affections, then you are truly in possession of the Truth, then truly are you like myself—the Beloved."

By What Authority.

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* * * 10 * * *

Dr. G. S. Arundale says:—

"This book is a brief epitome of my Theosophy, for th there may be certain fundamental principles underlying the Sc of Theosophy, as I have ventured to indicate in the Envoi at the each student should find his own Theosophy for himself, his science of living. I have sketched mine in order that some of who read this book may desire to find theirs—possibly even prob a Theosophy radically different from my own."—

And again

"The Masters Themselves refuse to be made dogmas or tests of loyalty and rectitude. They categorically refuse to their authority to be invoked. They ask for no recognition. T do not ask for belief in themselves as persons, but I imagine T hope that for Theosophy's sake They may be regarded in prin as living witnesses to the future that awaits growing life. T surely do not deny their own existence but no less surely do refuse to allow recognition of it, to become as it were a f object of the Society." *Freedom and Friendsh*

* * * 11 * * *

Freedom of Thought *published in every issue of the Theosophi*

"There is no doctrine, no opinion by whomsoever ta or held that is in any way binding on any member of the Soci none which any member is not free to accept or to reject. Appr of the three objects is the sole condition of membership. teacher or writer, from H. P. B. downwards has any authority impose his teachings or opinions on members. Each me has an equal right to attach himself to any teacher or to any sc of thought which he may choose, but has no right to force choice on any other."

———

"Keep your mind open. Do not accept a new truth hurri and rush into it as some people do. If a new thing comes a that is serious, look at it calmly, give it a hearing, study it, your reason and then judge whether it is good or bad." *Annie Be*

* * * 12 * * *

And The **Motto** of the Theosophical Society is:—

"THERE IS NO RELIGION HIGHER THAN TRUTH."

———

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...ld might henceforth trust—
His own sweet name of LOVE.

East & West.

May I.....?

May I begin this month by offering our humble homage to the emmory of Colonel Olcott, "the free-born American who never bent

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THE INDIAN THEOSOPHIST

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choice of

"Keep your mind open. Do not accept a new truth and rush into it as some people do. If a new thing comes that is serious, look at it calmly, give it a hearing, study it your reason and then judge whether it is good or bad."

Annie B

* * * 12 * * *

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Amor Vincit Omnia

By Arthur E. Massey

A learned teacher, steeped in Nature's lore,
Seeking, one day, for light on problems more
Intricate than he'd ever dream'd;
Alighted on four common little ants he deem'd
Were hunting food to store for future need,
When, suddenly, a clod of earth fell freed
By moisture from the verdant bank,
And pinned one little ant until it sank
A helpless prisoner to the ground.
The other three with anxious care profound
Ran round and round their suffering friend,
Thinking, no doubt, how best his bond to rend.
Then each departed, the teacher feared
Ne'er to return: not so howe'er, for cheer'd
By hope they came with five ants more
To work, and free their pal from strait so sore.
The clod of earth resisted each attack,
They tried by force and push to hurl it back,
Then pulled his legs with earnest zeal,
Perchance to shift the weight his fate might seal.
Failing this end, they gnawed it piece by piece,
Until, at last, their comrade found release.
The learned teacher moved to thoughts profound,
Bowed in humble reverence to the ground,
Thinking of olden days when God stooped down
Sans Royal Robe, sans Kingly Crown,
And with His finger wrote into the dust
A word the world might henceforth trust—
His own sweet name of LOVE.

East & West.

May I.....?

May I begin this month by offering our humble homage to the emmory of Colonel Olcott, "the free-born American who never bent

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his neck to the yoke of birth or wealth, but only to true personal merit," and of whom, H. P. B. who had then been travelling with him for three weeks wrote" :—

"At five o'clock in the morning the whole court-yard and verandah of the house we stopped in were crowded with the lame and the cripple. At every station the railway platforms were crowded with the sick lying in wait for him. I saw him curing a paralytic (both arms and one leg) between the first and the last bell. I saw him begin curing the sick at 6 in the morning, and never sit down till 4 p. m.; and when stopping to eat a plate of vegetable soup, have to leave it to cure a possessed woman, and his plate of soup remaining unfinished at 7 p. m.; and then he would sit down and dictate to his secretary till 2 in the morning, having only three or four hours sleep, etc. etc." In adding "I would like to see some more men doing unremunerated, one fourth the work", I think H. P. B. has very clearly indicated to us what shape our devotion should take.

* * * 2 * * *

No less is it our duty to pay our heart-felt tribute to Bishop Leadbeater, our pioneer occult Scientist. Without meaning the slightest disrespect to H. P. B. who voluntarily suffered tortures to be able to write the "Secret Doctrine", some of us can honestly say that if that book is a little less "Secret" to us, it is due to C. W. L. His Scientific outlook is apparent everywhere in his writings if people will only care to read them. In a letter he addressed to our friend Mr. Loftus Hare in 1923, he only asked for "the ordinary courtesey of crediting one another with common honesty and good intention." I am a Bachelor of Science, but I know by experience, how difficult even this little thing is, and that is why we need C. W. Ls. to remind us of it again and again.

* * * 3 * * *

In the Theosophical Society we certainly have our Heroes and do wish to remember them on days like 17th Feb. connected with special events in their life but we call the day—ADYAR DAY so that we may also remember that these individuals, with all their greatness are but parts of a still Greater Whole. To us its physical symbol is Adyar—the "G. H. Q." of the Society, as the President puts it, "with people as residents, who love the Society and are thankful to

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be there to help, even if only with their thoughts and feelings, with their kindliness, with their powers of conciliation, with their friendliness, and in the case of some of the older brethren, with their motherliness and fatherliness, which is just as much needed there as any where else." The Section, the Federation, the Lodge itself are but the local head-quarters of our vastly spread army, and obviously we are all expected to follow the same example. "If such head-quarters exist, then we may hope for more and more of the influence of the Elder Brethren." Let us thus sustain Adyar, not forgetting that the physical Adyar needs some physical sustenance as well.

* * * 4 * * *

May I next express my gratitude to the Indian Section for permitting me to serve it for another year? I shall only repeat my pledge that we shall all try to "DOB" it, and whenever necessary, I shall most willingly make room for better men—and need I add—women.

* * * 5 * * *

May I at the same time remind members all over India, that the Theosophical Society in India is what *we all* are, and will be what we all WILL. All I can do is to demand my "pound of flesh" from all members, confirm or find fault with Federation accounts, and preach at everyone once a month, and personally as occasion arises. When Youths send me a letter, with six separately folded chits including two postal orders, thrust into an envelope, I can suggest to them that they might invest a few annas in pins, with which to reshape the world. When people, who do not pay their dues for years, wish to rejoin, I can repeat to them my *mantram*,

F. T. S.
Is Brotherliness,
But annual dues no less.
Whatever be your careers,
You have to pay your arrears.
Unless they are remitted,
And by the office permitted.
For adequate reasons shown,
Which must all be your own.
So if you don't get the magazine,
The blame is entirely thine.

SO PAY THEM UP.

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When Lodges consider this as lacking in courtesey, I can but feel sorry and say something, which may perhaps be considered worse. That is what the General Secretary is for; and an individual may do it ill or well. But the T. S. is greater than all Geesses put together, and its usefulness entirely depends upon how each member does his appointed task in the wide world.

* * * 6 * * *

I feel flattered when I imagine myself sitting in the seat from which five thousand Golden threads run to members all over the Land; but when I think of the duty of weaving these into a "grand trunk" extending from Benares to Adyar, it seems a heavy responsibility. My only consolation is that it is only "imaginary," as some of our young scientists might say. So I *imagine*, that I do it well, hoping that if any threads do get twisted up, some one else will set them right. But if deemed worthy, a far Greater Life will flow through them, flooding the whole Motherland, and washing out all the mud which has gathered on Her fair name. And when "In that heaven of freedom, my Country awakes" where "the mind is without fear, and the head is held high," everyone will recognise that a Teacher, Engineer, Doctor, Lawyer—nay a Sweeper or even a hunter is a better member of his profession, because he is a Theosophist.

* * * 7 * * *

May I hope that you do not feel scandalised at my speaking of a Theosophical hunter—there is really nothing to prevent such a person from joining the Society. Hunting is an old, old game, which we must all have practised in many previous lives if not now. Since the dawn of history men have hunted animals and taught them to hunt each other. Men have hunted for markets, and even empires and do so still. To get rid of the cruelty involved, a Theosophist hunter will now "shoot" wild game with a camera. But there is still another very interesting hunt, invented by a German Professor, who says:—"Like a sportsman I hunt languages, and when I have unearthed a new one, my delight is keener than any hunter's even when he has brought down his quarry." This Professor has registered with his own hands and in alphabetical order all the languages which in the course of years he has discovered and learnt, numbering 290 to date. He has not finished his hunt. It is interesting to note that

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he has done this *after* he was pensioned off from his job. Now we have in our Society, another such hunter in Brother Jinarajadasa who already knows a number of languages, and is ready to add more to his bag. But he is a *Theosophical* Hunter, and so he does it, only in order that he may be able to carry the message of Theosophy to the various countries in their mother tongue. How I wish we could persuade that Professor to join the T. S. If we bag *him* with his bag of 290 languages, he can translate all our literature into all these tongues, and make it available to every one in the world—from the Ainu to the Zulu.

The Gifts Of The Nations

By Margaret E. Erwin.

A Ten-Minute play written for the President's Syllabus, following the lecture "There is a Plan for the Nations," embodying passages from "The Light of Asia."

CHARACTERS: The Manu.
Angelic Agent of the Manu.
The Spirit of the East, gracious and gentle.
The Spirit of the West, direct and vigorous.

SCENE: The curtain rises, revealing the Archangel at the back of the stage, centre. Behind him, a simple curtained background.

Pause. Enter the SPIRIT OF THE EAST.

EAST: Hail, mighty Being of the Inner Realms! Thou Bringer of Heavenly Light, hail!

ARCH: (saluting him) What brings thee hither, Spirit of the Eastern World?

EAST: I bear greetings for the Great and Glorious One, in the name of the Eastern peoples of His Earth.

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ARCH : I will receive your greetings and bear them to the Manu.

EAST : Gracious One, rich is the gift of the Eastern peoples to the treasures of this world. More is the treasure of the Law than gems ; sweeter than comb its sweetness ; its delights delightful past compare. Thereby to live, gave the Lord Buddha to his disciples five Precepts ; and in living them do we render back to Him the love and homage of His peoples. Thus spake our Lord :

"Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.
Give freely and receive, but take from none,
By greed, or force, or fraud, what is his own.
Bear not false witness, slander not, nor lie ;
Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse ;
Clear minds, clean bodies, need no Soma juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.
We suffer from ourselves. None else compels,
None other holds us that we live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony.
Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its Laws endure.

Each man's life
The outcome of his former living is ;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.
That which ye sow ye reap.
Each—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.
This is the doctrine of the KARMA. Learn !
Only when all the dross of sin is quit,

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1937]

Only when life dies like a white flame spent,
Death dies along with it.
Thus spake he,
With such high lordliness of ruth and right,
That priests drew down their garments o'er their hands,
While still our Lord went on, teaching how fair
This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain, bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats. Which when these heard,
The might of gentleness so conquered them,
The priests themselves scattered the altar-flames,
And flung away the steel of sacrifice."

O radiant Being, I pray that thou wilt bear this message to the Manu: that the Eastern races of His world, in reverent homage to the Lord of All, strive to give to it that purity and compassion the Buddha taught; and ask His Blessing as they tread the "Path which leads unto Nirvana, where the Silence lives."

ARCH: Thou speakest well, my Brother: for—

"Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey!"

(The Archangel says these words with outstretched arms. PAUSE. Enter the SPIRIT OF THE WEST.)

WEST: I greet you, O Shining One.

ARCH: Peace be with you, my Brother. What brings you to this realm?

WEST: I bear a message for the Manu from the Western peoples of His world.

ARCH: I will receive your message and bear it to the Manu.

WEST: I thank you, Shining One. Yet how shall I know that you are truly His messenger?

ARCH: O man of little faith, why doest thou need some outward sign ere thou believe? If thine eyes were blind, and thou couldst not see the glory of the Sun, would its radiant orb melt into

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nothingness because thou perceived it not ? Or if thine ears we deaf, and heard not the surge of the wave upon the shore, wou its music be silenced forever ?.....Yet it is ever so with the enquiri mind of the West, by which very quality you have given rich stor of knowledge to the world. Remember, my brother, many thi there are in heaven and on earth which thine eyes shall not perce until thy sight be clear. Yet these things ARE : have faith, and due time thou shalt KNOW.

WEST : Gracious Being, the wisdom of your words is their o guarantee. Humbly I ask your pardon for my folly, and beg th you will bear our joyful greetings to the Lord of our Race. Thou growth of the Western mind has bred confusion and materialis and seekers after reality seem oft-times to have buried Truth its in the labyrinth of their endeavours, yet the Torch of knowled flames more brightly in the Western world with every day th dawns and passes. Great and strong are the aspirations aft which we strive, that we may serve more fully, give more free and find that Wisdom which is true knowledge used with unde standing. Firmly we tread the Path which leads to the Source of A and ask that His Light may help us more swiftly to find Eter Truth.

ARCH : It is well, my Brother. These things shall gladde the heart of the Manu. Behold thy Brother from the Eas drawn likewise to this place with greetings for my Master.

WEST : Good cheer, friend and stranger. I offer the hand friendship to the spirit of the East; for graciously you tread th Path of Holiness. *Our* way is otherwise, yet your Goal and ou are One.

EAST : Yet has it not been said by one who was wise in world things, that "East is East, and West is West, and never the twa shall meet ?"

WEST : (joining hands with the Spirit of the East). And, did he no add ? "Yet there is neither East nor West, border nor breed n birth, when two strong men stand face to face. though they co from the ends of the earth."

ARCH : O dual spirit of the world, the greetings which ye bri are worthy of the Spirit of your peoples. Well have you show

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the twofold nature of the universe. Brother from the West you bring the virile strength, the nobility and courage, the devotion to high ideals which characterise the Highest in the minds of the Western peoples. Brother from the East, in thy heart is enshrined the Beauty, the Spirituality, the gentle compassion through which thy peoples seek to attain perfection. Rejoice in the Light that lighteth the world; I, too, pay homage at the sacred feet of the Holy one.

(All turn and face the back of the stage);

ARCH; "The Dew is on the Lotus; Rise, Great Sun;
Om Mani Padme Hum, the Sunrise comes!
The Dewdrop slips into the Shining sea!"

(The Angel bows low; East and West kneel in homage. Darkness falls on the stage. A panel in the background opens in the darkness, over which a Star suddenly flashes. A moment later a brilliant light fills the panel, revealing the outline of the Manu, seated, his arms outstretched in blessing. His features are obscured, and the light behind him gives the effect of a bright aura...The vision fades..... and a deep silence mingles with the darkness.)

The LINK—South and "Central" South Africa.

———

Need of Positive Religion

SIR MIRZA ISMAIL.

"No one, who is aware of the madding crowds' ignoble strife of fanaticism in religious matters, which is eating into the vitals of national life, can fail to see how sorely is the world in need of spiritual recipes, the essence of which is something more definite than mere intellectual understanding of rival faiths and something more positive than mere tolerance of them," observed Sir Mirza Ismail, Dewan of Mysore, presiding at the Sri Ramakrishna Centenary Celebrations at Mysore.

Sir Mirza added that the mind of the world is distraught, and fear, suspicion and hatred flourish. "It is in such a world that the great lesson of Sri Ramakrishna's life is felt to be of the greatest value. Not only did he make a detached and disinterested intellectual

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examination of the great religions, but he actually made an experimental trial of their principles, tested them in his own life and proved wh ultimately was of real and enduring worth."

The Dewan observed that during these last thousand years a more, Mysore had welcomed most warmly every great movement th came into being for the uplift of humanity. "She has establish great *pithas* or seats of learning for propagating the thoughts a ideals of Shankar, Ramanuja, Madhwa, Basava and Jain, a these are still existing and working, after the lapse of centuries achievement and success."

Times of India.

Our Libraries

All our Theosophical Lodges have some sort of Libraries a some of them have indeed splendid ones. They have all their ow way of classifying books, and perhaps have even printed catalogue The Adyar Library, apart from its unique collection of Manuscripts, of course the best; and none of us can hope to equal it. But there one thing we can all take from them,...i.e. their system of Classificati which they have adopted after a special study of the subject. T Classification is by Subjects which are denoted by letters which eas suggest the meaning. Where the Authors are better known, the secon sorting can be done by Authors. The Alphabetical order is alwa followed, and so searching for books is as easy as looking up a wo in a dictionary. And what is more important is, that the system capable of expansion to suit particular needs, wherever necessar without interfering with the other Departments. It is only in ea last sub-section that books are numbered, but a whole subsection c be bodily shifted onwards, to make room for an additional subje which has since attained greater importance, in any Library.

I am adopting the Adyar system at Benares, with very sli modifications. I am taking only six major headings, but others, L Arts, History, Mysticism can be added as at Adyar and inserted their alphabetical order. Although Theosophical writers often d with Religion in general, Philosophy, or Science, in a Lodge-Libr it is easier to place all such books under Theosophy. Similarly in

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case of Authors like Annie Besant, who have written on so many subjects, it is convenient to place all the writings together. Thus I am placing "Occult Chemistry" under "Theosophy—Besant", and Science of Emotions" under "Theosophy—Bhagvandas." But in such cases, if two copies can be secured, it would be very useful to place the second one under "Science—Chemistry," 'Science—Psychology" etc. "Religion—General" is meant for sets like the "Sacred books of the East" Series; and "Religion, Hinduism—General" for the "Sacred books of the Hindus (Panini Office)" and the like. I have added one Sub-section "Unclassified" right at the end. Sanskrit books with or without translation are placed along with English books; but Vernacular books have been placed as a separate Section, to be subdivided again, as Literture, Philosophy, Religion, Theosophy, and Science, or lumped together, according to the size of the collection. The system is thus very elastic, and I strongly recommend it to all our Lodges. It would be very useful if even other College or School libraries could be persuaded to adopt some such "Common-sense" classification which is really "Speed-writing" the natural headings.

———

Suggested Classification

Literature.	L...
Biography...	L. B.
Drama...	L. D.
Fiction	L. F.
Poetry...	L. Po...(subdivide by authors)
Prose.	L. Pr.
Reference...	L. R.
Sanskrit...	L. S.
Travels	L. T.
Unclassified...	L. Un.
Philosophy.	P...
Logic	P. L.
Oriental...	P. O...subdivide if necessary
Western...	P. W.
Unclassified...	P. Un.

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Religion.		R...
Budhism...		R. Bd.
Christianity		R. C.
General...		R. Gl.
Hinduism...	General...	R. H. Gl.
...	Bhagwatgita	R. H. G.
...	Puranas	R. H. PU.
...	Smritis	R. H. S.
...	Upanishads	R. H. U
...	Vedas	R. H. V.
Islam...		R. I.
Judaism		R. Ju.
Jainism		R. J.
Ramkrishna movement...		R. Rm.
Sikhism		R. S.
Zoroastrianism		R. Z.
Unclassified.		R. Un.
Science.		S ..
Astrology		S. Al.
Astronomy		S. An.
Biology		S. B.
Chemistry		S. C.
Dietetics.		S. D.
Economics.		S. Ec.
Education.		S. Ed.
Electricity		S. El.
Evolution		S. Ev.
Geology		S. Gl.
Geography		S. Gr.
Health and Hygiene		S, Hl.
Hypnotism		S. Hp.
Law		S. L.
Magic...		S. M.
Physics		S. Ph.
Physical culture.		S. Pc.
Physiology		S. Psl.
Political Science		S. Pl.
Psychic research		S. Pr.

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Psychology	S. Py
Unclassified.	S. Un.
Theosophy.	T...
G. S. Arundale...	T. A.
Annie Besant	T. Bt.
H. P. Blavatsky	T. Bl.
Bhagvan Das	T.Bg.
C. Jinarajadasa	T. J.
J. Krishnamurti	T. K.
Unclassified...	T. Un.
Subsidiary activities.	Ts...
Bharat Samaj.	Ts. Bh.
Education	Ts. Ed.
Freemasonry	Ts. Fr.
Liberal Catholic	Ts. Lc.
Muslim Association	Ts. Ml.
Order of Service.	Ts. Os.
Political and Social	Ts. Pl.
Round Table...	Ts. Rt.
Star	Ts. St.
Youths	Ts. Yt.
Vernacular.	
Bengali...	V. B.
Gujerathi...	V. G.
Hindi—Nagri.	V. H.
Kanarese	V. K.
Marathi	V. M.
Tamil	V. TM.
Telagu	V. Tl
Urdu...	V. Ud.

If again subdivided, add L. P. R. S. T. etc. Thus a Kanerese translation of the Bhagwatgita will go under: "V. K. R. H. G."

———

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Mr. Krishnamurti

Krishnaji gave his public Talks at Vasantavihar, Adyar, dur December. They were well attended, the audience averaging 600. addition to these, special meetings were held for the discussion of so of those questions and ideas which are agitating enquiring minds present. Krishnaji's idea in having these discussions is to help inquir to go deeply into the consideration of those questions, to penetrate fully as possible those ideas and problems, which are vitally affecti the lives of all individuals. To these discussions come specially thos who are deeply interested in Krishnaji's ideas as he has been develop them in recent years, and who feel vitally the importance of h teachings in their own individual lives.

Krishnaji is developing a remarkable technique of presenting h teachings with forceful directness, free from vagueness. Tr comprehension, he says, is a matter not of acquiescence by the intelle with an idea, but the outcome of individual experimentation with idea. And this is only possible when the mind no longer shelte itself in a belief, or tries to protect itself from the intrusion of unwelcome idea that is likely to have a direct bearing on the actu contacts of daily life. This comprehension cannot be had at th hands of another. On the contrary, its very possibility depends the freedom from influence of the idea of another, however subtle th influence; it must therefore be the fruit of the process of one's ow integrity of thought and feeling in the many contacts of normal life.

From 50 to 60 persons attend these discussions which usua last for two hours. Excepting a few persons who have travelled lo distances to be present at these discussions, the rest are members the Theosophical Society, a fair proportion of whom come over fro the T. S. Compound, a mile away from Vasantavihar.

These discussions have revealed the remarkable extent of th incompleteness and poverty of the normal processes taking place the minds of most of us, which we ordinarily term thinking. T most striking and prominent characteristic is the almost total absen on our part of any kind of awareness of those processes.

Awareness cannot be communicated by another, nor can a meth be laid down whereby to either awaken it or sustain it. It m depend on the urge which each individual feels in himself. W

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Krishnaji is trying to do in these discussions is to bring us to see the psychological necessity of awareness of a limitation as a necessary condition of the freedom of the mind from it.

He attempts to do this in his unique way, not so much by painting a clear picture of an idea in words, but by keeping fully alive and constant before our minds the deep significance underlying the idea. The impatience and anxiety on the part of most of us, which makes us want to grasp an idea immediately it is put before us, in terms of particular examples, is met by Krishnaji with inexhaustible patience and with a masterly skill in changing the moulds in which the idea has been cast, while maintaining like a beacon in surrounding darkness, the central point underlying it.

News-letter.

Report of my Tour, 1936

Continued from P. 78.

Shikarpur was the next on our list, an old town with some covered-in bazaars. Here again was but a small nucleus of members who have carried on faithfully. The Lodge rents a tiny room, where we had a Question meeting. The public lectures were held in a garden and drew a large average of adults. I was accommodated in a bungalow in a charming garden, and had some friendly and happy hours with members and visitors.

Up before dawn, we caught a train for Sukkur, where there are some very able members, one of whom put me up. The public lecture was well-attended; as was also the lecture at Rohri. Here we held the meeting in an ashrama built by one of the members. The hall was lit by lamps. Rohri is famous as being the home of many saints, and their influence is still perceptible in the atmosphere of devotion. It was an unexpectedly good meeting. A boy with a sweet rich voice sang both before and after the lecture. We walked back through the dark across the bridge to Sukkur, our way lit by lanterns. These three Lodges need much help. At Sukkur I very reluctantly said goodbye to my friend and brother, Babu Nathasingh, who had taken charge of me at Hyderabad and had done so much on

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the way to make things easy and comfortable. I was and am very grateful to him. All the arrangements for this tour were made by the able and enthusiastic Sind and Baluchistan Federation Secretary, Mr. Kushaldas W. Samtani.

PUNJAB—A long day's journey took me to Multan, where a kindly member, Mr. Mehra, made me welcome and he and his wife were most friendly. The Lodge has a fine large Hall, which deserves to be a more active centre of work. Some of the older members are finding it difficult to carry on, as they have so faithfully done hitherto. They need assistance and younger members and more lecturers; if these are forthcoming much will and can be done. The audiences were good on the whole.

An overnight journey took me to Lahore where I arrived at 5 o'clock of a dark and chilly morning. Dr. Shri Ram, Secretary, North-Western Federation and Lala Shankar, a friend of my early days, met me and took me to Nedou's Hotel where I was the guest of one of their friends. Lahore proved difficult, for many reasons so, while the lectures were held in the nice Lala Lajpatrai Hall, the audiences were small. The officers of the Lodge carry on with great difficulty, they are getting on in years and feel the need of younger helpers. The Lodge owns a piece of land and has money for a Lodge room, but, naturally, they feel that without helpers there is not much use in having a building. I hope the helpers will be forthcoming for Lahore is an important centre, and needs some such focus as a good Lodge could well supply.

Jammu, nestling on the Himalayan foothills, was the next place. Here there are active members and a small but delightfully clean Lodge room. A group of well-known men came to a Question meeting and between two and three hundred attended the public lectures which were held in the open under a shamiāna on the terrace of the former museum, now mostly used as a club. A number of thoughtful and important men of public position were in the audiences, and it was a pleasure to talk to them. There were many students also. Jammu is a live centre of interest, and Dr. Shri Ram is a good organiser.

DELHI—A long journey brought me to Dehli and I was welcomed by various members and given hospitality by Mr. and Mrs. (Dr.) Kagal in their charming home in New Dehli. A public lecture there and

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another in Old Delhi at the Indraprastha Girls School drew quite good audiences. Mr. and Mrs. Dantyagi arranged that I should see something both of Old and New Delhi. Mr. Dantyagi is keen that there should be a Lodge in the New Delhi area.

UNITED PROVINCES—At Agra Prof. Shyama Charan met me and he and his wife made me most welcome and at ease in their house, where the Lodge meets and the Library is housed. Two lectures in the Physics Theatre of the Agra College were attended mainly by students. By this time I had begun to wonder what my lectures meant to these young men. I began to ask questions and to get interesting answers. I realised that in them is a new attitude in India, a breaking loose from the old and known traditions, a deep scepticism about "religion" as orthodoxly presented, and a profound distrust of the present political position. Theosophy has somehow become alien to their minds, something imported, and no longer a light shed upon familiar but somewhat neglected knowledge. We had quite a good members' meeting and many questions. The Agra Lodge would do well if it had more help.

At Cawnpore the Lodges combined and we had two fair audiences at the lectures, and more adults than usual at the one entitled simply—"What is Theosophy?" A group of students met me by request and we asked frank questions of one another. Also the young members called together a large group of students from various schools and colleges and we had a useful afternoon. Dr. Nand Kishore (the Federation Secretary, United Provinces) put me up in his quiet bungalow and was most kind.

Lucknow was the last place on my tour and here old friends of the "Manor" (Sydney), Mr. and Mrs. van Gelder, were my hosts. The Lodge has now a nice room of its own, due largely to the enthusiasm of Dr. Pearey Lal. There the public meetings were held with fairly good audiences and also an address for young people.

And so to Benares, where I rested awhile before the excellent, well organised and happy Annual Convention of the Theosophical Society took place, under the very able direction of the General Secretary of the Indian Section.

During these seven weeks of touring over so large an area, I travelled some 2000 miles and attended over 50 meetings, the bulk of which were public lectures.

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At the International Convention held at Benares the President offered me the privilege of giving the Olcott Lecture. It was entitled "Theosophy, the Living Tradition," and will be published in *The Theosophist*. After that my only engagement in Benares was an address on "Training for Spiritual Life," arranged by the Kashi Tatwa Sabha and given in the Section Headquarters Hall.

I left Benares on January 11th and was met in Calcutta by the Vice-President of the Society, who kindly took me to the guest-rooms which the Lodge maintains, and he very considerately supervised arrangements throughout my visit, which lasted from the 12th to the 17th. During that time there were two public lectures on "The Purpose of The Theosophical Society," and "What is Occultism," at both of which the Lodge Hall was well filled by attentive audiences. On the 14th there was a talk to members on "The Seven Rays." The members of the Youth Lodge asked me to give an address to young people on "Youth and the Future," when the Hall was quite full of young men, but, curiously, not a single young woman was present. On the 17th, Mr. T. Kar, the very keen and active Federation Secretary, who had made all the plans, went with me to Chinsurah where a good audience (mostly young men) filled the hall and listened with close attention to my lecture on "Investigations into Life after Death." With some effort this once active and important Lodge could be revived. I left Calcutta that night for Adyar.

The Calcutta Lodge is one of the largest in the country and has some capable workers, as well as the benefit of the presence of the loved and venerated Vice-President.

When reporting on my visit in the Bombay Federation, I omitted to extend my cordial thanks to the devoted Federation Secretary, Mr. J. H. Bilimoria, who saw to all arrangements; also to Mr. P. R. Green who takes such care of all overseas visitors and makes them feel so welcome when they land in Bombay. These and other Parsi brothers have certainly learnt the art of putting aside all distinctions and practising a brotherhood which is as welcome as it is spontaneous.

JOSEPHINE RANSOM.

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1937]

Indian Section Convention.

The Indian Section Convention met in the Pandal, at Benares, on 27th December, 1936, at 2-00 P. M. with Babu Hirendra Nath Datta, Vice-President, T. S., in the chair.

2. After music, greetings to the President, Vice-President, Shrimati Rukmini Devi, and Mr. C. Jinarajadasa, were conveyed by the various Federations.

3. It was proposed by Rai Bahadur Panda Baijnath and seconded by Prof. Tulsidas Kar that the Annual Report of the General Secretary, as printed, be adopted. The proposal was passed.

4. The Audited Accounts and Balance-Sheet of the Indian Section, presented by the General Secretary, were also adopted.

5. It was resolved that the Indian Section Council should consist of 35 members of whom 15 should be elected and 4 coopted.

6. The following persons were then nominated for election :—

1. Mr. Abdul Karim,
2. Dr. Bhagwan Das,
3. Mr. B. Sanjiva Rao,
4. Dewan Bahadur K. S. Chandrasekhara Iyer,
5. Mr. C. R. Parthasarathi Iyengar,
6. Dr. C. Rama Kamath,
7. Mr. Damodar Prasad,
8. Mr. G. N. Gokhale,
9. Dr. G. Srinivasa Murti,
10. Mr. Harjeevan K Mehta,
11. Mr. Hirendra Nath Datta,
12. Pt. Iqbal Narain Gurtu,
13. Mr. Jagat Narain,
14. Mr. Jamshed N. R. Mehta.
15. Mrs. Josephine Ransom,
16. Dr. Jacob E. Solomon,
17. Mr. Manjeri S. Rama Iyer,
18. Dr. Mohd. Hafiz Syed,
19. Mr. M. G. Kanitkar,
20. Mr. M. Subramania Iyer,
21. Mr. Nand Kishore Lal,
22. Mrs. Padmabai S. Rao,
23. Mr. P. R. Green,
24. R. B. Panda Baijnath,
25. Mr. Radha Kant Saran,
26. Mr. Ramashray Prasad,
27. Dr. R. V. Phansalkar,
28. Mr. R. Srinivasan,
29. Prof. R. K. Kulkarni.

7. The following two Scrutineers were appointed :—

Mr. Sankar Saran,
Mr. Ganesh Prasad Choudhry.

8. The following resolution proposed by Mr. Shankar Saran and seconded by Mr. R. V. Moghe, was passed :—

"The Convention of the Indian Section places on record its appreciation of the manner in which Mr. G. N. Gokhale and his

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colleagues have conducted the affairs of the Indian Section during the year 1936.

It conveys to them its thanks for holding the Convention at Benares after the lapse of so many years."

9. The meeting terminated with a vote of thanks to the chair.

H. N. Datta.
Chairman.

28-12-38

Indian Section Council

I

Proceedings of the Indian Section Council meeting held at 2 P. M. on the 25th December, 1936, in the General Secretary's office, Benares, with Babu H. N. Datta in the chair.

The following members were present:—

1. Mr. R. K. Kulkarni,
2. ,, P. R. Green,
3. ,, H. K. Mehta,
4. ,, Jamshed Nusserwanji,
5. ,, Mohammad Hafiz Syed,
6. ,, Damodar Prasad,
7. ,, M. G. Kanitkar,
8. Dr. C. Rama Kamath,
9. ,, R. V. Phansalkar,
10. Mr. Venishankar G. Bhatt.
11. Mr. C. E. Anklesaria,
12. Rai Br. Panda Baijnath,
13. Mr. G. N. Gokhale,
14. ,, A Rangaswami Aiyer,
15. Rai Saheb N. L. Mookerjee,
16. Mr. Tulsidas Kar,
17. ,, H. N. Datta,
18. ,, Chandra Deva Narain,
19. Dr. James Cousins.

1. The minutes of the last meeting printed in the Indian Theosophist of January/February, 1936 were taken as read and confirmed.

2. The audited accounts and Balance-Sheet as certified by the Auditors were passed.

3. The Annual Report of the General Secretary was adopted with a proviso that the excellent work done by the Bengal T. S. should be mentioned.

4. The question of membership and Lodges other than the place where members usually reside was informally discussed, but no conclusion was arrived at.

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1937]

5. The Youth Lodge Charter Form was approved.

6. It was decided that a short form for authority for starting a Centre, as it is being done at present, be printed and sent to the Recording Secretary, for information.

7. The resolution of the Andhra (Circars) Federation re' reduction of Indian Section share of Annual Dues be placed before the new Council.

8. The meeting terminated with a vote of thanks to the chair at 3 P.M.

H. N. Dutta.
Chairman

29-12-36.

* * * II * * *

Proceedings of the new Indian Section Council meeting, held at 2 P. M. on the 29th December, 1936, in the General Secretary's Office, Benares, with Babu Hirendra Nath Datta in the chair.

The following members were present :—

1. Mr. H. N. Datta,
2. R. B. Panda Baijnath,
3. Mr, N. L. Mookerjee,
4. ,, Tulsidas Kar,
5. ,, H. K. Mehta,
6. ,, Venishankar G. Bhatt,
7. ,, Rohit H. Mehta,
8. ,, M. G. Kanitkar,
9. ,, W. L. Chiplunkar,
10. Dr. R. V. Phansalkar,
11. Mrs. Padmabai S. Rao,
12. Mr. Mohd. H. Syed,
13. ,, R. K. Kulkarni,
14. Pt. Ramchandra Shukla,
15. Mr. Chandra Deva Narayan,
16. Dr. G. Srinivasa Murti,
17. Mr. G. N. Gokhale,
18. ,, Damodar Prasad,
19. Mrs. Josephine Ransom,
20. Mr. Jamshed Nusserwanji,
21. Dr. C. Rama Kamath.

1. The minutes of the last meeting, dated 25th December, were taken as read and confirmed.

2. The General Secretary reported that the following had been elected by their Federations as their representatives to the Indian Section Council :—

1. Mr. V. Karunakaran Nair — Kerala Federation,
2. ,, A. Rangaswami Aiyer — East Tamil Federation,
3. ,, C.V. Venkatramana Iyengar — West ,, ,,
4. ,, A. Ranganatham Mudaliar — Andhra (Central Federation).

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5.	,, S. Sitaramayya	Andhra (Circars)	,,
6.	,, N. P. Subrahmanya Iyer	Karnataka	,,
7.	Dr. Shri Ram	N. W. Provinces	,,
8.	Mr. Santdas Mangha Ram	Sindh & Baluchistan	,,
9.	,, Madan Mohanlal Razdan	C. I. & Rajputana	,,
10.	,, Tulsidas Kar	Bengal	,,
11.	,, Chandra Deva Narayan	Behar	,,
12.	Pt. Ramchandra Shukla	United Provinces	,,
13.	Mr. Venishankar G. Bhatt	Gujerat & Kathiawar	,,
14.	,, R. M. Alpaiwala	Bombay	,,
15.	,, W. L. Chiplunkar	Marathi	,,
16.	,, Rohit H. Mehta	Youth	,,

3. The Scrutineers' report was read and the following 15 members were declared elected to the Indian Section Council :—

1. Mr. G. N. Gokhale,
2. Dr. Bhagwan Das,
3. R. B. Panda Baijnath,
4. Mr. H. N. Datta,
5. Pt. Iqbal Narain Gurtu,
6. Babu Damodar Prasad,
7. Mr. B. Sanjiva Rao,
8. Dr. G. Srinivasa Murti,
9. Mr. M. G. Kanitkar,
10. Mrs. Josephine Ransom,
11. Dr. R. V. Phansalkar,
12. Mr. Jamshed Nusserwanji,
13. ,, Harjeevan K. Mehta,
14. Mrs. B. Padmabai S. Rao,
15. Dr. Mohd. Hafiz Syed.

4. Out of above 15, as Mr. Harjeevan K. Mehta has been elected Joint General Secretary for the West, his place was declared vacated and the Chairman ruled that instead of four members the Indian Section Council would co-opt five. The following five members were then co-opted :—

1. Dewan B. Chandrasekhara Iyer,
2. Mr. P. R. Green,
3. Mrs. Bhagirathi Sri Ram,
4. Mr. Sankar Saran,
5. Mr. R. N. Datta

5. Mr. G. N. Gokhale was then unanimously elected General Secretary for the next year.

6. The following 7 members were elected members of the Executive Committee of the Indian Section, T. S., in addition to the General Secretary and the Joint General Secretaries (Ex-officio):—

Rai Bahadur Panda Baijnath,
Babu Damodar Prasad,

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1937]

Dr. R. V. Phansalkar,
Mr. Sankar Saran.
Mrs. B. Padmabai S. Rao,
Pt. Ramchandra Shukla,
Mr. R. N. Datta.

7. The Budget, as proposed by the General Secretary, was then adopted with a remark that the increase in payment of Municipal Rents, Taxes &c. should be looked into.

8. Amongst the other business it was resolved that should Mrs. Josephine Ransom like to continue as Lecturer of the Indian Section, T. S., she should be requested to do so up to the next Council Meeting.

9. It was resolved that the letter from the Andhra (Circars) Federation, re' share of Annual Dues, be recorded.

H. N. DATTA,
Chairman.

———

Conferences and Federations

SOUTH INDIAN CONFERENCE—The South Indian Conference will meet from 25th to 29th. March at Adyar. The President, Rukmini Devi, Bro. C. Jinarajadasa and Mrs. Josephine Ransom will take part. Entertainments and lectures in the Vernacular are being arranged.

UNITED PROVINCES—The U. P. Theosophical Federation will be held at Moradabad during the Mohurrum holidays from 21st to 24th March, 1937.

WEST GODAVARY DISTRICT THEOSOPHICAL CONFERENCE—The District Theosophical Group (West Godavary) has been regularly arranging monthly conferences in various centres in the District. A certain subject is apportioned for study, and when the conference meets for the month, the subject already announced is talked and discussed upon amongst all the members present. Questions are also invited from the members as well as from the sympathisers present at such conferences, on the subject only. This facilitates a thorough understanding and grasp of the subject.

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Lodge Activities

Ahmedabad. Kulpati Dr. James H. Cousins, who visited Ahmedabad in December declared that the Theosophical Lodge room was a centrifugal force and there, one found a sense of contact with life and a blessed atmosphere for work. The greatness of the Theosophical Society lay in the fact that it took everybody in. The Theosophical impulse was a higher, more potential, fundamentally more creative impulse than any other force in the world. The life of giving one's self in the service of all was in accordance with the teachings of the Bhagavad Gita. And it is such a Theosophical life that is expressed in the three objects of the T. S. To be a Theosophist is to touch the vital things of life. And this contact can be established by education, which means educing the God-given capacities inherent in man.

He visited the Art Studio of Mr. Ravishankar Raval, the most outstanding artist of Gujarat who alone is very largely responsible for an incrased interest in Art which is so markedly seen today in Gujarat. He very minutely watched the art productions of the Students of this Raval's school and gave very valuable advise to them in connection with their art activities. He said that after his first visit to Gujarat in the year 1923, Gujarat had made great progress in the direction of art as evidenced from the large number of promising artists coming to that school for instruction.

The Bharat Kala Mandal of Ahmedabad had organised a public reception of Dr. Cousins, when Principal Anandshankar Dhruv, (the retired Pro-Vice Chancellor of the Benares Hindu University) presided. The function began with the presentation of an Address in reply to which Dr. Cousins said that when he visited any country two fundamentals appeared before him always. One, the original basis of the life of a people and the other, the traditional forms of expressing this life. So when he came to India, his first task was to get into touch with what was going on in India in 1915. Through the arts of sculpture and painting, he entered into the life of India. In India the most beautiful conception of art is that it is an offering of the creator within, to the Creator without in the cosmos. He remarked that it was precisely because of this that a visit to any of the Art galleries in India meant to him a spiritual upliftment. He said that the greatest need of India today was the establishment of numerous art galleries. He also referred to the Vir Shrinkhala given to him by the Travancore Maharaja.

Coimbatore—Vasanta Women's Lodge had a party in honour of Sister Parvati Amma elected member of the District Educational Council. They have regular study classes in Tamil. Sister Kousalyambal who is a member of the local Municipality conducts an elementary day school for poor boys and girls.

Hyderabad-Dn.—Bro. Rangaswamy Iyer visited the Lodge on his way to Benares, and spoke on the need of cementing the bond of Brotherhood. The Gita Jayanti was celebrated, when 25 copies

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of the Gita were distributed to students who promised to make a reverent and careful study of some portion every day.

Negapattam—are having a weekly Upanishad class from the last Vijayadashami.

Surat—Sanatana Lodge, celebrated its Golden Jubilee the year before. They meet every Saturday for a Study class. They recently revived their *Action* Youth Lodge.

Vettaikaranpudur—celebrated the birthday of C. Jinarajadasa on December 16th last. I am sure they will now observe the next one on March 15th.

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Official Notice

No Magazine, English or Vernacular, will be supplied after this issue **to members who will not have paid their dues** for the current year with all previous arrears by the 25th March, 1937.

Unattached members of the Section are requested to pay their annual dues for the current year with all previous arrears before 25th March, 1936. The April issue of the *Indian Theosophist* will be sent V. P. P. to those unattached members whose dues remain unpaid after that date.

COMPLETE YOUR LIBRARIES

We have at Benares a quantity of Old issues of various magazines of a Theosophical nature. Lodges who have sets with missing numbers, here and there should write to us, giving details of what they require. If the missing issues are available, they will be sent to them, on payment of postage only.

General Secretary.

Free-Gift

Mr. R. Ramasubba Sastri, B. A., B. L., Retired District Judge, Trivandrum, offers to give free one set of his 3 works on Hinduism.

(i) "Vedanta Philosophy and Modern Psychology",

(ii) "The Devil, his origin, etc."

(iii) "Science, Truth and Rationalism, as tests of Hindu Religion" to such lodges as may care to have them. Those who require the books are requested to apply to him direct enclosing 4 as. stamps to cover postage.

Book Review

श्री कृष्णमूर्त्तिजी के आकलैंड (१९३४) के व्याख्यानों और उत्तरों का अनुवाद ; प्रकाशक प्रो० गणपतिराय सकसेना, नवाबगञ्ज, कानपुर, पृष्ठ संख्या १४४, दाम ।). श्री कृष्णमूर्त्तिजी के उपदेश बड़े महत्त्व के होते हैं

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और लोग उन्हें जानना चाहते हैं। उन उपदेशों को जनता के पास पहुँचाने का यह अत्यन्त सराहनीय प्रयत्न है जो केवल सेवा के भाव से किया गया है। भाषा साधारणतः सरल है पर कहीं २ पारिभाषिक शब्दों के समझने में कठिनाई बोध होती है। १४४ पृष्ठों के लिए मूल्य ।) बहुत सस्ता है।

P. B.

In Memoriam.

Broach—Records with a shock of regret the passing away by heart-failure of Brother Harivallabh U. Pandya, who was the Hon. Secretary, and a devoted worker of the Atmavidya Lodge T. S. Broach. He was a teacher in the Government High School where he won the love and sympathy of his superiors, colleagues and boys. He was about 53 years old and joined the Theosophical Society 24 years ago.

Cuddapah—The passing away of Rai Saheb G. Sankara Rao of Cuddapah is a severe loss to the Andhra Federations. He rendered immense service to the Theosophical Society in their areas for over 30 years and his Telagu writings are very valuable contributions to the Telagu T. S. literature and surely none can fill the gap left by him. He was loved and respected all over their area.

Darbhanga—lost Mr. Lakshman Prasad, an old member of the Lodge who was also a member of the Esoteric Section. He was a well-known advocate of the place, a visitor to the local Jail and Chairman of the Municipality. He was connected with almost all public institutions of the place.

Guntur—This Lodge has lost in Mr. N. Hanumantha Rao a very old member whose Diploma number is 3206.

Jiaganj-Bengal—lost Bro. Pannalal Singha. He was deeply versed in Hindu Sastras and had a sound knowledge of Hindu ideas and principles. He visited almost all the important sacred places (tirthas) and lead a pious life. He contributed many articles to "Brahmavidya" and in other papers.

Murshidabad—Mr. Suresh Chandra Tagore, Secretary of the Shanti Lodge T. S. at Murshidabad, passed away after a short illness. He was the heart and the soul of the Lodge from the time of its foundation.

Simla—lost Brother Mehta Gopal Das Popli as a result of a railway accident. He was an old member of the Theosophical Society but had become dormant until he reached Simla about two years ago. There he came into contact with the local Lodge, began to attend its weekly meetings and his interest in the Society began to increase. He was re-initiated by Dr. Bhagwan Das. He was a retired Engineer of the Bahawalpur State Service and was a very prominent figure in all the religious and social activities of Simla and very popular with all who came in contact with him.

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Supplement to the March number of The Indian Theosophist.

Will those who can think constructively read the following proposal and send their criticisms and suggestions to

Bro. K. C/o The Theosophical Society, Poona 4.

A Survey of Youth

Members of Theosophical Lodges must have often realised that, with all our recognition of Youth's need of Theosophy and Theosophy's need of Youth, we have not, despite the last two or three years of special attention and effort, succeeded in getting the class of youth that really matters—the college-student class—to interest itself in Theosophy or to come in any numbers to our Lodges. Is not the reason for this (1) that Youth has its own many and exacting problems, which, it naturally thinks, Theosophy has no connection with and therefore could throw no light on or give no help in their solution, and (2) that we put before Youth the very form and content of Theosophy that appeal to us in our comparative maturity? We forget, that this had not nearly as much, appeal for us in our own youths. Instead, if we first dealt with (and, if possible, settled) their problems of the moment, and so made their minds clearer and easier about them to start with, we could convince them that Theosophy is intensely and primarily practical and the most powerful, because the most enlightened, solvent of their difficulties, They will, then of themselves, ask for, absorb and use to the full the treasures of Theosophy for the completion and beautifying of their lives?

Have we not seen what a small percentage of Youth join our Lodges or even the Youth Lodges, and how it is, in most cases, only the goodness of their young natures, or their sense of loyalty, or their faith, or perhaps their having, unfortunately, nothing better to do. It certainly is *not* the fascination or vital need to them of the fare we offer them, that keeps them coming—on and off, but still, coming—to our lodge meetings? There they listen to our lectures

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or join in our debates. If we fix up special debates or stud circles for these, they are usually on subjects like The Plan for t Individual, or for the Arts, or the States, or Theosophy and Yo or 'Truth is Beauty, Beauty Truth,' etc. Instead, we can discuss w Youth may expect when it graduates out into the world, or what and w are all this continuous puzzlement and occasional turmoil within around him as regards sex, etc. We can give him some ideas orders of creation higher than man, or of a life after death; or w forms and directions could his natural idealism and altruism t in the service of his fellow-beings, etc., etc.? There is someth incongruous in a young member of 2 or 3 months' standing undertak to lead, or speak in a debate on what we should properly c Theosophical subjects. What we obviously need to put before Yo are discussions on the vital problems of their own daily lives, these not from any labelled points of view,—be they Theosoph or only philosophical, and Indian or Asian, which would all *restricted* points of view—but from their fundamentals, and restric only by the boundaries of sound common-sense and the laws correct thinking.

And, to be able to do that, we must first get to know Yout mind and life, and what difficulties, limitations and perplexities or wh opportunities, potentialities and aspirations run through them. If knew these, we would be able not only to put before Youth the sort discussions lectures and literature that they would welcome as sour of guidance, strength and joy to them. We would also be a in time, to do whatever we find, from our inquiries to be immedia or most necessary, whether it be the starting of information centres employment exchanges, special lecture or study courses or handic classes, or schemes through which Youth could share their educat and points of view with the uneducated, serve the villages, etc., e town or locality determining its own needs and the possibilities meeting them.

The best way of making this inquiry, it seems to me, would be questionnaire, which we should persuade all college authorities in localities to permit or induce their students to answer. A small g of people, fairly—even if not well-known to local youth, and possess to some extent at least, its confidence, should be the signatories to questionnaire, which should, in each case, be suited to the town district. These people would also bear all the expense of print

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and distribution of the questionnaire, and would share the work of reading the replies, classifying them, and making out a report on them or drawing from them general or particular conclusions of practical value, putting the knowledge thus gained into the framing of future Lodge programmes and new intra or extra-lodge activities.

If other national Sections of our Society were to institute and carry out similar inquiries in their countries or regions of service, we would have an invaluable, perhaps the first, and certainly the most thorough, (because reaching down to the true essentials of life) Survey of World Youth.

Below follow the questionnaire drafted for the launching of this survey among the youth of Poona, chiefly of the colleges and institutions for higher (University) education and vocational training.

"K."

———

Questionnaire for Poona Youth

N. B. 1. Please make all your replies legible, clear, unambiguous and not too general. It is important that they should be *helpful* in the proper understanding of your life, views and outlooks.

2. Your name should not be given, since your replies are not intended to be used in relation to yourself personally in any way. But all other particulars about yourself asked for should be fully and frankly given, being necessary for the true understanding and correlation of your replies.

3. Perfect sincerity in your replies is all-important. Please be on your guard against giving, instead of your real reply, the reply which you think you ought to give, or which will do credit to you or particularly please your questioners.

4. It will help greatly in getting your true answers, if each numbered question is answered before reading the next-numbered question. Of course the whole questionnaire may be read through, even more than once, and so also the whole set of questions denoted by one Roman numeral, before beginning to answer the questions in any particular set. But generally, your mind should bear freshly, i.e., without any suggestions from the questions to come, on each question.

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5. Care has been taken to make the questions very clear, even though that has made some of them lengthy. If, however, there still are questions which you do not fully understand, a reply to the effect may be given. Rather than not reply to certain questions at all, brief replies, even if only Yes or No may be given. Replies to each set of questions denoted by a separate Roman number should, as far as possible, be begun on a new sheet of paper; replies to each of the two or more questions asked under each Arabic number should at least begin as a new sentence.

6. Please write on both sides of your paper, if not thin, so that ink does not spread through on to the other side; use small, but not too small, and legible handwriting. Please post or deliver your replies as soon as ready to the address given in the accompanying letter. If a reply or acknowledgement is required, please enclose a self-addressed stamped envelope or post-card.

7. Please note that anyone under thirty years of age, but who is not a student and would like to answer this questionnaire, will be quite welcome to do so, indicating in the replies which questions do not apply to him.

QUESTIONNAIRE

I.

1. Have you gone into and understood the principles of keeping your body in health and of curing it of ordinary ailments?

2. If so, what are these principles, in brief?

3. And how far are you usually successful in their application to yourself?

II.

1. Do you understand, and are you interested in the science of food?

2. If so, what are the main constituents of a well-balanced diet, and their respective values (a) during physical growth and after?

3. Do you follow an ideal or even approximately ideal dietary? If not, what are the reasons for its departure from the ideal?

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4. What, in your opinion, does a beneficial yet economical dietary (a) for yourself, and (b) for the Indian labourer, consist of ? Please give the normal costs per month of the diets.

5. Can you justify the killing of animals for eating them, on any grounds ? If so, please state them,

6. Can you justify the drinking of stimulating beverages, mainly tea and coffee, or of alchoholic drinks, even in moderation ?

7. Is pleasure in food and or drink a legitimate pleasure for youth, and good for it ? Please support your answers with reasons briefly.

8. Are there, in your opinion, any definite effects of what you eat now, and the way you eat it, on yourself in later life ? If so, briefly what, and how exactly would the effects come about ?

9. What do you think is the purpose of Nature, or the effect on the real Man, of the necessity for periodical nourishment of the body by material taken from the other kingdoms of Nature ?

10. How long could you go without food ? And what would be its effect on you ?

11. Do you know of any benefits to the human body from fasting ? If so, in what circumstances ?

III.

1. What place should athletics* have in (a) a student's, and (b) a young wage-earner's life ?

2. Are athletics valuable for anything else besides their contribution to good health ? If so, for what ?

3. To what extent does beauty come into your athletics* and how much does it (or if it doesn't, should it) contribute to the joy you get out of them ?

4. Does rhythm have any place in your athletics* ? If so, in what way, and what, do you think, is the source of the special pleasure or joy that you derive from it ?

IV.

1. Do you know, or have you known, the joy of being alive (*joie-de-vivre*) ?

* Among athletics, all games and outdoor recreations are also included.

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2. If so, what is it, and when are you most conscious of it ?

3. Do you find it dependent upon your circumstances, or is something unbounded by them ?

4. Do you believe that one should be joyful, or at least cheerf in *all* circumstances ?

5. Do the inconsequent and irresponsible chatter and banter the average Indian youth appeal to you, or at least satisfy you, a help to keep you cheerful ? If not, what would you have instead ?

6. What, do you think, is humour ?

7. To what extent, do you think it necessary in one's make-up And what, do you think, is its place in a student's life ?

8. Could it rightly appear at all moments and in all situatio in a young person's life ?

9. What types of humour do you prefer ?

10. Do you feel that the types you prefer could well be part the *joie-de-vivre* of every individval ?

V.

1. What is your opinion of the habits which a growing you gradually forms ?

2. Are they all valuable for the future, or are they likely t be hindrances and create difficulties ? (Please give reasons for yo answer.)

3. Are habits like smoking, pān-chewing, taking tea or oth artificial drinks, joking discouragingly about any serious efforts a young person may be making, cursing, (however mildly) wh circumstances or people annoy you, etc., of any help or comf to you ?

4. Or could you do away with them if you wanted to ? An if so, would you miss them or any particular ones of them ?

5. What has your experience been in that direction ?

VI.

1. What minimum economic conditions would you wish f Indian youth to keep it happy yet resourceful and active or ha working ?

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2. How much do you consider desirable and good for a student to spend on himself per month ? (Mention the main items of expenditure as they should be.)

3. What are your views on the present financial dependence of Youth on parents or guardians ?

4. Can you suggest any alternative system that would work better and you would like ?

5. In what manner do you expect to start life in the world, i. e., as an economic asset to yourself or/and your family, when you pass out of your college or training course ?

6. Do you expect to be readily taken on in some job ? And do you think that your training or your educational equipment will be definitely wanted somewhere ?

7. If you did not get a job (and till you did get one) what would you do ?

8. Does work mean to you that you are necessarily employed by someone ?

9. If not, how would you make your own work pay ?

10. Do you distinguish between work, such as you have mentioned, and labour ?

11. Would you rather not be a labourer, even if you had no other means of subsistence ?

12. What view do you take of the present-day scarcity of employment ?

13. What has caused it ? How could or should it be remedied ?

14. Do you consider that competition between man and man, even of the same nation, community or family for securing work or the wherewithals of life is inevitable or justifiable in these times of scarcity of employment ?

15. After passing out of college, if you had to steal a march over any of your present friends or co-students in order to secure a post, would you do it ?

16. Should work be the essential condition for a subsistence allowance ? Or could the world's work be done for its own sake, (each who loves a particular type doing the work of that type), and

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the state receiving the largest share of the fruits of that work and guaranteeing the necessaries of life to all ?

17. While things are as they are, what attitude should the employers of labour (whether intellectual or manual) have towards, and what should they do for, those who have no work or other means of livelihood ?

18. What should, or could, they do for Youth in particular ?

19. Do you agree that small and regular earnings from honest work are always better than larger and easier earnings from dishonest (even though slightly) or unwanted trades and professions or from sources like competitions and games with elements of chance in them, lotteries, betting etc. ? If so, why ?

VII.

1. What place should the emotions have in the life of Youth ?

2. Do you consider the expression of their emotions a privilege or a legitimate power of free individuals ?

3. If so, what sort of emotions would you not mind expressing or seeing expressed, and what sort you would ?

4. Or do you consider the suppression of all outward signs of emotion or/and of emotion itself to be the decenter and more manly thing to do ?

5. If the latter, do you think that some untoward consequences of such suppression are also bound to occur ? Or that life would lose something in interest, at least ?

6. Do you consider that women are justified in giving way to or showing strong or at least marked emotion ? If so, all emotions ? If not, what emotions would you exclude as harmful or disagreeable ?

7. In what manner and by what channels do you consider that the emotional life of young men and women could have healthy and happy expression ?

8. What, do you think, is the function of emotion in our development (a) as human individuals, and (b) as human groups ?

9. What value do you attach to the emotional experience of a great and thrilling passage from history or a fine story or play ?

10. What do you consider to be the finest emotions ? Please name them in the order of their values.

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VIII.

1. Are friendship and love mainly emotion, or something else ? If the latter, what are they also ?

2. In what modes do you express the love that is within you ? Please give concrete instances, of course without giving names or details.

3. Can you distinguish love from sentimentality ? If so, what is the latter, and why is it undesirable ?

4. Is your love for your parents and older relatives a free and joyfal one with no sentimentality or sense of duty mixed up with it ?

5. Is your love for your relatives and friends of your own age or generation (of both sexes) a free and joyful one, with no sentimentality mixed up with it ?

6. Do you like, or love, people of your own age but of the opposite sex to your own ? If so, many ? or a few ? And only in a general manner, or only one or a very few, in particular ?

7. Is that a love which makes you and leaves you quite happy ?

8. Do you feel any special thrill or joy when you are with friends or relatives of the opposite sex ? Is it more pronounced in the case of certain of them than of others ?

10. Is it only with such friends when they are (a) your own age, or also when they are (b) older and (c) younger ?

IX.

1. Why, in your opinion, has *the sex-difference* developed in man and the higher animals ?

2. Do you think that sex has any meaning or application beyond the physical body and life ? If so, what is it ?

3. Do you think that sex is rightly understood by the world, or even by the most intelligent to-day, and that it is rightly dealt with ?

4. If not, what do you think are the main misunderstandings of sex and of the sex-function, and what should be the true view of them ?

5. What should be done to bring this true view into the life of the world and particularly of youth, and to enable it to prevail against the growing tendency to misunderstand and misuse ?

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6. What should be youth's attitude to this misunderstand and misuse and to the exploitation of sex in the amusements, literat businesses etc., of today ?

7. What elements would you introduce into Indian social l in order to reinstate in it the dignity of sex and the equal sacredn and need for purity in man and woman ?

8. Do you view sex as essentially a field for the exercise of c creative instinct and urge ? If so, in what respects is or would t well-regulated sex-life be a creative life ?

9. Can and should this regulation of the sex-life begin befo marriage ? If so, at what age ?

10. What are the essential training and explanations as rega sex that you have missed having in your childhood and youth whi you would like all other young people to have ?

11. How would you prefer them to be imparted, by the spok or the written word, plainly or by analogies, and by whom ?

12. Do you consider that complete, wholesome familiarity wi the human body, respect for it, and admiration for its beauty in th naked state, from childhood are good ? And how much has ther been of these in your life ?

13. Do you find purely visual beauty in the human body o both sexes, apart from the beauty perceived through the se consciousness ?

14. Where does beauty come (a) into the fact that huma beings belong to two different sexes' and (b) into the joint life of tw people of opposite sexes, who have chosen each other as partners ?

15. What is the significance of the sex instinct and functio appearing and developing so many years before they are actual needed for married life and the continuance of the race ?

16. Is it transformable, and usable to any advantage, duri the years of waiting, i.e., during youth ?

17. Have you noticed any relation between a well-ordere sex-life and that individual's character and personality ?

18. What do you understand by morality or good morals Are there general misconceptions of these terms ? If so, in wh

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directions ? And what should the proper outlook and line of action against immorality be ?

19. Have you considered the causes and the central motives of the inwardturning of the sex-impulse, viz. towards eroticism and self-gratification ? Do you agree that this inward-turning is the physical manifestation in a particular direction of a definitely selfish and also ignorant attitude ? If so, what arguments would you use with a young person for its discontinuance ?

20. Do you consider that there are any insuperable difficulties at any stage in a youth's life in effecting the discontinuance of the above, or of any other harmful practices ? Do you find that the exercise of will, right understanding, and skilful and tactful dealing with oneself are generally resorted to given effect to in these matters ?

ALTERNATIVE GROUPS,

X.

1. (A) Are you married ? If so, how long ? And have you any children ?

   (B) Do you intend to marry ? If so, when, do you think, it will be ? Is it going to, or likely to, be a marriage of your own choosing, or do your parents, relatives or guardians will choose for you ? If the former, will it be a marriage with someone whom you know well ?

2. What are your views on marriage and on married life ?

3. What, in your opinion, must be the chief attractions and joys and the chief drawbacks and difficulties in married life ? Which are the greater ? Or do they balance one another ?

4. Is marriage a natural and a necessary phase in every human life ? Are the few lives that are spent entirely without the experiences of marriage or any other sex-life fruitless or ineffective or unhappy ones ?

5. What do you consider to be the place of sex and the sex-function in married life ?

6. How do you view the exercise of the sex-function for purposes other than the creation of a new body ?

7. How do you look upon the artificial limitation of families (birth-control by mechanical or medicinal processes) by (a) the poor,

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(b) those who are in the prime of life and can afford children, and
(c) young couples.

8. Have you looked into or thought out the results of the activities in 6. and 7. on (a) the individuals concerned, and (b) the community or nation ? If so, what are they ?

XI.

1. What are your feelings for or reactions to children ?

2. Do you find yourself learning anything specially delightful or touching your depths from children ? If so, what ?

3. Have you formed any ideas as to how you would bring up your own child or children, when you would commence their training and education, how you would organise these and their play, and of what type these should be ? If so, please state them.

XII.

1. Will or does married life make much difference in your relations with and responsibilities towards your present young friends ?

2. Will, or do, its demands on your time, purse, and energies make much difference in your sense of responsibility to your fellow beings around you, and to the world ?

3. What is the extent of your present charities and your altruistic labours, and what do they both consist of ?

4. Do you find that your friendships bring with them responsibilities and obligations on your part to your friends ? Are these welcome to you, or do they prove hindrances ? What are your responsibilities and obligations in general to your friends, and how or to what extent do you discharge them ?

5. Are the emotional stimuli and enjoyment you derive from friendships comparable with those you derive from things of art and beauty like good reading, music, plays and films, beautiful paintings, photography and other artistic creations, etc. ?

6. If so, which of the two do you, quite honestly, prefer ?

7. Do you prefer to enjoy the creations of human intelligence, skill in designing and craftmanship, and artistic sense, to your own attempting to create in those directions, however poorly and imperfectly ?

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XIII.

1. Are there any favourite occupations of yours (apart from your studies and those mentioned in XII 5.) in which you design, create, invent, discover or generally experiment ? And, if so, what are they mainly, and what is your experience with them ?

2. Do you like your leisure-hours and holidays as much as or more than your work hours and work-days ? How do you spend the former, and do you enjoy them thoroughly ?

3. What part of your leisure do you give to music, and how much of your enjoyment of life comes through music ?

4. Do you find anything in music besides beautiful sounds in beautiful succession, rhythm, and the ideas contained in the words of the songs ?

5. Does poetry appeal to you ? If so, what exactly is its effect on you ?

6. Do you yourself sing and/or perform on an instrument and/or recite poetry ? If so, by yourself and for your own joy or diversion, or with others and for theirs ?

7. Or do you feel that there is a perfection in music and in all art, which you cannot reach, and that it is therefore best to enjoy that perfection in the work of real artists instead of attempting it in your own productions, and in the time you would have to give to them and to the training and practising that must precede them ?

8. Do you find an intellectual fascination in music, poetry, painting and the other arts—i. e., in their structure, laws, their physics and their chemistry, their history and evolution, their effects on health, moods, states of mind, etc. etc. ? If so, please give us in brief what you have found, experienced or thought in these matters.

XIV.

1. Are you interested in animals ? If so, in what animals particularly ?

2. What forms does your interest in these animals take ?

3. Have you any special pets of your own ? If so, please tell us, even if a little, about them.

4. Do you find any justification for keeping wild animals and birds in captivity as pets ? What, if any, is their gain from it ?

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5. Do you consider that shikar satisfies what the shikari ca his interest in wild animals and nature, or helps him to know a love them better ?

6. Are you able to understand the killing for food and f sport, and love, service and fair-play for animals often advocated a practised by the same people ? To what do you ascribe the anomal

7. Have you done anything for animals in their troubles a physical ailments ? If so, what ? And what striking experiences lessons have there been for you in them ?

8. Do you do, or have you done, anything for animal-welf in general ? If so, what ? If not, do you think that you ought to something ? And what ? What is the reason for your not do anything at present ?

9. Do animal turns in circuses interest or amuse you ? Do think that the training of animals to do tricks which, in their w state, they would never have done, is good for them, even consider the unpleasantness of it all and of the training for them, and a harsh severities or cruelty that may have been employed taming them ?

10. Do you think that love and humanity should be shown the whole animal creation, and that man has no right to take any lif

11. If so, what are the means by which the balance betwe the animal species in nature will maintain itself ?

12. Are the methods of 'humane slaughter' at present b advocated justifiable ?

13. Is there a difference (a) to the animal, and (b) to m between animals killing each other and man killing them ? If so, what does it lie, particularly (b) ?

XV.

1. What does your mental life consist chiefly in ?

2. What are the subjects of study you most like ? Please them in the order of your preference, and do not restrict yourself their studies you are actually prosecuting.

3. Do you like these studies because they fascinate or inte you, or because you expect them to give you the training and p

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to play your part in the world well, and to be generally useful to you and to the world ?

4. Besides studying, do you do any thinking on your own ? If so, what are the main topics of your independent thinking ? And what are your main conclusions in them ?

5. Do you apply such independent thinking to questions like those of politics, religious ideas and aspirations, strongly held and strongly expressed opinions of other people, events suggesting selfishness, corruption, injustice, malicious intent, etc., birth and death and the life of the human spirit before and after them, etc., etc. ?

6. Do you experiment in the worlds of thought and life—of thinking and living—as well as in your pursuit of sciences and arts ? If so, what directions, and what are your experiences ?

7. Which of the following would you consider to be the scientific and enlightened attitude towards matters which seem to be unexplainable or absurd, or on which we have little or no knowledge :

(a) to consider them unworthy of study or even of the time and attention that a preliminary examination would take up, and to get on instead with matters that are accepted as well-established but needing further research, or

(b) to look upon them as matters that will ultimately be fully known, understood and utilised, and therefore to do whatever thinking, investigation and experimentation on them that one can in order to find some clue to their understanding, aud to reserve judgment on them in any case ?

8. Do you read arouud and about the studies and books prescribed as your course, or do you prefer to keep almost entirely to them ?

9. If the former, what is the extra reading that you do ?

10. Do you intend to continue any particular studies of yours after finishing your course, whether they are required by your future work or employment or no ? If so, what subjects will they be ? Do you find many students with such intentions, and do you find them actually carrying them out ?

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XVI.

1. In politics, do you see chaos or do you see a plan work out in national and international events and trends ?

2. If the former, have you at least tried to see whether th may, despite appearances, be a plan which is being fulfilled, howsoe partially, or which is being defeated or destroyed ? (And what wo you wish that men did to come out of or arrest the chaos and circumvent general misfortune or disaster coming to the human race

3. If the latter, what exactly are the plan and purpose that y see ? And what do they seem to be in particular for your own countr

4. Do you believe in the statement that a people or a cou get the government they deserve ?

5. If not, do you therefore believe that there is injustice inhe in the scheme of things ? Or do you believe in ultimate, but dela justice ?

6. If you do believe the statement in 4., what should we doing in order to deserve better governments ?

7. Do you agree with participation in large mass or nati movements ? Do you find that it is possible to participate in th fully, intelligently, critically and without emotional bias ?

8. Do you consider that politics are a fit subject for all yo people to be interested in and to take part in ?

9. Do you find that the majority of young people intere or participating in politics have studied political questions at t sources and are generally for the right side or the just cause ?

10. Do you look upon your or a young person intere himself in or participating in politics a form of service to the co and to the world ?

11. If so, is it a form of service that could be truly rend by all, i. e., by those who have not previously studied the ques and the history of politics or have not undergone training for form as for all other forms of service ?

XVII.

1. Do you find an urge in you to render unselfish ser It so, to whom, or in what directions ? And how much of urge is being given play in your life ?

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2. Do you believe in all human beings having such service as their ideal ?

3. If so, whom should the lowest and least developed serve ?

4. Do you know, and have you observed, any individuals doing such entirely unselfish work ? If so, can you give a brief account of one or two of them, not necessarily mentioning names ?

5. Do you find that service of this sort also requires first studying or thinking about, and then total absorption in the undertaking, for it to be done well ?

6. Do you consider that our responsibility or duty of service extends also to the sub-human kingdoms ? If so, only to the animal kingom, or also to the vegetable kingdom ? If the latter, what form would your service to that kingdom take ?

7. If, pursuing this idea logically, you agree that there is a responsibility or duty of service to the mineral kingdom also, what form could or should that service take ?

8. What, do you consider, is or should be our reward for service rendered to our fellow-creation ?

9. Is the idea of being paid (and of very high payments often being demanded) for work which is essentially of the nature of service (like healing the sick, teaching, defending the unjustly accused, good administration, etc.) acceptable to you ?

10. If not, would you think that the best abilities and brains would not be attracted to such work unless there was some material recompense for it ? And if so, of what type could such recompense be ?

11. Or do you think that work such as in 9. would be better done if there was no idea of payment or reward according to the skill or labour put in, but, instead, such public servants got all the necessities for their livelihood and their work from the state in which they do it ?

12. Do you consider that your personal examples in this direction after your graduation into the world would help to bring about this change ?

XVIII.

1. What other ideals and aspirations should Youth have, besides the above ? What are yours in particular ?

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2. Or are you of the opinion that ideals are largely one unpractical dreams, and therefore largely a waste of thought and time? Is it fair to idealism to say so, and is it correctly descriptive of the unpractical person to say that he is an idealist?

3. Have or have not your ideals led you somewhere worthwhile till now?

4. What, to your mind, is the difference between aspiration and ambition? Are there any instances of ambitions being also worthy and justifiable? If so, please quote and discuss some.

5. Are aspirations, by their very nature, something we promise to ourselves to do or realise only in the future? Or can there be aspiration in the present, i.e., aspiration side by side with realisation?

6. If all or most aspirations require waiting for some future moment for their realisation, is there not some danger of our falling into the habit of leaving all or most of our realisations—and therefore also the concentration of effort needed for them—to some future moment? If so, how are we to avoid that happening?

8. Should aspirations be only for Youth, or should they continue to guide and encourage effort right to the end of life? If the latter, what, do you think, happens to our aspirations left unrealised when our life on the physical plane ends?

9. When we define our aspirations (i. e., clearly visualise our goal and our standards of conduct) and pray or devoutly wish for their ultimate but steady realisation, to what or whom is that prayer or devout wish addressed? And what, do you thiuk, is the mechanism or process by which that prayer brings its fulfilment, or the wish realised?

XIX.

1. Continuing with XVIII. 8, what, do you think, happens to our other desires, emotions (loves and friendships, likes and dislikes etc.) ties, obligations, interests, ambitions, thoughts etc., when we are removed by 'death' from the physical plane?

2. Have you formed any definite ideas as to whether you (i.e., the conscious part of the complex being that you are) will continue to exist after the phenomenon we call death? If so, what are they?

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3. Where, and as what, will that continued existence of yourself continue, and what will be its capacities and its functions? Do you expect it to be a more vital, more real, state of existence than your present one, or one less so?

4. Have you heard of or discussed, studied or participated in any experiments or experiences which shew that our consciousness and the various attributes and powers it gathers during a life survive the disintegration of the physical vehicle, and what that continuing life is like in its next stages? If so, please state them briefly.

5. Would, in your opinion, a knowledge of after-death conditions, and the conscious contacts with life and circumstances in those conditions, which the above experiments, experiences and thinking on them might bring, produce, or would they banish, a fear of death and of those in the conditions in question? Can you explain the frights that most people take on seeing apparitions or feeling the materialised presences of those no longer on the physical plane, and their general suspicion of them?

6. Would the realisation that the love and care (which a person bears towards those associated with him in life) remains undiminished and perhaps becomes more dynamic after his decease make an essential difference in our attitude to 'death'?

7. Do you agree that there is no reason for the mourning that accompanies and follows on the death of a relative or friend, but that it is, to a large extent, natural? What is it that causes us to mourn? Does part of the explanation lie in the fact that we call such an event a deep personal loss?

8. Do you derive any satisfaction from the thought that your death will naturally be mourned by your relatives and friends? What sort of effect, (helpful or unhelpful?), do you consider that such mourning will have on your life in the beyond?

9. How do you reconcile the various evidences we have of our continued life on non-physical planes after death with the widespread belief, from the oldest times, in rebirths on the physical plane, and with the undeniable evidences of the latter that we occasionally come across?

10. Are there any reasons why we should be, at all moments, prepared for death and for the life beyond? If so, please mention at least some.

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XX.

1. What grounds have we for believing in a Supreme Being and His various powers or attributes, agents, laws and handiworks as taught us in childhood? Please give a short account of what you were taught in this respect, pointing out what you no longer believe of it and giving your reasons for this later disbelief.

2. Do you think that as compared with the painstaking enquiries and careful logic we put into our learning about and thinking out of less important matters, there is a marked vagueness, and even unsoundness in our thinking in this most important matters? If you agree that greater exactness of thought and rigidity of logic are possible in this matter, how would you proceed to apply them?

3. Should we not then concentrate more on learning of and being directly conscious of *the stage or two* of the Divine plan and creative activity immediately above us, than on trying to comprehend and assert things about the Ultimate and the Absolute, and the Supreme Being?

4. In such a search could the experience and knowledge of those who have searched before us be of use to us, and would you examine them and make use of such of them, even if they be no more than ideas to you, as would help you onward? If so, have you incorporated into your life any such experiences and teachings of others? What? And whose?

5. What is your idea of religion? Is it necessary in the modern present times?

6. Do you believe that your own religion is definitely superior to all or most others, in some respects, if not in all? If so, which are these?

7. If the founder or head of your religion and those of the other great religions were contemporaries, would you think that there would be conflicts or would there be perfect understanding and co-operation between them?

8. Do you think that there is any particular significance in the fact that you are born in a particular religion? Does it place any obligations or responsibilities on you? And if you found it incumbent on yourself later to change your religion, does it forbid you to do so? What does it expect of you before you do so?

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9. Do you consider that any of the great religions of the world are fully understood and followed, or are there (or may there be) many essential teachings lying forgotten and unrealised which, if rediscovered and realised, would materially alter the lives and actions of their followers ?

10. Do you consider that a new religion is wanted to-day ? If so, are there any signs of it, and what are they ?

11. What is your conception of true prayer ? Do you consider it necessary and good that each individual devotes some moments of each day to prayer ? If he has no very clear idea as to whom to pray to, is there any other form of spiritual exercise that can take the place of prayers ?

12. Could meditation do that ? What do you understand by it, and by concentration, and by contemplation ? What are your personal experiences with them ?

13. What, do you think, are the meaning and purpose of rituals and ceremonies as a means of worship ? If these have a place in you life, please say what you derive from them, and what their effects on you and on the aims and conduct of your life are.

14. Need the forms of worship and ideas of God of the educated and the uneducated be different ? If so, is it right for us, or is it our duty, to put what we consider to be the more enlightened idea or forms of worship before the latter ?

XXI.

1. How much, and in what parts of the country and outside it, have you travelled ? In what way does travelling most add to your experience ?

2. Do you find a sufficiently well developed spirit of mutual co-operation in your young friends and in Indians in general ? If not, in what ways do you find it lacking, and how should it be fostered ?

XXII.

1. Please state your age, sex, religion, caste if any, parents' or guardians' circumstances, occupation etc., home-town, student in which class, of what course, or, if ex-student, the examinations passed and subjects studied, and in which year.

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Annual Report.

Dear Friend,

The Annual Report is now being compiled. In this a list of the various Lodges is printed at the end. I want this list to give as much information about the Lodges as possible, I therefore propose to add after the name of the Lodge, letters as follows:—

Rd	....	to show that the Lodge is a Registered body.
B	....	has a building of its own
L	....	has a Library with more than a hundred volumes.
Rm	....	has a Free reading room.
Lh	....	has a Lecture hall.
Y	....	has a Youth Lodge attached.
Ms	....	has a Music group.
G	....	has a Guest room.
H	....	has a healing group.
Bk	....	has a Book-depot.
E	....	has an E. S. group nearby.
M	....	has a Masonic temple nearby.
*	....	has a Mystee Star ritual.
Rt	....	has a Round Table group nearby.
W	....	has weekly meetings.
S	....	has regular study classes.

Here are Degrees which each Lodge will qualify and take for itself. Merely enter the name of your Lodge and initial items concerned on this paper and return it to us. For our information, please add against:—

B	....	the rough value of the building.
L	....	the number of books, and rough value.
Rm	....	rough annual expenditure.
Lh	....	rough seating capacity.
Bk	....	rough annual turn over.
M	....	name and number of Temple.
W	....	day of meeting and time.
S	....	days and time of meeting.

I shall await all replies till 10th March; but if you are unable to send the information, please do not blame me for not doing justice to your Lodge.

General Secretary

To All Federations and Lodges.

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Gita-Rahasya or the Fundamentals of Life and Living.

By a Sadhu.

(Second Edition)

Contents :—(1) Introduction pp. 118 ; (2) English translation verse by verse, with copious foot-notes, pp. 175 ; (3) Notes and Explanations, pp. 221 ; (4) Some sayings of Sri Ramakrishna Paramahamsa, pp. 16 ; (5) Glossary, pp. 20. Total No. of pages, 550.

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N. B. Copies can also be had with the Text printed in Malayalam script.

Some Opinions.

(1) The work is exhaustive and the translation is illuminating. The author touches upon the varied problems of life in the light of the present conditions obtaining in the world. Lovers of the Gita would find many interesting side-lights on the Gita in this bulky volume.—'R' in the *Vision* published from the Anandashram, Kanhangad, presided over by Swami Ramdas.

(2) I am glad to be able to say that your treatment of the Bhagwat Gita is indeed praiseworthy, and you have tried your best to bring out the spirit of the interpretations of the Text by celebrated Acharyas, unlike many other modern writers on the Gita who with amusing adroitness and error-ridden egotism, have elected to follow their own predilections, rather than traditional interpretations and their canons. Students of Indian Philosophy will consider themselves to be under a deep debt of gratitude to you for your interpretation of the Gita.—R. Nagaraja Sarma, Doctor of Philosophy, University Professor, Presidency College, Madras.

(3) The anonymous author, who humbly shuns all name and fame, adds this exhaustive and inspired study of the Gita to classics already existing. He is right to say he does not apologise for adding this splendid and illuminating work to that ever-swelling literary tide. The gifted author brings out in a practical and applicable way the fundamentals of Life and living, clarifying many doubts of the mysterious Song from Krishna's Flute.—Sister Sushila Devi (Miss Elen St Clair Newald), Associate Editor in the *Peace* published from Santi Asram, Tippera Hills, presided over by Swami Omkar.

For copies write to T. S. Subramania Iyer B. A., F. T. S.,

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THE INDIAN THEOSOPHIST

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If you think of any great reform from time immemorial, it has been instituted by one person to start with, then a few round him, then a few more, until the country is swept.

G. S. A.

April 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | APRIL 1937. | No. 4.

Did Madame Blavatsky forge the Mahatma Letters ?

Dear Sir and Brother,

You will recall the attack made on H. P. B. by Messrs. H. E. and W. L. Hare in their book, *Who Wrote the Mahatma Letters ?* The argument of this book is that the Mahatma Letters which appear in Mr. Barker's book, The *Mahatma Letters to A. P. Sinnett*, and those published in my two books, *Letters from the Masters of the Wisdom*, First and Second Series, are all written by H. P. B., and that, in other words, she invented the Mahatmas, who are therefore a mere figment of her imagination.

This argument falls completely to the ground *because nine years after her death a letter from Mahatma K. H. was received by Dr. Besant.* This communication in the K. H. handwriting appears on a letter written by Mr. B. W. Mantri of Bombay, on August, 22nd, 1900, addressed to Dr. Besant at 28, Albermarle Street, London. On the blank sheets of this letter appears a long communication in the blue K. H. script.

In *The Theosophist* for December 1936, I promised on my return to India to reproduce of this letter "such parts of it as I can, without infringing the trust of confidence reposed in me by her regarding her occult life, which is referred to in the letter." The reproduction will appear in the May issue of *The Theosophist.*

Yours fraternally,
C. JINARAJADASA.

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(In my small book, *Did Madame Blavatsky Forge the Mahatma Letters ?*, I reproduce the handwritings of *six* Adepts. Any one can see for himself whether the statement of Messrs. Hare that the handwriting of the Master Hilarion is "hardly distinguishable from the 'M' Script" is the truth or its travesty.)

Youth of India—Be Indian

SHRIMATI RUKMINI DEVI:

Young Theosophists to set an Example

There are many people who are wearing Swadeshi clothes with Videshi ideas. We have to change our minds as well, and make our minds and hearts Swadeshi. Not only buy Indian, but *be* Indian, really Indian in everyday life. I think Young Theosophists are the people to set an example. You must be it and do it. You must individually believe in it; you must individually believe in India. We have heard some fine shlokas from the Sanskrit. If you entered into the spirit of these, you would know what India is. I strongly request the Young Theosophists to really do this great work for India. Only thus can they help India.

DR. ARUNDALE:

I am glad to come into contact with the Youth Lodge again and to express here very definitely the hope that every member of the Youth Lodge will take very much to heart Rukmini's suggestion that they should start on their own individual campaign of *being* Indian themselves and of urging everybody else to be Indian too. The greatest gift any Indian can make to his motherland, the greater gift any Indian can make to the whole world is to be Indian in his dress, in his food, to be Indian in his habits, to be Indian in his outlook upon life, to be Indian in his ideals, to be, I was almost going to say, fanatically, though not aggressively Indian. We do not want aggressiveness in this world more than we have already. We have too much of it. We do want that spirit of cool determination which knows no defeat and which is full of unquenchable fire.

Everyone to be an Indian

To me there is nothing more saddening than to see in the West young Indians going about dressed up in foreign clothes and not looking

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well dressed. Let me say that every Indian, almost without exception, does not know how to put on European dress. He looks in it like a caricature of the European. Perhaps there is nobody to tell him that, but he is. What he dresses in, is almost bound to be wrong. He does not know what is artistry in dress. There is just as much artistry in wearing European as in wearing Indian dress. If the members of this George Town Youth Lodge could really make their homes and themselves Indian again, there is nothing like the individual to make a cause successful. It is always the individual who does make a cause successful—not the masses, they come afterwards. If you think of any great reform from time immemorial, it has been instituted by one person to start with, then a few around him, then a few more, until the country is swept.

There is no danger of our movement getting into the terrible difficulties described in the Lodge's Presentation Address if everyone of our Young Theosophists is a real fine splendid Indian. We are threatened with a "rut of superficiality," with an insipid and uncertain future, so evidently we are on the edge of a percipice, but I think we can keep ourselves clear from that precipice of insipidity, superficiality and uncertainty if the members of the Youth Lodge here will carry on a campaign for everyone to be an Indian.

Sound the Note of India

I tell you here quite frankly that I am a little afraid of a political activity that does not hark back to the splendid policies of times gone by. People think that these are finished with, that we must look to the future and march with the times, and take from the West that which the West has to give. I wish to say with tremendous emphasis that the West has not nearly as much to give to the East, even in the political field, as many Western educated Indians think. India has all she needs for a perfect polity that will even be an example to the West. When we have here our own ancient and eternal structures, why should we copy? It is not probably given to most of you to enter into the political field; you have other work, but at least you can sound the note of India in yourselves, as Rukmini has urged.

Understanding in India of India

While the Campaign for Understanding is of vital importance as between individual and individual, nation and nation, it is of vital

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importance that there should be a Campaign of understanding here in India *of India*, so that every Indian may understand what India really is.

How many Indians are unglamoured by the West? Most Indians, certainly many of those of the Intelligentsia are westernized, feeble copies of the West. It does not provoke any admiration on the part of the West. I hope there will be some young people here in this Youth Lodge who will make up their minds quietly, not aggressively, but strongly, steadfastly, that they will be Indian to the best knowledge they have of Indian greatness. They could not render a better political, economic, educational or religious service to their country than that. If during the course of your meetings in this Lodge, you could understand ways and means of standing up for a pure simple unadulterated Indian life in this part of the world, you would be rendering immense service to Theosophy, the Theosophical Society and to your Motherland.

The Indian Woman—The Indian Spirit

I would advise you to do what you can to encourage the Indian woman. The Indian woman has in her the Indian spirit, however much that may be cribbed, cabined and confined by her individual circumstances. I look to the woman for that Indian spirit. They for the most part have not forgotten India. They still breathe the Indian spirit, they reverence and honour it.

Be Indian!

I hope that every member of the Youth Lodge here will say to himself—we will give him a few hours' grace—"From tomorrow morning I will be an Indian, wear Indian dress, leave off my Vilest breakfast." He will put on his beautiful Indian dress. His wife will admire him; perhaps she will not recognize him. I will even be content if she bows before him, for certainly he is achieving great merit. He will avoid shoes and boots and wear sandals. Then I should like him to get rid of those western tables, chairs, carpets, photography and other atrocities on the walls, and have just a beautiful, plain, simple Indian house, and without curtains in the interstices. Of course, I will be very glad to hear of any Young Theosophist belonging to this Lodge who has so converted his dwelling.

The Young Theosophist

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Science and Occultism

(On the Banks of the Thames and the Siene.)

The Court of the London University, after much discussion, has recently accepted a library of Psychical and magical books to the value of about £10,000. This library, collected by its owner, Mr. Harry Price, from practically all over the world, is almost unique and is one of the most comprehensive of its kind.

In giving it to the University, Mr. Price, who has for over twenty-five years been most keenly interested in psychic research work, said that he hopes to stimulate a desire on the part of the University authorities for a fully equipped department of Psychical Research to be installed in the new London University building that is now being erected in Bloomsbury.

To those who look upon psychic phenomena as an amusement for an idle hour, or a subject only for weak-minded people rather than the work of the scientist, the hope would seem to be a positive absurdity. To suggest that the study of psychic matters should have an accredited place in University life, seems rather to be a subject for *Punch* than for the professors and cannot be treated seriously. Yet, it is a fact that a number of individual scientists in many parts of the western world have been for years past making serious investigations of psychic phenomena, and that the Universities of Bonn, Leyden, Leipzig—to name only a few on the Continent—are taking a serious interest in the subject. It is stated that in Leyden a recognised department dealing with psychic research is already established. If the phenomena are proved to be facts—and only the ignorant will deny their occurrence—then as facts they must be studied.

Psychic Research.

Professor Cyril Burt, Professor of Psychology at the University College, said, at a luncheon party that was recently given to Mr. Price, that his department has already one student desiring to take a course in psychic research work, and that, in the near future, there may be others who will wish to take a similar course. So a commencement is made. It is interesting to note the new series of evening University Extension Lectures, which come under the education work of the London Country Council, comprise a course of ten lectures on 'The

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Literature of the Occult.' These lectures are what are called 'popular' and rather for a person interested generally in a subject than for serious student of the same. Not that the serious student can or does not attend them, but they are primarily broadly cultural and cost but a nominal sum to the student. These lectures start with the main principles involved in occult study and roam over the subject from Ancient Egypt, and the 'Book of the Dead,' mediæval Chinese occult lore, to Yoga and Modern Spiritualism.

Such lectures could not be given under these auspices unless the call for them came from some authoritative source, and the fact that they are given indicates that the purely materialistic conception of life that the West has been credited with, even were it true, has received a check. It does not seem unlikely that, before long, science may find itself forced to deal not only with heavy psychic matter but with that much more elusive thing, the phenomena that is to be found in the room seance.

The Leader.

* * * 2 * * *

We often meet with in India budding B. Scs. who—perhaps without ever having given it any thought—are fully convinced that Clairvoyance, and all that is all superstition. I would suggest their reading two books :—

1. *Revelations of a Society Clairvoyante*
by Nell St. John Mantague (Butterworth) 10

In this they will read of how the writer warned a hard-headed Army official and Sheriff in England, about his impending financial crash in the East, when he only laughed at it. Some time later he wrote—"I curse myself for a fool. It would have been easy to act on to your warning. I ignored it, and consequently since the smash of the Simla Bank I am a poor man." On another page they will read—"Year by year I notice a very marked spread of the belief in Psychic powers and second sight.....In our go-ahead, matter-of-fact but enlightened century, there is a steadily increasing tendency among influential men and women to demand fairplay for the practice of occult powers, which many, many centuries ago, were acknowledged as the guidance and help of the ruler and subject alike."

2. *With mystics and magicians in Tibet*
by Alexandra David—Neel (Penguin series 7

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In this book they will read of how a daring French lady spent fourteen years in Tibet and came to the conclusion :—

"Every thing that relates, whether closely or more distantly to psychic phenomena, and to the action of psychic forces in general, should be studied just like any other science. There is nothing miraculous or supernatural in them, nothing that should engender or keep alive Supersition. Psychic training rationally and scientifically conducted, can lead to desirable results."

"Here it is clear, is a true scientific determinism as far removed from scepticism as from blind credulity." says Docteur A. D'arsonoval, Member of the Acedemie des Sceineces, who writes an introduction to the Book.

Life and Death

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
that he lived for it, too ?
In death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth ?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him ?
But to live : every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—
Was it thus that he plodded ahead,
Never turning aside ?
Then we'll talk of the life that he led—
Never mind how he died.

Ernest H. Crosby in the *Panama Theosophist*

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Three In The Morning or Four

CHUANG-TZE the Chinese Philosopher once taught:

"Only the truly wise understand this principle of the Identity o things. To Place oneself in subjective relations to externals, witho consciousness of their objectivity: this is the TAO. But to wear ou one's intellect in an obstinate adherance to the individuality of thing not recognising that they are in fact all ONE; this is calle 'Three in the morning' ".

"What is that ?", asked TZU-YU.

"Once upon a time a rich man had many monkeys. The keeper one day decided in regard to their rations, that they shou have three nuts in the morning and four at night. But at this th monkeys were very angry, and approached the keeper, determine that the order must be changed. The keeper agreed to have four the morning and three at night. And with this all were very wel pleased. The actual number of nuts remained the same, but there wa an adaptation to the likes and dislikes of those concerned. Thus t the Sages get beyond the Contraries."

May I.....?

May I share with you the thoughts that came uppermost i my mind when I went through Mr. Rohit Mehta's admirable boo on Theosophical Socialism. I started reading Marxist literature la year; and have been watching the trend of thought in India in thi direction for some time past, and to me this book by this young o man was of great help in the understanding of the problem.

* * * 2 * * *

What is this problem at all ? I asked myself. To me it looke like the ripples first generated on a placid surface of the stagna waters of Europe, which under the gloomy skies that are usual in th region, naturally presented a dark appearance for a thousand years their Dark Age. Into that still pond Giordano Bruno threw a pebb and paid the penalty of his heinous offence by being burnt without "shedding of blood." But that did not stop more and more sto

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coming in. Bacon taught them how to throw stones properly; and in two hundred years the whole of Europe lost its placidity. The waves came into the calm regions of the East, and riding on its waves, the Englishman conquered India. Everybody began to ask "Why, Why" and now the whole world, including contemplative India, as was inevitable, is ringing with the "Why." The Kaliyuga has started in right earnest as the orthodox Hindu puts it.

* * * 3 * * *

It is this "WHY, WHY" which is really at the bottom of the whole "mischief"; but there is nothing to be alarmed at it, even for the people to whom all that is old is gold. If it is real Gold, what can fire do to it? Enternal verities are not affected by questioning and will come out all the cleaner for it. Are God and Religion mere ideas which can be destroyed even at the point of the bayonet? Did not Hiranyakashyapu try the game of old, and did he succeed? Soothing, as these undoubtedly are to those who are impatient and want to run, they naturally look like opium. They kept this opium out of Russia with a pistol for a generation, but even there they are now compelled to allow an import of that comodity. I do hope they will admit only the refined variety, for I myself feel that the stock of opium in Russia when they destroyed it was really rancid. Opitiates in mild doses are useful in as much as they pacify; but when they stupify, they must go. If religion has grown irrational, it is time to add to it a few scruples of rationalism; but we cannot improve the mixture by throwing away all scruples.

* * * 4 * * *

It is "WHY, WHY" that brought the machine. If Watt had been content to see the lid of his tea-kettle jump up without shouting "why, why" at it, we would never have had our steam engine and all the wonders that have followed. But the old opium was not destroyed; it only got rancid and gave out alcohol, which has now risen to the heads of all the priests, who have really been worshipping at the shrine "HOW, HOW" and not WHY, WHY" at all. Still even this Godess "HOW-HOW" has brought enormous changes in society, many of which have now made many things, once not thought of in dreams, as everyday realities. The rest of the world must change—naturally—and why not? Only he who does not and can not believe in an Inner Reality would be afraid of a change.

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The Machine was born, but people do not realise that along with it and as a corollory—not a mere physical—but psychological necessity came the vast increase in the population of the world. In the beginning of the 18th century we had hardly 800 million men and women. In 1930 they were estimated to be 2000 millions, all the wars notwithstanding. Working backwards it is quite easy to see that from only one million on the whole earth in 800 A. D. we would easily have grown to the present size; and we all know that the earth had a much larger number 1200 years ago. There is a distinct and sudden increase of population, and no doubt that is responsible for a great many of our problems. It is this urge that has made it so urgent. I wonder if we realise sufficiently that God or Nature, which sent down these souls into bodies, made provision beforehand that they would have enough to live on, by multiplying man's productive power with the machine.

* * * 6 * * *

The spirit of "WHY-WHY" calls for a change, but our bodies obviously do not like it. When people can not see anything beyond the body, either they want to get back, or to change at one stroke of the pen. So we first had Malthusians who proposed to solve the problems by stopping an increase of population. Then came on the scene the Tolstoyains whose solution was to drop the machine itself. Both are but the death struggles of the form. That was the Thesis. Then very naturally came the anti-thesis in the shape of Marxism which decided that all the old form must be broken up by force and new ones built to order in one day, at any cost. All that was required was one more turn of the Dielectic wheel, and everything was going to be all well. They are making a great experiment in that behalf in Russia and they have even succeeded in building better forms to some extent.

* * * 7 * * *

But both parties ignore the Spirit within. While Religion does not make that mistake, organised religion somehow has mistaken the form for the spirit, and hence, in trying to help the Spirit, it only insists upon the form being kept intact. It is only the man, who recognises both, knows that forms are meant to be broken, and so he breaks them willingly. At the same time he remembers that the Spirit being One, the portion acting through someone else has exactly the right to

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feel happy in the cramped place, if he so wills it. He sees that the Time Spirit "WHY-WHY" has not descended on all with equal intensity, as is evident from the fact that everybody almost seems to like being dictated to; and so he begins the change with himself first. Such people, amongst whom we number the advance guards of Humanity like Tukaram and Narsi Mehta, have never believed in private property; only they begin that experiment with themselves. They are the greatest Socialists—"Socialists who give, not those who take"—that is Theosophical Socialism—the synthesis of Malthus and Tolstoy on the one hand and Marx on the other. India has had a go at the first method, and has synthesised into its wonderful polity, the lessons of that experience. It looks as if the other side are going to begin their innings soon. I do not feel worried; because I have no no doubt that they too have a lesson to teach, and INDIA the Motherland of the Aryan Civilisation shall yet digest Marxism too, and take from it all that is best in it. At what price, is the only question. Let those who accept Brotherhood get ready to pay their share, for if they really believe in things beyond death, they will find that they have lost nothing. May Mr. Mehta's book hasten that day.

G. N. G.

* * * 8 * * *

I must cougratulate our Bretheren in Africa for having decided to amalgamate two Sections—the South African and Central South African. I am sure every Continent has some individuality and perhaps this merging will enable Africa to express it better. India as the representative of the East has certainly some such message and so has the West. The twain meet in Africa, as the little play, we reproduced last month beautifully brings out

* * * 9 * * *

May I welcome our youngest brother—the Theosophical Society in the Philippines incorporated in October last? A group of young Theosophists there formerly published a paper "The Lotus", which has now been taken over as the National organ. So the Baby is already speaking to the world within three months; and judging by its first utterance it is going to do it well. We wish it a long and useful life.

* * * 10 * * *

The Theosophical Society in Australia had the unique honour of having a Broad-casting Station of its own. *Unfortunately*—as

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it turned out later—it began to pay, and then there was trouble, their luck turned again—of course after hard work—and now the whole thing is very satisfactorily settled—the T. S. retaining the right to have four weekly broad-casts for the next twentyone years. If any generous donor is prepared to present Benares with a Radio station I am prepared to recommend its acceptance, with the possibility of litigation after ten years thrown in, not to speak of somebody being compelled to speak four times a week. The T. S. must be abreast of the times.

* * * 11 * * *

We welcome back again amongst our midst the *Panama Theosophist*. Those who helped at its reincarnation hope that we shall find in it "a ray of sun-shine, here and there a gem of wisdom, and some pearls perhaps hidden, which require work for their discovery, as all worth while things do." They are also conscious of the fact that "none of these infants can live by bread alone, but by the Spiritual fire latent in each". If Panama can make the Atlantic shake hands with the Pacific, it can perhaps do something to carry Lord Budha's Pacific spirit to the Lands dominated at present by the spirit of Atlantis. It seems a hard task, considering how the latter now encircles the globe, obsessing even Pacific entities. We wish our youngest brother every success.

* * * 12 * * *

The Adyar Library are issuing a Periodical which will appear about three times a year, giving in all 80 formes Demy, 8 vo. In this will be published some rare manuscripts, texts and translations of works and other scholarly contributions. The subscription is only Rs. 6 per year. We recommend the publication to all our Lodges who have their Libraries. The Lodges can also help in bringing it to the notice of local Libraries and Associations interested in the cause of Learning.

* * * 13 * * *

The Gujerath Federation have appointed a Besant Memorial Committee who propose as a means of promoting a study of her books, to hold examinations in the following books, which will be open to College students noted against each book :—

Wake up India—F. Y. A. class.

India a Nation—Inter classes

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Lectures on Political sciences—B. A. and B. Sc. classes. This is a very good activity, and those who wish to join should write to Bro. Satvasukh Vora, Havadia Chakla, Surat.

* * * 14 * * *

The Third all-India Children's gathering was held at Hyderabad—Sind early in November last. The following are some extracts from the Presidential speech, re-edited for the benefit of the older generation for whom they are really meant :—

"We elderly persons cannot understand children because they appear small in body and lacking in worldly experience. We know nothing about their latent extraordinary powers, their accumulated experience throughout the ages and their souls which are progressing from times immemorial; and therefore we neglect children, we insult them and treat them as chattel. We determine for them the standards of life, instead of letting them live for themselves. When we prescribe courses of study for them we do not care to know what is best for them to study. In the same manner we want them to be feeble imitations of ourselves.

"We will turn them into pleaders and doctors when they want to be painters and musicians. We will teach them Mathematics when they want to read a poem. We will ask them to go to sleep when they want to play and will insist upon their doing their lessons when they want to sleep. When they desire to cooperate with one another we instil in them the spirit of competition. We elderly persons have determined for them the ideals and the chart of their life which they have to accept willy-nilly. Thus they are immensely harrassed and they can not complain."

While I can not agree with everything that is said here, there is a great deal in it, that ought to make us think.

The Tide of Beauty

For thousands of years the world has been in search of beauty, sometimes finding her on the crest of a wonderful wave of art and culture, sometimes withdrawing to leave exposed the barren rocks of ugliness and disharmony.

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She dies only to burst forth again in a new and yet more dazzl cascade of loveliness. Egyptian beauty decayed but to re-incarn in Greece, Grecian beauty in Rome, Roman beauty in Italy and forth, till the present day, when she is but a baby in swaddling clo again waiting to grow to her full maturity in a new World-beauty.

Her spirit this time will not incarnate so particularly in natio forms, as it has done before, so much as in a vast international wa of world-beauty giving an inspiring background for the unifying powe which are gradually becoming stronger in the world and will eventua counteract the many disintegrating forces. These unifying pow take shape in a thousand forms, in societies for fostering understand between nations, peoples, religions, sciences, colours and castes a races; for the protection of animals and the furtherment of vegetari ism, each acting upon an inner conviction of the Oneness of Universe. To this medley of human interests and enlightenme (the greatest medley of all time) a World-beauty must form a suita background; she must identify herself with the spirit of the age uniting her many different facets into one strong combined beauty dignified stature and classical adaptability, before she can break aw again in the more entertaining fantasies of national characteristics.

In the great surge of passionate international uniting, which probably come in the future, all individual national beauty will g way to an international longing to be united even in the expres of the arts. For a community-loving world, a communal beauty be required for a time at least. For a short period the national g will clasp hands in firm friendship and unison, contributing each own characteristic to the rainbow of one great world beauty: la each, inspired by the magnificence of the whole, will express his individuality to the full once more, his own particular national art culture will develop more richly in the light of the world harmony peace. For laying the foundation of the union of the facets of bea a great purification is necessary. The world-beauty will be of a g whiteness because it will be composed of the united colours of m different beauties. Its lines will be very simple and strong, as it need to inspire many different peoples with reverence.

We, Theosophists, are among the lovers of evolution and help to prepare this new beauty's way,—we can purify our in materially even if we find the process more difficult on other pla

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We should see that no corner of our dwelling, however simple and bare, could give the impression of "messiness", "sordiness", "dreariness" or "frouziness". These words sign a death-warrant to beauty; they are the swamp upon which no beautiful structure can be built. Material dirt and disorder are the first blemishes to be removed from the path which leads to beauty.

Purity of line is very nearly as important as symmetry. Knowledge of symmetry places things at harmonious distances from each other, giving balance and proportion. Without it, there is no peace on the path to beauty.

We know the influence of colour, we should give thought to its use in our lives. Certain shades of colour should never find their way into our homes; they undermine our cheerfulness and help to bring out our lower natures. These colours a Theosophist should sweep, with the strong brush and paint, from beneath his roof; the muddy browns, and dirty greys, the lurid greens and evil purple and all the many sub-shades of beautiful colours gone wrong. He should introduce others in their stead, translucent and opalescent colours and that *one*, the loveliest of them all, the heavenly light, caused by a myriad shades of united colours, the colour of a diamond, WHITE. White is common to all countries, all peoples; it is reverenced by all; it is the symbol of purity, of radiance, of divinity. White shines with the light of all these qualities and is on earth their heavenly counterpart. It is vibrant with life and combines the colours of the spectrum. Because of this, it belongs to the new world-beauty. It is the head of the league of colours. With it as a background, the gorgeous colours can come and go as waves upon the sea-shore.

In form the new beauty will be one immense stretch and expanse of superb symmetry, vast spanning arches, luminous glass and restrained ornamentation; of perfect craftmanship combined with perfect machine production; of beauty in palaces and in pots and pans—of beauty in gardens and in door-mats—of beauty in cities and in match-boxes—in clothes and in kitchens—in aeroplanes and in wheel-barrows.

Dirt in stations and in docks will be overcome, so that it will be possible to make them beautiful. The horrors of the butcher's shop, the slaughter-house and the meat market, will give way gradually to the fruit store, the cereal shop and the green-grocers.

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Gradually the signs of man's worst mistakes will disappear fr the face of the earth and as they retreat, the realm of beauty encroach until it engulfs the whole wide world.

Wave after wave of beauty crashes upon the rocks of ugline covering them for a moment under its snow-white foam, only to b back once more to leave them black and angry as before;—but t tide is coming in and the time will come when the cruel ugly ro will be sunk deep under the soft blue sea and the waves of beauty w fall victoriously upon the sunny shores of a perfect world.

BETSAN CO

Hindu Architecture and Art

IN ANGKOR IN CAMBODIA

ADDRESS BY MR. C. JINARAJADASA

Mr. C. Jinarajadasa said that his travels were not due to the fa that he was a millionaire and travelled for pleasure. His work w strictly in connection with the Theosophical Society, which h branches in most countries of the world. Last year his work took h to Indo-China, and it was then he visited the Hindu ruins at Angk Hindu colonization began about the first century, and was led by t Brahman Kaundinya, who settled in the lower part of the riv Mekong, and founded the kingdom of Founan. In the fourth centu a second colony was founded further north by Kambu, and h descendants were called Kambuja, whence came the name Cambodi The history of the colonization is gathered from Sanskrit inscriptio covering a period of four centuries. The Sanskrit script used was bo that of North India, and of South India. The work of decipher was done by French Sanskrit scholars, for the French contribution Sanskrit studies was of the greatest consequence. It was t enthusiasm of the French scholars that changed the French colon policy and added to French Cabodia through treaty with Siam th part which contains the Hindu ruins,—the only instance of Imperialis which contributed priceless knowledge to the history of civilization.

An excellent summary of the work of the French scholars was be found in a book published at Adyar in 1927 called 'The Hin

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Colony of Cambodia', by Prof. Phanindra Nath Bose (available at the Indian Book shop, Benares City).

There were two main groups of architectural monuments in Cambodia; the first, the Temple of Angkor, and the second, the monuments in the City nearby of Angkor Thom. Angkor Vat was impressive not only because of its size but particularly because of the conception of the architect who diverted the river and made a water causeway with an enclosure which was nearly a square. Its length west to east was 7 furlongs, and north to south 6. The width of the water causeway was just over one furlong. Then began the first temple wall in an enclosure whose length was 5 furlongs and breadth 4 furlongs. The Temple consisted of several great courtyards, each at a higher level. The area covered was about double that of the Temple at Madura. The central tower was slightly less high than the height of the largest Gopuram at Madura, but its base was at a height of over 150 ft. It had 4 attendant towers. The square colonnade enclosure at the first level was nearly a mile on its four sides, and its wall was full of carvings depicting incidents from Mahabharat, Ramayana and Puranas. The material of the Temple was sandstone, which enabled fine sculpturing than was possible in granite. Throughout the whole Temple there was an artistic finish which was lacking in granite sculpture in India. Sculpture in India could be termed classic, while that of Angkor was more romantic for its delicacy of feeling and the development of rhythm and curving.

The City of Angkor Thom contributed a new variety of architecture. Each of the four city gates had at its top an enormous face 9 ft. high, looking outwards, and another looking inwards. The central monument was Bayon, a temple in several stages, with a completely new idea in architecture. The temple consisted of a central shrine surrounded by many shrines at a lower level. Each shrine had a cupola but instead of this being an ordinary tower or dome, it consisted of 4 enormous faces varying from 7 ft. to 5 ft. in height. Altogether there were about 160 of those enormous faces which confronted the worshipper from all sides. French tourists found these faces almost hypnotic and at times oppressive. Originally the faces represented Avalokiteshvara, but later the temples with these faces were dedicated to Shiva. Another idea was that each city gate had before it a stone Naga, over 100 ft. in length on each side of the

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gate. This Naga had a huge ornamental head, and was supported by a long row of giants who held up the snake. At one gate there still remained 59 of these giants holding up the snake. The monument of Angkor Thom showed certain elements of decadence as the work was not well executed and in places was done hurriedly.

Illustrations were given of the beautiful moulding and design showing a development of Hindu art which was most original and exhibited certain characteristics of the Mogul period, although antedating it by several centuries.

The lecturer showed as the last slide a finial which was to him the most beautiful carving in Angkor, and represented by its wonderful artistic conception the achievements of the artists of Angkor.

Mr. Jinarajadasa concluded by saying that all he had seen at Angkor made him say: 'What could they know of India who only India know ?'

The Leader.

Propaganda in India

The striking fact of my recent touring in India, covering so large an area, West, North and East, was the presence at my lectures of so large a proportion of young people, mainly men, the presence of women in any numbers is at public lectures still a rare phenomenon.

These young people, unless the children of members, have very little idea of what Dr Annie Besant meant to India, and know nothing of her writings and nothing, except by hearsay, of what Theosophy is. Here are a few misconceptions as to what they think it is: That Theosophy is a nuisance because it influences people to become vegetarian; that it is merely "Christianised Hinduism", and therefore not for Mohammedans, etc.; that it is an "alien" system of thought and therefore to be rejected, and so on.

Our literature on Theosophy is practically unknown to these young people, and the majority of our books too expensive for them to buy. They are mostly students at schools and colleges and dependent on relatives. The Lodge libraries to which they might have access are often without any modern theosophical literature.

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and the young mind in India today is like the young mind throughout the world, it likes to have ideas simply, concisely put and with a modern application. What suited the world 15 to 20 years ago does not suit the world today. India's student youth is perhaps far too influenced by the ideas and movements of the "West" which, when foisted on to its own natural background, prove often a disturbing misfit. India is only beginning to develop her own new scientific, philosophic, literary, etc., output. She is still largely dependent upon Western writers and thinkers for current interests. All this will change in due course.

It seems to me that the modern young mind in India is seeking practical or "scientific" corroboration of "spiritual" ideals, and is at the same time, in its heart, still the true devotee seeking something someone, to be a guide to Reality. I found much objection to "religion", much determination to reject orthodoxies and observances of which the meaning did not seem clear; but also a great longing to find a true and tested spiritual ethic free of the paraphernalia of rites and customs. The older generation seemed frequently to misunderstand and lament all this, and to ask for a continued obedience to themselves, such as they gave to their own elders when they were young.

How can The Theosophical Society meet this critical and very interesting situation, and attractively present to Indian Youth such ideas and ideals as will assist them to shape there own minds and therefore the future of India? The Society is peculiarly well placed to do something effective, for it has Lodges all over the country from which concerted action can be taken. I realise that many Lodges are below the proper numerical strength, but that ought to put itself right if we know how to open our doors to all these young folk who are waiting the opportunity, for that is how I read their presence at my lectures. I know there are many Youth Lodges, and perhaps in them the problem is already solving itself. If so, then what should we be expecting of them? Here are a few ideas:

(1) Young members, men and women, should have a sound knowledge of the principles of Theosophy, the outcome of a careful study and survey of the best in our literature. This is the first and most important essential, for the reason that our means of communication with one another is still mostly by

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speech to express ideas and convictions. They must be able above all things to point out the practical application of Theosophy to a departments of daily life.

(2) Some, not too much, specialisation in a line of investigation for instance, there is still an immense amount to do to observe the ramifications of Karma and Reincarnation and explain them scientifically.

(3) A whole series of new booklets is needed, covering the entire field of theosophic literature. They should be priced as low as possible. These should be translated into the vernaculars as quickly as possible.

(4) To make a great effort to interest the women and girls of India in Theosophy. Here is a field in which keen women members might begin to work and for which those who are specially fitted for it would be most welcome pioneers.

(5) Thoroughly to overhaul and reorganise Lodge Libraries and to see that they are supplied with later literature and brought up-to-date, and made easily accessible to readers. There are many good books available, which give the modern outlook, or are fresh and welcome re-statements of the ancient wisdom.

(6) There is such a dearth of lecturers in India that I greatly hope a band of new servers in this most important work will arise. They should be not less that 30 years old and therefore of some maturity of mind and experience, They should, if not independent financially, be found a suitable honararium besides travelling expenses and hospitality, and be able to stay from 1 to 3 months in each place. They should undergo at least one year's training in public speaking, class work, study, the true appreciation of art etc., at Adyar. They should be prepared to give at least 3 to 5 years in such service. Older members, no longer able to do much, would no doubt be only too glad to contribute to making financially possible such a band of workers. They are urgently needed.

Others may have other ideas, but the above are some at least of the things which are necessary and that the Indian Section might well do to launch an effective effort to attract Indian Youth to the noble ideals of the Society.

JOSEPHINE RANSOM.

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Win the World to Theosophy.

Kindly read these recommendations of the European Federation of the Theosophical Society; and let us know what you think of it.

1. Foreign Officer.

Greater contact between the different countries was felt to be essential, to promote understanding, to exchange ideas about methods, and to further good international relations. It was suggested that possibly each Section might appoint a "Foreign Officer."

2. Art.

The question of interpreting Theosophy through Art, and of how to bring Art into our work, was brought forward. The need in Europe is to spiritualise Art. Will each Section face what can be done so that we do not lose opportunities through the idle talk? For example, T. S. Bulletins issued should be definitely artistic in presentation.

3. Flags.

The suggestion was made that each Section follow the example of Sweden, Norway and Finland and present a small national flag to Adyar. These three were identical in form and proportion; it would be good if possible to have the others the same. The three were obtained in Helsingfors, through Mr. Rankka, at a cost of about 15/-

The flags measure 18 × 24 c.m., the masts are 60 c.m. high and are of a white metal with a brass head, the whole stands on a pedestal of white marble-like material about 10 c.m. square and about 3 c.m. deep.

4. Press Officer.

It was agreed to continue the work of the Press Bureau; and a recommendation was made that each Section have a Press Officer, or Publicity Officer, appointed, and that at Congress times each country endeavour to undertake publicity work for the Congress. It was thought necessary to discriminate between the type of material suitable for the Press, and the different styles of different newspapers. Items of real news and articles of interest on themes of the day, forward methods of research, etc., should easily be made acceptable to the Press.

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5. It is hoped that a full scheme for collecting a fund sufficiently large to free the Society from its anxiety and obligation as regards the President's needs will be worked out by the General Council. The Council of the European Federation sent to that Council a recommendation to consider the scheme that has been mentioned in various quarters (including *The Theosophical World*), namely, that the membership of the Society make itself responsible for raising a sum that would *average* 20/- per head, that would total thirty thousand pounds, so that the interest on it, placed at the disposal of present and future Presidents would enable them to visit the various Sections without personal responsibility for such and other expenses.

A Pick-me-up

There was a small group of people who had been in the habit of doing a certain religious 'karma' for some years. There was such unity and harmony in that group, and such blind faith in what they were doing, that by and by they became entirely engrossed in it and in each other, and failed even to see the necessity of exerting themselves in other ways of service, except occassionally, when they happened to be awakened temporarily by an external source to take part in public activities. If by chance one of them got dissatisfied with the limited usefulness of the group, and protested, unfortunately he was only too willing to be satisfied with the assertions that what they were doing was quite sufficient and very good indeed.

But those whose business it is to see saw differently, i. e., that the vessel in which they had been pouring their Life all these years had become too rigid, too small, and had served its purpose, and it was time to break it. There appeared a tiny crack in it which very slowly increased, and spread to other sides: difference of opinion which was once its strength, led now to dissention, and Self stepped in with its usual concommitants—ambition and jealousy, with their various delusions. The group almost broke up, at least in form if not in spirit, and those who had formed it woke up with a start to find that they had to be self-reliant now, and that there were surely more than one ways of service to humanity. They could now see that all they had been doing for all these years was mostly limited to their circle

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whereas they could have very well made themselves of wider use in this sad world. To each according to his or her temperament and circumstances, took up different lines of activity and became a larger channel, a better suited piece for a larger and more beautiful vessel. Thus the field of work increased to a considerable extent, and each learnt to be self-reliant and of solid use in this world.

Some of the pieces of the form that was broken were in good time gathered and reformed into a larger, stronger, and a distinctly purer vessel, better able to stand the strain of the larger out pouring of Life which was now its share. Others were utilized to form parts of other vessels elsewhere. Thus an apparent good form was broken up by a seeming evil to be ultimately put together again into a more useful and more beautiful one.

Verily their ways are mysterious, but not so very mysterious that a faithful and devoted servant cannot see the Light and follow.

"A Piece".

News & Notes

Mr. KRISHNAMURTI AND ORGANISATIONS

"An organisation based on the welfare of all mankind is an organisation to be wished for" said Mr. J. Krishnamurti in a talk at Sir Cowasji Jehangir Hall, Bombay, on Tuesday evening. Vital questions pertaining to man's existence in the universe were answered by the speaker in a philosophical discourse.

Speaking of organisation, Mr. Krishnamurti said that fear and possession made us retain and sustain the existing order. An organisation that was based on the welfare of only one layer or section of society would be an instrument of suppression and oppression. *Men had to think of an organisation based on the welfare of the whole of mankind—a complete comprehension of all. Such an organisation would not be a means of exploitation.*

[Italics are ours.] *Times of India*

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STUDY OF SANSKRIT

Prof. Franklin Edgerton of the Yale University puts forward a vigorous plea for the study of Sanskrit, not merely in India but all the world over.

Speaking from his experience, he says that its study opens the eyes to wider horizons, broadens the mental outlook and brings mankind in a sympathetic bond of understanding.

Its study, he says, will also supply the corrective to those who claim superiority for western civilisation; for even judged by western standards, the Indian civilisation stands comparison very favourably.

If, in modern times, the technological advances of Europe have surpassed anything that India has achieved, this is a very recent development and may be regarded as counterbalanced by other features which, in the opinion of many thoughtful Europeans, are at least as important humanly speaking.

East and West

* * * 3 * * *

SEEING THE UNSEEN

One hundred and fifty doctors of The Hollywood Hospital (U. S. A.) are confronted with what they term a "miracle of supernormal powers," possessed by a boy of twelve years.

Heavy blindfolds, fastened with adhesive tape, failed to obscure the boy's eyesight. Three eye specialists superintended the blindfolding to the satisfaction of the large gathering of doctors.

The blindfolded boy described gestures made by anyone present, wrote on lined paper, even replies in Persian for a physician of that nationality, though the boy was ignorant of the script; he deciphered the fine lettering on a piece of gold, copied the photograph of a person unknown to him, and fetched a book from a shelf in a room he had never entered before.

The boy's knowledge of the action of consciousness in the brain and body astounded the physicians, for he, of himself, knows nothing of such things. He described the consciousness as seated in the mid-brain, between the colliculi, and said that he uses the left optic thalamus in his demonstrations of "sightless vision."

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This remarkable boy claims that in a former incarnation he was Persian and went to live in the Himalayas in 1080.

Hamlin Garland, a scientist and author of "Forty Years of Psychic Research" has tested the boy in every conceivable manner, and the results are completely successful and astonishing.

M. R. H.
in the *Panama Theosophist*

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OPIUM ALLOWED IN RUSSIA

"The end of the anti-god movement" is statistically foreshadowed in an official statement.

The membership of Bezbojniks or Militant Godless League has fallen from "five millions in 1933 to below two millions."

Many anti-Religious organisations are threatened with disintegration.

The Commissariat of Educations has closed five anti-religious museums in the provinces of Komsomol and has abandoned anti-religious efforts in many parts.

Encouraged by freedom of worship guaranteed under the new constitution the church is beginning a new drive.—Reuter.

Bombay Chronicle.

Free Offer

I have got some old copies of the "Australian Theosophist", "Messenger", "American Theosophist", "News and Notes", "Theosophy-in-India", "Adyar Bulletin" and some Theosophical books (both in English and Bengali"), which I shall be glad to give away free to any Lodge or brother that is need of them or any on receipt of carriage only.

Aparnacharan Some,
Godapiasal P. O.
Dist. Midnapore,
Bengal, India.

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The Congress Flag and the T. S.

To The Editor:

The Indian Theosophist,

Dear Sir and Brother,

The Indian Theosophist is the last arena one would choose for a political dispute. But the choice is not mine in the present instance.

It is customary, I believe, for the Theosophical Society presumably for illustrating its world-wide character, to display at its International Convention the banners of all the 40 and odd nations where its branches have spread. During the Convention held at Benares last December an Indian member, it appears, expressed disappointment at the exclusion of India's flag from this galaxy of national symbols. Mr. C. Jinarajadasa, the ex-vice-President of the T. S., is said to have explained this omission by arguing that the Congress tricolour, which claims to be the National flag, is the flag of a political party which, in effect, is only a Hindu party and hence giving it countenance would offend the 8 crore Mahomedans who stand outside the Congress. If, sir, the report be *substantially* correct, this view of a prominent member of the T. S. cannot be allowed to pass unchallenged.

This is obviously an echo of the stock argument of our bureaucracy—an argument which nobody outside its charmed circle takes seriously. In fact Government themselves have today climbed down considerably from their former precarious stand and a recent communique from Madras declares that though Government do not recognise the Congress flag, *they see no reason why the same should not be allowed to form part of any decoration.*

It is perfectly true that, comparatively speaking, Muslim Congressmen are very few in number. It is equally true that Muslim Theosophists are fewer still. This, however, does not make the Congress a Hindu body any more than it makes the T. S. (or its Indian Section) a Hindu Society. It is not numbers alone but the nature of its platform and the trend of its goal that are the true index of the character of an association.

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Nobody who has followed the agitation in India against the "Communal Award" and has noted the Congress attitude towards it can honestly call it a Hindu body. The best testimony of its non-communal character is that the Hindu Maha Sabha is never tired of railing at it as an anti-Hindu institution. Even the Liberals, than whom no bitterer critic of the Congress exists, do not count its Hindu majority among its numerous sins.

To believe that there is a fundamental conflict between the national aspirations of the Hindus and those of the Mahomedans is to hug an illusion. Even the progenitors of that illusion are aware today that the game of "Divide and Rule" is played out. A recent resolution of the Aligarh University Union and its adoption by several Young Muslim associations will surely be recalled by your readers in this connection.

Those who doubt the national character of the Congress need evidently to be reminded of the names of Hume, Wedderburn, Cotton, Ferozsha Mehta, Dadabhai Naoroji, Buddrudin Tyabji, Abbas Tyabji, Abul Kalam Azad, Hassan Imam, Annie Besant, Ansari, Abdul Gaffar Khan—to say nothing of the hosts they represent. Of course the Congress has undergone changes in recent years. Which body that is not virtually defunct has remained unchanged during 50 years? Are there not members of the T. S. itself who charge even that sedate body of having departed from its pristine grace? Whatever the changes they have certainly not converted the Congress into a Hindu body.

The first Indian National flag in moderd times—(the one from which the present Congress tricolour is evolved)—was designed and unfurled by the Home Rule League founded by Annie Besant and Bal Gangadhar Tilak. It was this flag that Dr. Besant insisted on saluting religiously every morning even during the internment which her propoganda for the cause of that flag brought upon her. It was this flag that shared with the emblem of the T. S the tragic honour of shrouding her mortal remains as they were consigned to flames. It is well-known that the Muslim adherents of the Home Rule League were *numerically* negligible. Was it as a Hindu flag, then, that the Red and Green banner had gained such sanctity? Muslim Congressmen today far outnumber Muslim Home Rulers of Dr. Besant's days.

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Let me not be misunderstood as being insistent on the inclusion of the Indian National flag in the display of the T. S. That flag has little to gain in popularity or prestige by such recognition. It is childish to imagine that its cause will be strengthened by embarrassing a politically inoffensive and impotent body like the T. S. Can the T. S. succeed in affairs of the kind where the League of Nations itself has failed? To show up the farce of International Morality and International Tribunes we have before us the persecution of the Jews, the annexation of Ethiopia, the Facists conspiracy against the people of Spain—to mention but a few instances. Securing recognition for the Congress flag is not a matter of armchair argument. If the fight for it be fought where it should be fought and in the way it should be fought, a day will soon dawn when there will be no end of societies and associations that will vie with one another in fussing over its emblem.

There may be a number of "valid" reasons why the T. S. cannot take cognisance of the national political sentiment in India. Its executive may not approve of the present Congress policy. Beyond pious sympathy it may not be interested in the struggles of a nation. It may find circumspection the better part of Brotherhood. It may be this or that or the other. But in any case, responsible individuals in such an international body need not bring redicule upon it by resorting to diplomatic explanations of this kind. Frankness would be more in keeping with the dignity of the Theosophical Society.

Apologising for the length of this communication and thanking you for the courtesy of your columns.

11th Jan. '37
Kashi.

Yours fraternally
N. R. DEOBHANKAR

A Correction and an Explanation

MR. C. JINARAJADASA WRITES FROM ADYAR:—

I am informed that at the Question and Answer Meeting when I answered a question why the Congress Flag had not been substituted for the official flag of India in the Pandal, some have considered my remarks to mean that I considered the Muslims were against the Congress. I made no remarks to suggest that. I am

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fairly conversant with the position of political parties in India, and know that the Hindu and Muslim political parties are not opposed. What I said was that the Congress flag represented the Hindu Section of the National Movement, and that I doubted whether the Muslims would subscribe to the Congress flag as the emblem which represented their political aspirations also.

I have been much out of India, and I may be mistaken in the impression that no representative Muslim Political body has endorsed the Congress flag.

THE PRESIDENT OF THE THEOSOPHICAL SOCIETY WISHES TO ADD :—

A curious question was sent up during the course of the recent International Convention at Benares. We were asked why, among the various countries' flags which have been sent to us as presents from the Sections, we do not substitute for the official Indian Flag what has come to be known as the Congress Flag—a flag adopted by an Indian political party, called the Indian National Congress, as the real flag of India.

Were we to do so we should be immediately plunging the whole of our Society throughout the world into local Indian politics, and might well become the centre of a most unpleasant controversy. For while the Indian National Congress is probably the strongest political party in India, there are also other parties, which might in their turn invent and demand our usage of other flags. For example, there is a very strong Mohammedan party outside the Congress, which, for aught I know, may not at all accept the Indian National Congress Flag. Of course, we should immediately come into conflict with the Government of India and all the local governments. In a word, The Theosophical Society would be allying itself to a political party, and I cannot conceive of any more insane policy, however much we might even go so far as to admit, which of course we cannot, that the Indian National Congress represents the Indian Nation as a whole.

The Theosophical Society, as a great international organization, cannot under any circumstances enter into the local politics of any individual country. As an international body it must needs function in every country under the auspices and protection of the government as by law established in that country. It is therefore bound to regard

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the official flag of the country as the country's national flag, even though it may so happen that a substantial proportion of the citizens of the country may not recognize the flag. It is of the utmost importance to realize that The Theosophical Society in each country in its various Sections, is in duty bound to respect the prevailing government and its laws, though of course individual members are free to do whatever they may consider right in the interests of good citizenship. It should also be clearly remembered that The Theosophical Society exists and is able to do its work in every Section by the grace of the government of the country, and the least each Section can do as an official body is to pay due respect to the government which accords the facilities the Section enjoys. As we have seen in Russia and in Germany, the Government as by law established can at any moment kill a Section, and I feel bound to say that were a Government to find a Section of our Society taking active part in internal politics and possibly opposing the Government itself, it would hardly be a blameworthy proceeding if it removed the Section out of existence.

Book Review.

Theosophical Socialism by Rohit Mehta, Parsi Agyarai Lane Ahmedabad. (308 + 167. pages, Oc. Rs. 1-12.

This is a very welcome and timely addition to the literature on a subject which at present very prominently engages the attention of the whole world. We have had books on the subject from the pens of Annie Besant and Bhagvandas: but this book is unique in being written by one who having served his apprenticeship in the other schools of thought, knows them from within. The author is not a bearded philosopher—not that, that is by any means an offence—but a young man, who has proved his willingness to suffer for his convictions. But he has realised that: "To court imprisonment is no doubt hard, but to suffer ridicule .....and yet remain faithful to one's idealism is harder still." So I most heartily welcome this "candidate for woe."

I cannot help wishing that the title of the book had been a little more in keeping with the psychology of the average reader of the day, who unlike bees, we are told do prefer red covers. The

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word *Socialism* has itself lost its charm, and the *"Theosophical"* fire being of the variety, that keeps the body warm, but scorches not, does not give the requisite redness. I wonder if "Theosophical Communism" would not have given it at least an orange tint. However, once you get inside the covers, it is very interesting reading but again in this age of "Short Stories" I am afraid it would not be easy to get people who would have the patience to read "four hundred pages". These two drawbacks notwithstanding, the book is not only instructive, but interesting as well.

The book is divided into two Sections. In the first, the Author points out first the fundamental errors of Scientific Socialism and then expounds the Principles of Theosophical Socialism...the remedy he proposes. The Second Section is devoted to "Psychology: Racial and National." They are really two separate books, but their being put together thus very aptly brings out the fact, that theory and practice must go hand in hand. I wish people realised sufficiently that the underlined ideas are as important as the lessons to be put into action.

We all know but perhaps do not realise, how the opinions of us all, great and small are tinged with our Personality...what we are, what we have suffered, what we have enjoyed ; and the Author rightly points out, that in trying to understand Scientific Socialism, we can not reasonably ignore the fact that the Marxian philosophy was born out of 'Indignation at the cruel injustice and an attitude of extreme bitterness, against the staggering poverty." Also, Marx's attitude towards Religion is easier to understand if we remember that he lived in a Society where Religion meant "The doctrine of Original Sin" and Eternal Damnation", a Religion, which took no account of Reincarnation, and which turned Annie Besant, the Devotee, into an Atheist. Again when Marx used the word "Science" he meant the "Science" of the mid-Victorian Era when Tyndall saw in "Matter, the promise and potency of every form of Life," and not the Science of Einstein when "Matter is but an expression of energy." Mr Mehta rightly points out that bitterness may be unavoidable, and perhaps useful in the present state of the world's evolution, and that Marx's reactions may be natural and well worthy of the great Intellectual that he was, but one is hardly likely to arrive at a correct solution of a problem in that state of mind.

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The Author also takes great pains to explain the great place the Ideology occupies in any problem. "Those who profess to be in the vanguard of this task of founding a better order of Society, must have clear conceptions about its fundamental aspects. A mere emotional exuberance can never last long ; nay, it will lead all those who indulge in it into dangerous paths, often antagonistic to Socialism. Philosophy is the motive power of every movement aiming at Social reconstruction. It was because of this that Marx spent a number of years, evolving a philosophical system before proposing a method of social change. It was precisely because of this, that Lenin was engaged in Philosophical discussions with his comrades and was prepared to break even with the most outstanding amongst them. We know that he was willing to compromise with them on issues of methods and strategy, but about philosophy he was quite adamant. .....Only a correct philosophy can generate motive power for social change." .....on right lines, that is involving the least suffering.

Mr. Mehta then goes on to examine the fundamental errors of Scientific Socialism which in his opinion are :—

First, that the Economic structure of Society always furnishes the real basis, starting from which alone, we can work out the ultimate explanation of the whole superstructure of juridial and political institutions, as well as of the religious, philosophical and other ideas of a given historical period." Economics is the basis : everything else a superstructure. Their Socialism means the socialisation of the means of production, distribution and exchange. The author points out that the change really begins with Thought, that is in the consciousness of the individual, not in economics, nor politics, not even in religion.

Secondly, that with this wrong basis, the whole edifice is developed on wrong principles. Marx says: "Force is the midwife of every old society pregnant with the new." It is in the advocacy of force that his bitterness and dispair born of it are reflected. In such a state of mind, "reason and persuation are not the methods of social change—only a drastic attack on one class is the solution of our social problem. This means nothing else, but the belief that human beings are sinful and can be stopped from evil practices only by a social punishment in the shape of a revolution." This is nothing but the advocacy of the "rod" which once was supreme in every school and which we have all now discarded in education. It is again our

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old "Original Sin and Hell" with the difference that it is "here" and not "here-after."

The Third error, emanating from the wrong basis, and wrong method, is in regard to a perverse ethical appeal that charecterises Scientific Socialism. A revolution cannot come into existence all of a sudden; it requires a suitable appeal—a war cry. The average man is urged to action only when he is emotionally stirred. Masses do not embrace revolutionary dangers out of a sense of sacrifice. To expect this is absurd, and so promises of happiness, which is coming *Zatpat*, must be held out before them. Not *Khatpat*, but *Zatapat* being the aim, the appeal must be addressed not to the finer feelings of humanity, but to the passions and hatreds of a class, that has unfortunately, been very mercilessly exploited by the capitalist order of society. The ideal class-less society is thus to be brought about, through the instrumentality of class wars—of intensified class struggles just as they fought the last "war to end war"—with results all can see.

Fourthly, Marxism entirely ignores the discoveries that Science has made, and conclusions it has reached during the last half a century. In the words of Mr. Jai Prakash Narain even today "—Matter in its infinite combinations produces the peach and the dogberry, the tulip and the dandelion; in the same manner it produces an Einstein and an Ivan the fool." That might have been the position that Science took in the days of Marx; but now, Mr. Aurthor Balfour says "We know too much about matter to be materialists." Prof. Plank, an outstanding Scientist of our age, is said to have remarked in an interview: "I regard consciousness as fundamental: matter as a derivative from Consciousness." Prof. J. A. Thomson, an authorty on Darwinism, regards evolution as not inconsistent with creation and hence conceives of the possibility of the existence of a Creater. Sir James Jeans, A great British Astronomer says: "The Universe can best be pictured, although still very imperfectly and inadequately, as consisting of Pure Thought, the Thought of, what for want of a wider word we must describe, as a Mathematical Thinker." And so on. Thus Modern Science itself has left behind the Materialistic beliefs which the "Scientific" Socialists still hug to their bosom.

Fifthly, if the purely materialistic basis of life is thus shaken, the dilectic founded solely on that theory can no longer hold. "No

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body denies that the world advances by conflicts and clashes, by thesis and antithesis. Even the ancient Indian Philosophers talked of these *Pairs of Opposites*. The history of humanity is certainly filled with such struggles; but to say that these conflicts are merely class struggles is to pervert a historical fact. If Consciousness is primary, and matter its derivative, the root cause of struggles must be sought in the realms of that which is primary, and not in one which is its derivative," which Marxists still insist on doing. The struggle is between the Ideologies—between the new Ideology and the established forms inhabited by the old Ideology—between the descending Consciousness and fossilised forms. Panic-stricken reactionaries want to preserve old forms, even at the cost of stifling the New Consciousness; and on the other hand over-zealous revolutionaries desire to impose at one sweep, a new structure. The very fact that Europe is invaded by Communism and Fascism at the same time shows that both are two expressions of the same desire to change, resisted by those who will not change so fast, and are being made to do so by force.

The sixth error arising out of these last two, is to regard enviornment as everything—the over-emphasis of the objective element to the exclusion of the subjective. We find that great men and women in the world make their way to greatness out of an entirely unfavourable objective environment, and if Lenin, Mussolini and Hitler have reached their present position, it is not because of, but in spite of environment. To Mr. Jai Prakash Narain the difference in the talents of men is in no way different from the difference in the heights of mountains—both the results of *physical forces*—by which is generally meant forces like those which express themselves as climate, earthquakes, etc. Certainly it is not these, which conspired to produce a Lenin. If by "Physical" is meant the Bio-social forces, so that the character of man is only a conditioned reflex, the problem of Society would be extremely simple. Dr. Watson in America has been carrying on numberless experiments in behaviourism on little children; but these have yet to prove that they can produce Einsteins and Lenins to order. Bio-social factors can certainly remove many inhibiting factors that hamper growth. But even Marx had to fall back upon "Pure Chance," co-incidence,—sheer accident as the cause. That may be explaining away things, but the simpler and more rational explanation is that greatness arising out of unfavourable

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environment, is really due to the subjective factor. To Marx, brought up in Christian orthodoxy, without the idea of reincarnation the subjective element was no doubt hard to understand, but in India, where the idea of a man evolving through a series of lives is a commonplace, it should not present the same difficulty.

Emanating from this lop-sided outlook, Scientific Socialism naturally falls into the Seventh error of considering Religion as its bitter enemy. It is true that reactionries who do not want to change at all have always found a bulwark of their strength in organised Religion. That the cruel terrorism of the Czar invariably found support and acclamation from the Russian clergy is true, and this one fact has contributed more than anything else towards creating an anti-religious attitude amongst the Russian Communsits. But if religion has exploited the ignorance and superstition of the people, has not revolution made equally clever use of the discontent and the emotional exuberance of the masses ? The anti-religious complex is but the logical outcome of the previous errors, and anti-religious propaganda is inevitable. Where people are traditionally very religious, the Marxist has—as in India—to carry on very cautious and indirect propaganda against religion. The obvious duty of all who believe in Materialism is to oppose all religious propaganda in order to keep up the fever of revolution amongst the masses. I think Mr. Rohit Mehta has done a distinct service to India in plainly pointing out that "to say that Marxian Socialism has nothing to do with religion is to misrepresent facts. Marxists can not ignore religion without being false to their own Master." The whole difficulty would vanish only if Religion is not judged from the historical, but from the psychological and spiritual point of view.

Before going on to Theosophical Socialism, the Author points out how the subject is an old, old one, on which philosophers from Plato's times have exercised their minds, not to mention Lord Manu who gave us his solution in his Code, in times pre-historical. Coming to modern times, how the Utopians "being extremely sensitive to *human sorrow and suffering*, and unable to formulate *logical analysis* of social conditions, sought comfort and delight in fantasies and fairylands, created out of their imaginations for their Utopias were at best escapes from the pain and misery of the objective world, into the happy lands of their imagination, where everybody was virtuous, and

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where God-ordained natural order reigned supreme." They were more in the nature of "Escapes" than "Experiments," which have now been started by the Scientific Socialists, whose *"logical" Analysis* takes very little account of *human suffering*. The Parliamentary Socialists, in the opinion of the Author, proved themself neither here nor there. In contrast with these is Theosophical Socialism which, while it accepts the desirable elements of all the three, and indeed many other types, is really based on the Laws of Manu. "While it accepts the religious-mindedness of the Utopians, it rejects the way of escape propounded by them; while it admires the dilectics of Marxian Socialism, it definitely takes its stand against the materialistic interpretation of history; while it adopts the constructive and positive appeal of the Parliamentary Socialists, it regards the methods of legislation as incomplete. First and foremost, the very basis of Theosophical Socialism is Human Brotherhood, and all its principles, its methods and even its philosophy are inspired by this lofty idealism."

The First plank in Theosophical Socialism is Equity, not Equality, not an equal but an equitable distribution of work, wealth and leisure amongst all the citizens. It aims at achieving this by

(1) provision of leisure for masses by reducing hours of work to the minimum;
(2) by extending the scope of social legislation
(3) by national control of land and other economic activities producing necessaries of life through compensation,
(4) by international control of finance and banking,
(5) by encouraging co-operative movements.

They agree with Burtrand Russel that: "Provided the sphere of capitalism is restricted and a large proportion of the population are rescued from its domination, there is no reason to wish it wholly abolished. Controlled capitalism and Co-operation form the first items on the agenda of the Theosophist.

The Second feature of Theosophical Socialism, is the gradation of Responsibility, so that each one is expected to tackle only that part of Social work that he or she is best fitted to do, by reason of personal attainments or education. "People often think that the granting of universal adult franchise means Democracy. Democracy that is based on mere counting of heads can never succeed, for the very reason that it is a Government founded on ignorance on the one hand, and exploita-

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tion on the other.....The Right to rule is not granted to all; it has to be won by wisdom and experience, declares Theosophical Socialism. Their idea is to grant Universal franchise to all adult citizens in the affairs of the smallest unit of Government, say a village. ....Then the franchise is graded as we go higher and higher.....being based on education, knowledge and above all experience.....So only those who have thus proved their ability to serve are given the voice in matters of greater and greater importance."

Thirdly, they recognise that just as there is the struggle for food, there is a constant struggle for the assertion of the rights of the individual, and they want to promote this by refining every moral and social impulse of man. In the words of Dr. Bhagvandas: "Every true home is a moral laboratory, and every child is a potent apparatus for transmuting the base metal of the self-seeking animal man and animal woman, into a self-seeking father and mother, collaborating in the spirit of the best and highest socialism, for the benefit of the younger generation and therefore of the whole society." A happy family life is truly a sure antidote against all wars, and even destructive activities. The Theosophist therefore not only encourages a healthy family life, but adds to it a spirit of brotherhood for all other families as well.

Fourthly, Theosophical Socialism recognises that human beings are at different levels of psychological advancement, and that therefore their reactions to life and social environment can never be of the same nature. Hence all barrack uniformities are quite contrary to the spirit of true socialism. Manu therefore aimed not at a class-less Society, but one in which classes are prefectly harmonised, by a proper distribution of the powers and functions of all classes, the mutual inter-dependence of which contributed to the richness of Society. Manu therefore divides society into four main classes based on functional distinctions and psychological traits. He very elaborately classified the functions of each group, so that each could work quite freely, and yet without disturbing social harmony—something like the Guild Socialism of modern times—only better thought out.

Fifthly, Theosophy states that the future order of society should be inspired by a sense of duty, where human beings want to share and not to grab. Society progresses not so much by the

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efforts of those who fight for their rights as by the sacrifice of those who in answer to a call of social duty, lay aside every personal consideration. Theosophical Socialism is, in the words of Madame Blavatsky, the Socialism that gives, not the one that takes. Unlike revolutionary socialists who try to rouse the working classes to action by an appeal to their self-interest, Theosophical Socialism will try to arouse a sense of self-sacrifice and service.—Duty in the face of difficulties at least from the wisest, from whose example society learns much more than from the terrorism of the strong. They therefore lay greater store by wise leadership that persuades, than one that compels.

Sixthly, Theosophical Socialism dose not believe merely in sharing of goods, and therefore it includes in its philosophy the conception of the real man, not the body only, but the mind, consciousness, and the spirit. Socialism that does not inspire men and women to be spiritnal even as its leaders are, is a socialism that is devoid of all its beauty. Socialism which does not lead its citizens to cultural sharing can never be a true socialism, which according to Theosophy is Brotherhood.; and the Law of Brotherhood says that even as an individual attains to spiritual glories, he glorifies the whole world with him, and this is the highest socialism.

Lastly, the purpose of Theosophical Socialism is to create in man an ever increasing realisation of the futility of material possessions leading to the discovery of hidden treasures within every man and woman. It is not merly a revolt against modern civilisation, but a positive urge to awakening the spiritual possibilities of humanity. Theosophical Socialism thus maintains that there must be material stability for all those who need it, opportunities for civic activities for those who cry for it, stable healthy family life for those who require it, development of individuality for those who demand it, and all these within the limits of social welfare and human happiness. Such a society is thus "the union of those who love, in the service of those who suffer."

After thus expounding the Ideology of the two schools of Socialism, Mr. Rohit Mehta goes on to show how this is bound to and does affect each one's methods. After spending years in perfecting his analysis, Marx published in his Communist Manifesto to his plans for putting them into practice, perfectly consistent with

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his ideas. He declared that until political power was captured, no improvement would take place. To him the Bourgeosie had no hearts to be changed, but only pockets to be affected. He maintained that propertied class would fight to the last, that moral pressure would be of no avail, and that they would yield only to forcible expropriation. The author points out that to profess non-violent revolution in the face of these assertions is not quite straight. At any rate in India a large number of advocates of this school are enlisting the active sympathies of the masses for the acceptance of this method without either understanding the implications themselves, or without ever explaining the consequensces to those, who must suffer and sacrifice, due to active participation in revolutionary movements. In this Mr. Mehta sees the deep tragedy in our social affairs. Even assuming for the sake of argument, that what they aim at is a surgical operation on the diseased body politic, the Author pertinently asks if the Surgeon's weapons are clean enough to ensure the wound not getting septic.

Mr. Rohit Mehta points out that Marx in his own days was far from popular, and it was only after his death, that he lived through Lenin, who himself admitted that without the last War, Russia would not have had the revolution for years, even decades. The lessons of Russia have to be applied to a country like India, with very great caution, and are bound to be seriously affected by the existence of a strong intellectual and comparatively powerful middle class, which did not exist in Russia. The Scientific Socialists in trying to imitate Russia forget that it is this middle class that responds ready to idealism and spontaneously acclaims all schemes of human welfare. The working class may rise in self-interest, and no one can blame them for it; the richer classes in their turn and in self-defence encourage and even support all reactionary activities; but it is really the middle class who, mixing with both, can take a more balanced view of things. Theosophical Socialism would therefore rouse the middle class to a sense of fervid idealism, so that with the technical skill they possess and the Scientific knowledge they can command, they can bring about a change in human society. Such a change would be more stable and just, than the one imposed by onesided revolution. The middle class having tasted the poor man's privation now and then, can fully sympathise with him, but at the same time having occasionally risen above it, by their own efforts, they cannot call all those who are rich, as only swindlers and exploiters. They cannot

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therefore support a Revolution, but would be quite prepared to mak parliamentary action more vigourous.

Theosophical Socialism would thus provide for :—

(1) Introduction of Municipal Socialism with a view to demolish ing slums, constructing Municipal owned buildings, and obtainin public control over all public utility services ;

(2) the Introduction of graded franchise so as to enable ever adult citizen to participate in the affairs of Government accordi to his knowledge and understanding ;

(3) the Protection of civic rights of all citizens ;

(4) the Restriction of economic activities carried on for perso profiteering and resulting in deprivation of necessaries for large masse

(5) the Encouragement of all Co-operative effort in Agriculture a well as manufacture ;

(6) the Proper education of all citizens according to the inclination ;

(7) and by ensuring Freedom of Conscience, and free profess and practice of religion, subject to public order and morality.

The author knows that many persons are afraid that such programme will take long and means a prolongation of the sufferi of the masses. He points out that the question of time arises o when people regard Socialism as an end in itself, as the Scientif Socialists do. To a Theosophist, Socialism is not an end, but on a means of achieving human happiness. And does not the Scientif Socialist, the Author asks, deliberately ignore immediate relief, a despise ameliorative measures, on the ground that they would co down the revolutionary fervor of the masses ? Does not deepenin every discontent and intensifying the suffering of the masses seem them the surest way of fomenting revolution and overthrowing t present order of Society ? Theosophical Socialism never demand such unthinking sacrifices from the masses. It asks the least sacrifi from those who have nothing to give, and those who form the lo layers of social organisation. It is all the time mitigating the ev of the present day society, by securing for them as much immedia relief as it can, with due regard to the preservation of their manhoo and womanhood, which it regards more important than mere mater needs. If the vested interests refuse to yield and insist upon th

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right of exploiting the week, and resist all attempts at amelioration initiated constitutionally by Theosophical Socialists, and resort to extra-parliamentary methods for the satisfaction of their anti-social desires, then even the idealists will put up a fight. "A viliant defence of those who are unjustly attacked" is written in bold letters on the banner of the Theosophists, but woe to the man who strikes the first blow. The lives of Theosophists like Madame Blavatsky and Annie Besant are a sufficient guarantee of what they mean by it. The Theosophical Society itself is the nucleus round which are gathering, slowly but surely those who will lead the world to Universal Brotherhood, which is the true Socialism.

The industry with which Mr. Rohit Mehta has arshalled out his case specially against Marxism calls for our admiration; but at the same one can not help wishing that he had devoted greater attention to pointing out the distinction between Theosophical Socialism and the old Utopian variety, with which it is generally confounded. Standing midway between the two as it does, it is not surprising that the Marxist considers the Theosophist a mere Utopian. And I am sure that if the reactionaire read the book carefully, he would complain that the Theosophist is too red for him. But the Author has devoted so great a portion of his book to Marxism, that at least to a casual reader, it looks as if Mr. Mehta considered Theosophical Socialism as the anti-thesis of Marxism, instead of that being the synthesis of the Marxist and the Immovable. Mr. Mehta has taken the need for a change as quite evident, forgetting that there are many people even today who do not think a change is called for. They do not look at the Spirit behind all the wisdom left in our Religion, but at the forms and Institutions only, which to them become sacred. They would rather risk suffocation, in their old clothes than change them to suit changes in climate. They are the people who would insist upon tight collars and pants very suitable in England, as equally necessary in India with the thermometer at 106°. The ridiculousness and even the impossibility of that position should have been brought out in greater detail. Without this, those who do not want to move at all, the reactionaries, are likely to make use of the book for their purposes. Let Mr. Mehta Beware.

I have tried to give a fairly copious but short summary of this very good book, only for the sake of those who cannot possibly get the time to read the original; but I would urge everyone who has the good

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of India, nay of mankind at heart, to read the whole book. Mr. Rob Mehta has, I feel, done our Country a very great service in thus boldly coming forward to expound unpalatable truths, and I most heartily congratulate him on it. G. N. G.

Federation Activities

The Andhra Circars Theosophical Federation was held at Nellore on the 20th and 21st inst. under the presidency of Mrs. J Ransom. There were universal prayers, Bharat Samaj Puja, Question and Answer Meeting and Ladies' Meeting. Besides the address by Mrs. Ransom there were interesting lectures by Messrs. C. R. Kamath, C. R. Parthasarthy Ayyangar and A. Ranganatha Mudaliar.

Lodge Activities

Barisha—has applied for a charter for a T. S. Lodge, thanks to the efforts of Bro. Makhan Lal Roy Choudhry, President of the Jalpaigurj Lodge for years.

Baroda Lodge—observed the Adyar Day. The principal features of the celebration were prayers of different religions and a public lecture on the life of Col. Olcott.

Calcutta—The Bengal T. S. had an enthusiastic function to celebrate the Adyar Day. It was organised by Mr. T. Kar, the Hon. Secretary and presided over by Mr. H. N. Datta, the Vice-President of the T. S. The General Secretary of the Indian Section, Prof. G. N. Gokhale, addressed the gathering, and referred to the scientific researches of Bishop Leadbeater. Mr. B. B. Bhattacharya spoke of the sacredness of Adyar. Mr. H. N. Datta concluded the proceedings by exhorting the members to help Adyar which was the heart of the T. S. A sum of Rs. 30/- was collected as donation to the Adyar Day Fund.

Darbhanga—Sir Lakshmeshwar Lodge observed the Adyar Day and collected some donations.

Darbhanga—The Darbhanga Lodge at Laheria Sarai celebrated the Adyar Day under the presidentship of Mr. Dharnidhar. Messrs. Haribansi Sahay and Munindra Mohan Misra spoke at the meeting. Mr. Misra's discourse on the Gita was much appreciated.

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Karachi—is as active as ever. The members celebrated the Adyar Day with a rich programme spreading over three days. Besides Universal Prayers and short addresses on the lives of the pioneers of Theosophy, there were epidoscope talks, recitals, music and tableaux, etc. The Lodge continues to issue a very interesting Bulletin which gives the monthly programme of activities and other notes and news.

Khanapur—The following gist of a letter from Mr. Tirumalrao Rapole, B.A. (National Tahsildar, Khanapur, Paigah, District Asafabad, Via P. O. Hyderabad-Deccan) is worthy of special notice :

"At my place where there is no T. S. Lodge yet I have begun in my own way, to devote two hours every Friday, which is the holiday for us, in helping those of this small town who feel interested in a better understanding of the world conditions by reading to them significant articles from various papers, magazines, etc. I am also interested in the study of Islam and in explaining to my Musalman brothers in their own technical Islamic phraseology what the Prophet and His worthy successors did for the progress of humanity."

Lucknow—Besant Youth Lodge. Mr. B. B. Srivastava, the Secretary, gives a cheerful report of the determination of the members to work with fresh zeal for the cause of Theosophy. Among their activities are picnics, parties, lectures and discussions of general interest.

Negapatam—The Tanjore District Theosophical Conference was held under the presidentship of Mr. N. R. Subrahmanyam. There were prayers of Religions, public lectures and Bharat Samaj Puja. Several new Members joined the T. S.

Tanjore—Sri Besant Lodge celebrated the Adyar Day under the Chairmanship of Bro. T. V. Gopalswami Ayyar. After music there were speeches on the sanctity of Adyar and its contact with the Masters of Wisdom. Some non-members also participated in the function.

Trivandrum—The Anant Lodge deserves to be congratulated on the bulletin it brings out. This little folder keeps the members informed of the month's engagements. There has been a full programme for January and February : Public lectures, At Homes, Music, Visits from distinguished artists and publicists, Youth Lodge Functions, Members meetings, etc. The Lodge also participated in the celebrations in connection with the birth-day of H. H. the Maharaja of

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Travancore and his epoch-making Temple Entry Proclamation. The Lectures arranged cover a wide range of subjects and the lecturers are drawn from the ranks of learning and culture.

Yellamanchili—Celebrated the Adyar Day. Mr. G. V. Subba Raw, the Secretary, delivered an address on religious reform and the part played in it by Ramkrishna Paramahansa, Ram Mohan Roy, Dayanand Saraswati and in more recent times by the T. S.

In Memoriam

Adyar—On the February 23rd Mr. B. Ranga Reddy deprived us the services of one of our most valued worker at Adyar. He was a striking example of steadfast devotion to any work he undertook.

For over fifty years he supported the Nellore Lodge which he joined when Colonel Olcott and Madame Balavatsky visited Nellore in 1882, and the Sanskrit College, which was founded in that year at the suggestion of H. P. B. The School was started with about a dozen students and a teacher. To-day it is a residential College with twelve teachers and over a hundred students of whom forty are free boarders. The College has its own buildings, worth Rs. 20,300 which were opened by Dr. Besant in 1922. He built at his own cost also the Theosophical building at Nellore. He was a Government Pensioner, and rendered honorary service in Adyar, since 1907 when Mrs. Besant became President. He built the Bhojanashala and gave large donations to the extension of the Adyar Estate. He has been Faithful unto Death to his leader and Spiritual Teacher, the late Dr. Annie Besant.

Bezwada—Mr. D. V. Narasimhacharyulu passed away on 29-1-37. He was a young man of about 35 and of saintly character.

Masulipatam—lost Mr. K. Ramkrishnayya who was a good old member and remained faithful to the T. S. till the end of his life.

Unattached—Mr. P. Venkatramanan, District Forest Officer, Kurnool, and a member of the District Economic Council passed away at the age of 51. He had earned distinction as an able and respected officer. In private life he was simple, kind hearted and generous. He was an optimist and had a very lively and genial temperament. He practised Yoga and had a good knowledge of Indian Medicine, Astrology and Advaita Philosophy. In his later days he was an ardent devotee of Sree Ramana Maharishee of Tiruvannamalai.

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THE INDIAN THEOSOPHIST

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If you think of any great reform from time immemorial, it has been instituted by one person to start with, then a few round him, then a few more, until the country is swept.

G. S. A.

April 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | APRIL 1937. | No. 4.

Did Madame Blavatsky forge the Mahatma Letters ?

Dear Sir and Brother,

You will recall the attack made on H. P. B. by Messrs. H. E. and W. L. Hare in their book, *Who Wrote the Mahatma Letters ?* The argument of this book is that the Mahatma Letters which appear in Mr. Barker's book, The *Mahatma Letters to A. P. Sinnett*, and those published in my two books, *Letters from the Masters of the Wisdom*, First and Second Series, are all written by H. P. B., and that, in other words, she invented the Mahatmas, who are therefore a mere figment of her imagination.

This argument falls completely to the ground *because nine years after her death a letter from Mahatma K. H. was received by Dr. Besant.* This communication in the K. H. handwriting appears on a letter written by Mr. B. W. Mantri of Bombay, on August, 22nd, 1900, addressed to Dr. Besant at 28, Albermarle Street, London. On the blank sheets of this letter appears a long communication in the blue K. H. script.

In *The Theosophist* for December 1936, I promised on my return to India to reproduce of this letter "such parts of it as I can, without infringing the trust of confidence reposed in me by her regarding her occult life, which is referred to in the letter." The reproduction will appear in the May issue of *The Theosophist*.

Yours fraternally,
C. JINARAJADASA.

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(In my small book, *Did Madame Blavatsky Forge the Mahatma Letters ?*, I reproduce the handwritings of *six* Adepts. Any one can see for himself whether the statement of Messrs. Hare that the handwriting of the Master Hilarion is "hardly distinguishable from the 'M' Script" is the truth or its travesty.)

Youth of India—Be Indian

SHRIMATI RUKMINI DEVI:

Young Theosophists to set an Example

There are many people who are wearing Swadeshi clothes with Videshi ideas. We have to change our minds as well, and make our minds and hearts Swadeshi. Not only buy Indian, but *be* Indian, really Indian in everyday life. I think Young Theosophists are the people to set an example. You must be it and do it. You must individually believe in it; you must individually believe in India. We have heard some fine shlokas from the Sanskrit. If you entered into the spirit of these, you would know what India is. I strongly request the Young Theosophists to really do this great work for India. Only thus can they help India.

DR. ARUNDALE:

I am glad to come into contact with the Youth Lodge again and to express here very definitely the hope that every member of the Youth Lodge will take very much to heart Rukmini's suggestion that they should start on their own individual campaign of *being* Indian themselves and of urging everybody else to be Indian too. The greatest gift any Indian can make to his motherland, the greater gift any Indian can make to the whole world is to be Indian in his dress, in his food, to be Indian in his habits, to be Indian in his outlook upon life, to be Indian in his ideals, to be, I was almost going to say, fanatically, though not aggressively Indian. We do not want aggressiveness in this world more than we have already. We have too much of it. We do want that spirit of cool determination which knows no defeat and which is full of unquenchable fire.

Everyone to be an Indian

To me there is nothing more saddening than to see in the West young Indians going about dressed up in foreign clothes and not looking

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well dressed. Let me say that every Indian, almost without exception, does not know how to put on European dress. He looks in it like a caricature of the European. Perhaps there is nobody to tell him that, but he is. What he dresses in, is almost bound to be wrong. He does not know what is artistry in dress. There is just as much artistry in wearing European as in wearing Indian dress. If the members of this George Town Youth Lodge could really make their homes and themselves Indian again, there is nothing like the individual to make a cause successful. It is always the individual who does make a cause successful—not the masses, they come afterwards. If you think of any great reform from time immemorial, it has been instituted by one person to start with, then a few around him, then a few more, until the country is swept.

There is no danger of our movement getting into the terrible difficulties described in the Lodge's Presentation Address if everyone of our Young Theosophists is a real fine splendid Indian. We are threatened with a "rut of superficiality," with an insipid and uncertain future, so evidently we are on the edge of a percipice, but I think we can keep ourselves clear from that precipice of insipidity, superficiality and uncertainty if the members of the Youth Lodge here will carry on a campaign for everyone to be an Indian.

Sound the Note of India

I tell you here quite frankly that I am a little afraid of a political activity that does not hark back to the splendid policies of times gone by. People think that these are finished with, that we must look to the future and march with the times, and take from the West that which the West has to give. I wish to say with tremendous emphasis that the West has not nearly as much to give to the East, even in the political field, as many Western educated Indians think. India has all she needs for a perfect polity that will even be an example to the West. When we have here our own ancient and eternal structures, why should we copy? It is not probably given to most of you to enter into the political field; you have other work, but at least you can sound the note of India in yourselves, as Rukmini has urged.

Understanding in India of India

While the Campaign for Understanding is of vital importance as between individual and individual, nation and nation, it is of vital

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importance that there should be a Campaign of understanding here
India *of India*, so that every Indian may understand what In
really is.

How many Indians are unglamoured by the West? Mo
Indians, certainly many of those of the Intelligentsia are westernize
feeble copies of the West. It does not provoke any admiration
the part of the West. I hope there will be some young peo
here in this Youth Lodge who will make up their minds quie
not aggressively, but strongly, steadfastly, that they will be Indian
the best knowledge they have of Indian greatness. They could
render a better political, economic, educational or religious servi
to their country than that. If during the course of your meetings
this Lodge, you could understand ways and means of standi
up for a pure simple unadulterated Indian life in this part of
world, you would be rendering immense service to Theosophy, T
Theosophical Society and to your Motherland.

The Indian Woman—The Indian Spir

I would advise you to do what you can to encourage th
Indian woman. The Indian woman has in her the Indian spir
however much that may be cribbed, cabined and confined by
individual circumstances. I look to the woman for that Indi
spirit. They for the most part have not forgotten India. They st
breathe the Indian spirit, they reverence and honour it.

Be Indian

I hope that every member of the Youth Lodge here will s
to himself—we will give him a few hours' grace—"From tomorr
morning I will be an Indian, wear Indian dress, leave off my Vide
breakfast." He will put on his beautiful Indian dress. His wi
will admire him; perhaps she will not recognize him. I will ev
be content if she bows before him, for certainly he is achieving gre
merit. He will avoid shoes and boots and wear sandals. Then
should like him to get rid of those western tables, chairs, carpet
photography and other atrocities on the walls, and have just
beautiful, plain, simple Indian house, and without curtains in th
interstices. Of course, I will be very glad to hear of any Young
Theosophist belonging to this Lodge who has so converted his
dwelling.

The Young Theosophi

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Science and Occultism

(On the banks of the Thames and the Siene.)

The Court of the London University, after much discussion, has recently accepted a library of Psychical and magical books to the value of about £10,000. This library, collected by its owner, Mr. Harry Price, from practically all over the world, is almost unique and is one of the most comprehensive of its kind.

In giving it to the University, Mr. Price, who has for over twenty-five years been most keenly interested in psychic research work, said that he hopes to stimulate a desire on the part of the University authorities for a fully equipped department of Psychical Research to be installed in the new London University building that is now being erected in Bloomsbury.

To those who look upon psychic phenomena as an amusement for an idle hour, or a subject only for weak-minded people rather than the work of the scientist, the hope would seem to be a positive absurdity. To suggest that the study of psychic matters should have an accredited place in University life, seems rather to be a subject for *Punch* than for the professors and cannot be treated seriously. Yet, it is a fact that a number of individual scientists in many parts of the western world have been for years past making serious investigations of psychic phenomena, and that the Universities of Bonn, Leyden, Leipzig—to name only a few on the Continent—are taking a serious interest in the subject. It is stated that in Leyden a recognised department dealing with psychic research is already established. If the phenomena are proved to be facts—and only the ignorant will deny their occurrence—then as facts they must be studied.

Psychic Research.

Professor Cyril Burt, Professor of Psychology at the University College, said, at a luncheon party that was recently given to Mr. Price, that his department has already one student desiring to take a course in psychic research work, and that, in the near future, there may be others who will wish to take a similar course. So a commencement is made. It is interesting to note the new series of evening University Extension Lectures, which come under the education work of the London Country Council, comprise a course of ten lectures on 'The

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Literature of the Occult.' These lectures are what are called 'popular' and rather for a person interested generally in a subject than the serious student of the same. Not that the serious student can or does not attend them, but they are primarily broadly cultural and cost but a nominal sum to the student. These lectures start with the main principles involved in occult study and roam over the subject from Ancient Egypt, and the 'Book of the Dead,' mediæval Chinese occult lore, to Yoga and Modern Spiritualism.

Such lectures could not be given under these auspices unless the call for them came from some authoritative source, and the fact that they are given indicates that the purely materialistic conception of life that the West has been credited with, even were it true, has received a check. It does not seem unlikely that, before long, science may find itself forced to deal not only with heavy psychical matter but with that much more elusive thing, the phenomena that is to be found in the room seance.

The Leader.

* * * 2 * * *

We often meet with in India budding B. Scs. who—perhaps without ever having given it any thought—are fully convinced that Clairvoyance, and all that is all superstition. I would suggest that reading two books :—

1. *Revelations of a Society Clairvoyante*
by Nell St. John Mantague (Butterworth) 10/6

In this they will read of how the writer warned a hard-headed Army official and Sheriff in England, about his impending financial crash in the East, when he only laughed at it. Some time later he wrote—"I curse myself for a fool. It would have been easy to act up to your warning. I ignored it, and consequently since the smash of the Simla Bank I am a poor man." On another page they will read—"Year by year I notice a very marked spread of the belief in Psychic powers and second sight.....In our go-ahead, matter-of-fact but enlightened century, there is a steadily increasing tendency among influential men and women to demand fairplay for the practice of occult powers, which many, many centuries ago, were acknowledged as the guidance and help of the ruler and subject alike."

2. *With mystics and magicians in Tibet*
by Alexandra David—Neel (Penguin series 1/6

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1937]

In this book they will read of how a daring French lady spent fourteen years in Tibet and came to the conclusion :—

"Every thing that relates, whether closely or more distantly to psychic phenomena, and to the action of psychic forces in general, should be studied just like any other science. There is nothing miraculous or supernatural in them, nothing that should engender or keep alive Supersition. Psychic training rationally and scientifically conducted, can lead to desirable results."

"Here it is clear, is a true scientific determinism as far removed from scepticism as from blind credulity." says Docteur A. D'arsonoval, Member of the Acedemie des Sceineces, who writes an introduction to the Book.

———

Life and Death

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
that he lived for it, too ?
In death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth ?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him ?
But to live : every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—
Was it thus that he plodded ahead,
Never turning aside ?
Then we'll talk of the life that he led—
Never mind how he died.

Ernest H. Crosby in the *Panama Theosophist*

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Three In The Morning or Four

CHUANG-TZE the Chinese Philosopher once taught:

"Only the truly wise understand this principle of the Identity of things. To Place oneself in subjective relations to externals, without consciousness of their objectivity: this is the TAO. But to wear out one's intellect in an obstinate adherance to the individuality of things not recognising that they are in fact all ONE; this is called 'Three in the morning' ".

"What is that ?", asked TZU-YU.

"Once upon a time a rich man had many monkeys. The keeper one day decided in regard to their rations, that they should have three nuts in the morning and four at night. But at this the monkeys were very angry, and approached the keeper, determined that the order must be changed. The keeper agreed to have four in the morning and three at night. And with this all were very well pleased. The actual number of nuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Thus do the Sages get beyond the Contraries."

May I.....?

May I share with you the thoughts that came uppermost in my mind when I went through Mr. Rohit Mehta's admirable book on Theosophical Socialism. I started reading Marxist literature last year; and have been watching the trend of thought in India in this direction for some time past, and to me this book by this young old man was of great help in the understanding of the problem.

* * * 2 * * *

What is this problem at all ? I asked myself. To me it looked like the ripples first generated on a placid surface of the stagnant waters of Europe, which under the gloomy skies that are usual in that region, naturally presented a dark appearance for a thousand years—their Dark Age. Into that still pond Giordano Bruno threw a pebble and paid the penalty of his heinous offence by being burnt without the "shedding of blood." But that did not stop more and more stones

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1937]

coming in. Bacon taught them how to throw stones properly; and in two hundred years the whole of Europe lost its placidity. The waves came into the calm regions of the East, and riding on its waves, the Englishman conquered India. Everybody began to ask "Why, Why" and now the whole world, including contemplative India, as was inevitable, is ringing with the "Why." The Kaliyuga has started in right earnest as the orthodox Hindu puts it.

* * * 3 * * *

It is this "WHY, WHY" which is really at the bottom of the whole "mischief"; but there is nothing to be alarmed at it, even for the people to whom all that is old is gold. If it is real Gold, what can fire do to it? Enternal verities are not affected by questioning and will come out all the cleaner for it. Are God and Religion mere ideas which can be destroyed even at the point of the bayonet? Did not Hiranyakashyapu try the game of old, and did he succeed? Soothing, as these undoubtedly are to those who are impatient and want to run, they naturally look like opium. They kept this opium out of Russia with a pistol for a generation, but even there they are now compelled to allow an import of that comodity. I do hope they will admit only the refined variety, for I myself feel that the stock of opium in Russia when they destroyed it was really rancid. Opitiates in mild doses are useful in as much as they pacify; but when they stupify, they must go. If religion has grown irrational, it is time to add to it a few scruples of rationalism; but we cannot improve the mixture by throwing away all scruples.

* * * 4 * * *

It is "WHY, WHY" that brought the machine. If Watt had been content to see the lid of his tea-kettle jump up without shouting "why, why" at it, we would never have had our steam engine and all the wonders that have followed. But the old opium was not destroyed; it only got rancid and gave out alcohol, which has now risen to the heads of all the priests, who have really been worshipping at the shrine "HOW, HOW" and not WHY, WHY" at all. Still even this Godess "HOW-HOW" has brought enormous changes in society, many of which have now made many things, once not thought of in dreams, as everyday realities. The rest of the world must change—naturally—and why not? Only he who does not and can not believe in an Inner Reality would be afraid of a change.

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The Machine was born, but people do not realise that along wi it and as a corollory—not a mere physical—but psychological necessi came the vast increase in the population of the world. In t beginning of the 18th century we had hardly 800 million men a women. In 1930 they were estimated to be 2000 millions, all t wars notwithstanding. Working backwards it is quite easy to s that from only one million on the whole earth in 800 A. D. we wou easily have grown to the present size; and we all know that the ear had a much larger number 1200 years ago. There is a distinct a sudden increase of population, and no doubt that is responsible fo great many of our problems. It is this urge that has made it so urge I wonder if we realise sufficiently that God or Nature, which sent dow these souls into bodies, made provision beforehand that they wou have enough to live on, by multiplying man's productive power wi the machine.

* * * 6 * * *

The spirit of "WHY-WHY" calls for a change, but our bod obviously do not like it. When people can not see anything beyo the body, either they want to get back, or to change at one stroke o the pen. So we first had Malthusians who proposed to solve th problems by stopping an increase of population. Then came on th scene the Tolstoyains whose solution was to drop the machine itse Both are but the death struggles of the form. That was the Thesi Then very naturally came the anti-thesis in the shape of Marxism which decided that all the old form must be broken up by force an new ones built to order in one day, at any cost. All that was requir was one more turn of the Dielectic wheel, and everything was going to b all well. They are making a great experiment in that behalf in Russ and they have even succeeded in building better forms to some extent.

* * * 7 * * *

But both parties ignore the Spirit within. While Religion do not make that mistake, organised religion somehow has mistaken th form for the spirit, and hence, in trying to help the Spirit, it only insis upon the form being kept intact. It is only the man, who recognise both, knows that forms are meant to be broken, and so he breaks them willingly. At the same time he remembers that the Spirit bein One, the portion acting through someone else has exactly the right a

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feel happy in the cramped place, if he so wills it. He sees that the Time Spirit "WHY-WHY" has not descended on all with equal intensity, as is evident from the fact that everybody almost seems to like being dictated to; and so he begins the change with himself first. Such people, amongst whom we number the advance guards of Humanity like Tukaram and Narsi Mehta, have never believed in private property; only they begin that experiment with themselves. They are the greatest Socialists—"Socialists who give, not those who take"—that is Theosophical Socialism—the synthesis of Malthus and Tolstoy on the one hand and Marx on the other. India has had a go at the first method, and has synthesised into its wonderful polity, the lessons of that experience. It looks as if the other side are going to begin their innings soon. I do not feel worried; because I have no no doubt that they too have a lesson to teach, and INDIA the Motherland of the Aryan Civilisation shall yet digest Marxism too, and take from it all that is best in it. At what price, is the only question. Let those who accept Brotherhood get ready to pay their share, for if they really believe in things beyond death, they will find that they have lost nothing. May Mr. Mehta's book hasten that day.

G. N. G.

* * * 8 * * *

I must cougratulate our Bretheren in Africa for having decided to amalgamate two Sections—the South African and Central South African. I am sure every Continent has some individuality and perhaps this merging will enable Africa to express it better. India as the representative of the East has certainly some such message and so has the West. The twain meet in Africa, as the little play, we reproduced last month beautifully brings out

* * * 9 * * *

May I welcome our youngest brother—the Theosophical Society in the Philippines incorporated in October last? A group of young Theosophists there formerly published a paper "The Lotus", which has now been taken over as the National organ. So the Baby is already speaking to the world within three months; and judging by its first utterance it is going to do it well. We wish it a long and useful life.

* * * 10 * * *

The Theosophical Society in Australia had the unique honour of having a Broad-casting Station of its own. *Unfortunately*—as

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it turned out later—it began to pay, and then there was trouble. B their luck turned again—of course after hard work—and now th whole thing is very satisfactorily settled—the T. S. retaining th right to have four weekly broad-casts for the next twentyone yea If any generous donor is prepared to present Benares with a Rad station I am prepared to recommend its acceptance, with the possibil of litigation after ten years thrown in, not to speak of somebo being compelled to speak four times a week. The T. S. must b abreast of the times.

* * * 11 * * *

We welcome back again amongst our midst the *Panama Theo-phist*. Those who helped at its reincarnation hope that we shall fi in it "a ray of sun-shine, here and there a gem of wisdom, and so pearls perhaps hidden, which require work for their discovery, as a worth while things do." They are also conscious of the fact th "none of these infants can live by bread alone, but by the Spiritu fire latent in each". If Panama can make the Atlantic shake han with the Pacific, it can perhaps do something to carry Lord Budh Pacific spirit to the Lands dominated at present by the spirit o Atlantis. It seems a hard task, considering how the latter now encirc the globe, obsessing even Pacific entities. We wish our youngest broth every success.

* * * 12 * * *

The Adyar Library are issuing a Periodical which will appe about three times a year, giving in all 80 formes Demy, 8 vo. I this will be published some rare manuscripts, texts and translation of works and other scholarly contributions. The subscription is on Rs. 6 per year. We recommend the publication to all our Lodges wh have their Libraries. The Lodges can also help in bringing it t the notice of local Libraries and Associations interested in the caus of Learning.

* * * 13 * * *

The Gujerath Federation have appointed a Besant Memori Committee who propose as a means of promoting a study of her books to hold examinations in the following books, which will be open t College students noted against each book :—

Wake up India—F. Y. A. class.

India a Nation—Inter classes

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1937]

Lectures on Political sciences—B. A. and B. Sc. classes. This is a very good activity, and those who wish to join should write to Bro. Satvasukh Vora, Havadia Chakla, Surat.

* * * 14 * * *

The Third all-India Children's gathering was held at Hyderabad—Sind early in November last. The following are some extracts from the Presidential speech, re-edited for the benefit of the older generation for whom they are really meant :—

"We elderly persons cannot understand children because they appear small in body and lacking in worldly experience. We know nothing about their latent extraordinary powers, their accumulated experience throughout the ages and their souls which are progressing from times immemorial; and therefore we neglect children, we insult them and treat them as chattel. We determine for them the standards of life, instead of letting them live for themselves. When we prescribe courses of study for them we do not care to know what is best for them to study. In the same manner we want them to be feeble imitations of ourselves.

"We will turn them into pleaders and doctors when they want to be painters and musicians. We will teach them Mathematics when they want to read a poem. We will ask them to go to sleep when they want to play and will insist upon their doing their lessons when they want to sleep. When they desire to cooperate with one another we instil in them the spirit of competition. We elderly persons have determined for them the ideals and the chart of their life which they have to accept willy-nilly. Thus they are immensely harrassed and they can not complain."

While I can not agree with everything that is said here, there is a great deal in it, that ought to make us think.

The Tide of Beauty

For thousands of years the world has been in search of beauty, sometimes finding her on the crest of a wonderful wave of art and culture, sometimes withdrawing to leave exposed the barren rocks of ugliness and disharmony.

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She dies only to burst forth again in a new and yet more dazzling cascade of loveliness. Egyptian beauty decayed but to re-incarnate in Greece, Grecian beauty in Rome, Roman beauty in Italy and so forth, till the present day, when she is but a baby in swaddling clothes again waiting to grow to her full maturity in a new World-beauty.

Her spirit this time will not incarnate so particularly in national forms, as it has done before, so much as in a vast international way of world-beauty giving an inspiring background for the unifying powers which are gradually becoming stronger in the world and will eventually counteract the many disintegrating forces. These unifying powers take shape in a thousand forms, in societies for fostering understanding between nations, peoples, religions, sciences, colours and castes and races; for the protection of animals and the furtherment of vegetarianism, each acting upon an inner conviction of the Oneness of the Universe. To this medley of human interests and enlightenment (the greatest medley of all time) a World-beauty must form a suitable background; she must identify herself with the spirit of the age by uniting her many different facets into one strong combined beauty of dignified stature and classical adaptability, before she can break away again in the more entertaining fantasies of national characteristics.

In the great surge of passionate international uniting, which will probably come in the future, all individual national beauty will give way to an international longing to be united even in the expression of the arts. For a community-loving world, a communal beauty will be required for a time at least. For a short period the national genii will clasp hands in firm friendship and unison, contributing each his own characteristic to the rainbow of one great world beauty: later each, inspired by the magnificence of the whole, will express his own individuality to the full once more, his own particular national art and culture will develop more richly in the light of the world harmony and peace. For laying the foundation of the union of the facets of beauty, a great purification is necessary. The world-beauty will be of a great whiteness because it will be composed of the united colours of many different beauties. Its lines will be very simple and strong, as it will need to inspire many different peoples with reverence.

We, Theosophists, are among the lovers of evolution and can help to prepare this new beauty's way,—we can purify our homes materially even if we find the process more difficult on other planes.

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We should see that no corner of our dwelling, however simple and bare, could give the impression of "messiness", "sordiness", "dreariness" or "frouziness". These words sign a death-warrant to beauty; they are the swamp upon which no beautiful structure can be built. Material dirt and disorder are the first blemishes to be removed from the path which leads to beauty.

Purity of line is very nearly as important as symmetry. Knowledge of symmetry places things at harmonious distances from each other, giving balance and proportion. Without it, there is no peace on the path to beauty.

We know the influence of colour, we should give thought to its use in our lives. Certain shades of colour should never find their way into our homes; they undermine our cheerfulness and help to bring out our lower natures. These colours a Theosophist should sweep, with the strong brush and paint, from beneath his roof; the muddy browns, and dirty greys, the lurid greens and evil purple and all the many sub-shades of beautiful colours gone wrong. He should introduce others in their stead, translucent and opalescent colours and that *one*, the loveliest of them all, the heavenly light, caused by a myriad shades of united colours, the colour of a diamond, WHITE. White is common to all countries, all peoples; it is reverenced by all; it is the symbol of purity, of radiance, of divinity. White shines with the light of all these qualities and is on earth their heavenly counterpart. It is vibrant with life and combines the colours of the spectrum. Because of this, it belongs to the new world-beauty. It is the head of the league of colours. With it as a background, the gorgeous colours can come and go as waves upon the sea-shore.

In form the new beauty will be one immense stretch and expanse of superb symmetry, vast spanning arches, luminous glass and restrained ornamentation; of perfect craftmanship combined with perfect machine production; of beauty in palaces and in pots and pans—of beauty in gardens and in door-mats—of beauty in cities and in match-boxes—in clothes and in kitchens—in aeroplanes and in wheel-barrows.

Dirt in stations and in docks will be overcome, so that it will be possible to make them beautiful. The horrors of the butcher's shop, the slaughter-house and the meat market, will give way gradually to the fruit store, the cereal shop and the green-grocers.

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Gradually the signs of man's worst mistakes will disappear from the face of the earth and as they retreat, the realm of beauty will encroach until it engulfs the whole wide world.

Wave after wave of beauty crashes upon the rocks of ugliness, covering them for a moment under its snow-white foam, only to fall back once more to leave them black and angry as before;—but the tide is coming in and the time will come when the cruel ugly rocks will be sunk deep under the soft blue sea and the waves of beauty will fall victoriously upon the sunny shores of a perfect world.

BETSAN COAST

Hindu Architecture and Art

IN ANGKOR IN CAMBODIA

ADDRESS BY MR. C. JINARAJADASA

Mr. C. Jinarajadasa said that his travels were not due to the fact that he was a millionaire and travelled for pleasure. His work was strictly in connection with the Theosophical Society, which has branches in most countries of the world. Last year his work took him to Indo-China, and it was then he visited the Hindu ruins at Angkor. Hindu colonization began about the first century, and was led by the Brahman Kaundinya, who settled in the lower part of the river Mekong, and founded the kingdom of Founan. In the fourth century a second colony was founded further north by Kambu, and his descendants were called Kambuja, whence came the name Cambodia. The history of the colonization is gathered from Sanskrit inscriptions covering a period of four centuries. The Sanskrit script used was both that of North India, and of South India. The work of deciphering was done by French Sanskrit scholars, for the French contribution to Sanskrit studies was of the greatest consequence. It was the enthusiasm of the French scholars that changed the French colonial policy and added to French Cabodia through treaty with Siam that part which contains the Hindu ruins,—the only instance of Imperialism which contributed priceless knowledge to the history of civilization.

An excellent summary of the work of the French scholars was to be found in a book published at Adyar in 1927 called 'The Hindu

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Colony of Cambodia', by Prof. Phanindra Nath Bose (available at the Indian Book shop, Benares City).

There were two main groups of architectural monuments in Cambodia; the first, the Temple of Angkor, and the second, the monuments in the City nearby of Angkor Thom. Angkor Vat was impressive not only because of its size but particularly because of the conception of the architect who diverted the river and made a water causeway with an enclosure which was nearly a square. Its length west to east was 7 furlongs, and north to south 6. The width of the water causeway was just over one furlong. Then began the first temple wall in an enclosure whose length was 5 furlongs and breadth 4 furlongs. The Temple consisted of several great courtyards, each at a higher level. The area covered was about double that of the Temple at Madura. The central tower was slightly less high than the height of the largest Gopuram at Madura, but its base was at a height of over 150 ft. It had 4 attendant towers. The square colonnade enclosure at the first level was nearly a mile on its four sides, and its wall was full of carvings depicting incidents from Mahabharat, Ramayana and Puranas. The material of the Temple was sandstone, which enabled fine sculpturing than was possible in granite. Throughout the whole Temple there was an artistic finish which was lacking in granite sculpture in India. Sculpture in India could be termed classic, while that of Angkor was more romantic for its delicacy of feeling and the development of rhythm and curving.

The City of Angkor Thom contributed a new variety of architecture. Each of the four city gates had at its top an enormous face 9 ft. high, looking outwards, and another looking inwards. The central monument was Bayon, a temple in several stages, with a completely new idea in architecture. The temple consisted of a central shrine surrounded by many shrines at a lower level. Each shrine had a cupola but instead of this being an ordinary tower or dome, it consisted of 4 enormous faces varying from 7 ft. to 5 ft. in height. Altogether there were about 160 of those enormous faces which confronted the worshipper from all sides. French tourists found these faces almost hypnotic and at times oppressive. Originally the faces represented Avalokiteshvara, but later the temples with these faces were dedicated to Shiva. Another idea was that each city gate had before it a stone Naga, over 100 ft. in length on each side of the

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gate. This Naga had a huge ornamental head, and was supported by a long row of giants who held up the snake. At one gate there still remained 59 of these giants holding up the snake. The monuments of Angkor Thom showed certain elements of decadence as the work was not well executed and in places was done hurriedly.

Illustrations were given of the beautiful moulding and design showing a development of Hindu art which was most original and exhibited certain characteristics of the Mogul period, although antedating it by several centuries.

The lecturer showed as the last slide a finial which was to him the most beautiful carving in Angkor, and represented by its wonderful artistic conception the achievements of the artists of Angkor.

Mr. Jinarajadasa concluded by saying that all he had seen at Angkor made him say: 'What could they know of India who only India know ?'

The Leader.

Propaganda in India

The striking fact of my recent touring in India, covering so large an area, West, North and East, was the presence at my lectures of so large a proportion of young people, mainly men, the presence of women in any numbers is at public lectures still a rare phenomenon.

These young people, unless the children of members, have very little idea of what Dr Annie Besant meant to India, and know nothing of her writings and nothing, except by hearsay, of what Theosophy is. Here are a few misconceptions as to what they think it is: That Theosophy is a nuisance because it influences people to become vegetarian; that it is merely "Christianised Hinduism", and therefore not for Mohammedans, etc.; that it is an "alien" system of thought and therefore to be rejected, and so on.

Our literature on Theosophy is practically unknown to these young people, and the majority of our books too expensive for them to buy. They are mostly students at schools and colleges and dependent on relatives. The Lodge libraries to which they might have access are often without any modern theosophical literature;

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and the young mind in India today is like the young mind throughout the world, it likes to have ideas simply, concisely put and with a modern application. What suited the world 15 to 20 years ago does not suit the world today. India's student youth is perhaps far too influenced by the ideas and movements of the "West" which, when foisted on to its own natural background, prove often a disturbing misfit. India is only beginning to develop her own new scientific, philosophic, literary, etc., output. She is still largely dependent upon Western writers and thinkers for current interests. All this will change in due course.

It seems to me that the modern young mind in India is seeking practical or "scientific" corroboration of "spiritual" ideals, and is at the same time, in its heart, still the true devotee seeking something someone, to be a guide to Reality. I found much objection to "religion", much determination to reject orthodoxies and observances of which the meaning did not seem clear; but also a great longing to find a true and tested spiritual ethic free of the paraphernalia of rites and customs. The older generation seemed frequently to misunderstand and lament all this, and to ask for a continued obedience to themselves, such as they gave to their own elders when they were young.

How can The Theosophical Society meet this critical and very interesting situation, and attractively present to Indian Youth such ideas and ideals as will assist them to shape there own minds and therefore the future of India? The Society is peculiarly well placed to do something effective, for it has Lodges all over the country from which concerted action can be taken. I realise that many Lodges are below the proper numerical strength, but that ought to put itself right if we know how to open our doors to all these young folk who are waiting the opportunity, for that is how I read their presence at my lectures. I know there are many Youth Lodges, and perhaps in them the problem is already solving itself. If so, then what should we be expecting of them? Here are a few ideas:

(1) Young members, men and women, should have a sound knowledge of the principles of Theosophy, the outcome of a careful study and survey of the best in our literature. This is the first and most important essential, for the reason that our means of communication with one another is still mostly by

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speech to express ideas and convictions. They must be able above all things to point out the practical application of Theosophy to all departments of daily life.

(2) Some, not too much, specialisation in a line of investigation; for instance, there is still an immense amount to do to observe the ramifications of Karma and Reincarnation and explain them scientifically.

(3) A whole series of new booklets is needed, covering the entire field of theosophic literature. They should be priced as low as possible. These should be translated into the vernaculars as quickly as possible.

(4) To make a great effort to interest the women and girls of India in Theosophy. Here is a field in which keen women members might begin to work and for which those who are specially fitted for it would be most welcome pioneers.

(5) Thoroughly to overhaul and reorganise Lodge Libraries and to see that they are supplied with later literature and brought up-to-date, and made easily accessible to readers. There are many good books available, which give the modern outlook, or are fresh and welcome re-statements of the ancient wisdom.

(6) There is such a dearth of lecturers in India that I greatly hope a band of new servers in this most important work will arise. They should be not less that 30 years old and therefore of some maturity of mind and experience, They should, if not independent financially, be found a suitable honararium besides travelling expenses and hospitality, and be able to stay from 1 to 3 months in each place. They should undergo at least one year's training in public speaking, class work, study, the true appreciation of art etc., at Adyar. They should be prepared to give at least 3 to 5 years in such service. Older members, no longer able to do much, would no doubt be only too glad to contribute to making financially possible such a band of workers. They are urgently needed.

Others may have other ideas, but the above are some at least of the things which are necessary and that the Indian Section might well do to launch an effective effort to attract Indian Youth to the noble ideals of the Society.

JOSEPHINE RANSOM.

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Win the World to Theosophy.

Kindly read these recommendations of the European Federation of the Theosophical Society; and let us know what you think of it.

1. Foreign Officer.

Greater contact between the different countries was felt to be essential, to promote understanding, to exchange ideas about methods, and to further good international relations. It was suggested that possibly each Section might appoint a "Foreign Officer."

2. Art.

The question of interpreting Theosophy through Art, and of how to bring Art into our work, was brought forward. The need in Europe is to spiritualise Art. Will each Section face what can be done so that we do not lose opportunities through the idle talk? For example, T. S. Bulletins issued should be definitely artistic in presentation.

3. Flags.

The suggestion was made that each Section follow the example of Sweden, Norway and Finland and present a small national flag to Adyar. These three were identical in form and proportion; it would be good if possible to have the others the same. The three were obtained in Helsingfors, through Mr. Rankka, at a cost of about 15/-

The flags measure 18 × 24 c.m., the masts are 60 c.m. high and are of a white metal with a brass head, the whole stands on a pedestal of white marble-like material about 10 c.m. square and about 3 c.m. deep.

4. Press Officer.

It was agreed to continue the work of the Press Bureau; and a recommendation was made that each Section have a Press Officer, or Publicity Officer, appointed, and that at Congress times each country endeavour to undertake publicity work for the Congress. It was thought necessary to discriminate between the type of material suitable for the Press, and the different styles of different newspapers. Items of real news and articles of interest on themes of the day, forward methods of research, etc., should easily be made acceptable to the Press.

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5. It is hoped that a full scheme for collecting a fund suffi... large to free the Society from its anxiety and obligation as ... the President's needs will be worked out by the General C... The Council of the European Federation sent to that Co... recommendation to consider the scheme that has been mentio... various quarters (including *The Theosophical World*), namely, ... the membership of the Society make itself responsible for ra... sum that would *average* 20/- per head, that would total thirty tho... pounds, so that the interest on it, placed at the disposal of p... and future Presidents would enable them to visit the various Se... without personal responsibility for such and other expenses.

A Pick-me-up

There was a small group of people who had been in the ha... doing a certain religious 'karma' for some years. There was ... unity and harmony in that group, and such blind faith in wha... were doing, that by and by they became entirely engrossed in it... in each other, and failed even to see the necessity of exerting thems... in other ways of service, except occassionally, when they happe... be awakened temporarily by an external source to take part in p... activities. If by chance one of them got dissatisfied with the li... usefulness of the group, and protested, unfortunately he was onl... willing to be satisfied with the assertions that what they were ... was quite sufficient and very good indeed.

But those whose business it is to see saw differently, i, e., ... the vessel in which they had been pouring their Life all these ... had become too rigid, too small, and had served its purpose, ... was time to break it. There appeared a tiny crack in it which ... slowly increased, and spread to other sides: difference of opinion w... was once its strength, led now to dissention, and Self stepped in ... its usual concommitants—ambition and jealousy, with their ... delusions. The group almost broke up, at least in form if ... spirit, and those who had formed it woke up with a start to find ... they had to be self-reliant now, and that there were surely more ... one ways of service to humanity. They could now see that all ... had been doing for all these years was mostly limited to their ...

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whereas they could have very well made themselves of wider use in this sad world. To each according to his or her temperament and circumstances, took up different lines of activity and became a larger channel, a better suited piece for a larger and more beautiful vessel. Thus the field of work increased to a considerable extent, and each learnt to be self-reliant and of solid use in this world.

Some of the pieces of the form that was broken were in good time gathered and reformed into a larger, stronger, and a distinctly purer vessel, better able to stand the strain of the larger out pouring of Life which was now its share. Others were utilized to form parts of other vessels elsewhere. Thus an apparent good form was broken up by a seeming evil to be ultimately put together again into a more useful and more beautiful one.

Verily their ways are mysterious, but not so very mysterious that a faithful and devoted servant cannot see the Light and follow.

"A Piece".

News & Notes

Mr. KRISHNAMURTI AND ORGANISATIONS

"An organisation based on the welfare of all mankind is an organisation to be wished for" said Mr. J. Krishnamurti in a talk at Sir Cowasji Jehangir Hall, Bombay, on Tuesday evening. Vital questions pertaining to man's existence in the universe were answered by the speaker in a philosophical discourse.

Speaking of organisation, Mr. Krishnamurti said that fear and possession made us retain and sustain the existing order. An organisation that was based on the welfare of only one layer or section of society would be an instrument of suppression and oppression. *Men had to think of an organisation based on the welfare of the whole of mankind—a complete comprehension of all. Such an organisation would not be a means of exploitation.*

[Italics are ours.]

Times of India

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STUDY OF SANSKRIT

Prof. Franklin Edgerton of the Yale University puts forw vigorous plea for the study of Sanskrit, not merely in India b the world over.

Speaking from his experience, he says that its study ope eyes to wider horizons, broadens the mental outlook and brings kind in a sympathetic bond of understanding.

Its study, he says, will also supply the corrective to those claim superiority for western civilisation; for even judged by w standards, the Indian civilisation stands comparison very favourabl

If, in modern times, the technological advances of Europe surpassed anything that India has achieved, this is a very recent de ment and may be regarded as counterbalanced by other features in the opinion of many thoughtful Europeans, are at least as impo humanly speaking.

East and We

* * * 3 * * *

SEEING THE UNSEEN

One hundred and fifty doctors of The Hollywood Hos (U. S. A.) are confronted with what they term a "mirac supernormal powers," possessed by a boy of twelve years.

Heavy blindfolds, fastened with adhesive tape, failed to the boy's eyesight. Three eye specialists superintended the blin ing to the satisfaction of the large gathering of doctors.

The blindfolded boy described gestures made by anyone pre wrote on lined paper, even replies in Persian for a physician o nationality, though the boy was ignorant of the script; he decip the fine lettering on a piece of gold, copied the photograph person unknown to him, and fetched a book from a shelf in a roo had never entered before.

The boy's knowledge of the action of consciousness in the b and body astounded the physicians, for he, of himself, knows no of such things. He described the consciousness as seated in mid-brain, between the colliculi, and said that he uses the left thalamus in his demonstrations of "sightless vision."

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1937]

This remarkable boy claims that in a former incarnation he was Persian and went to live in the Himalayas in 1080.

Hamlin Garland, a scientist and author of "Forty Years of Psychic Research" has tested the boy in every conceivable manner, and the results are completely successful and astonishing.

M. R. H.
in the *Panama Theosophist*

* * * 4 * * *

OPIUM ALLOWED IN RUSSIA

"The end of the anti-god movement" is statistically foreshadowed in an official statement.

The membership of Bezbojniks or Militant Godless League has fallen from "five millions in 1933 to below two millions."

Many anti-Religious organisations are threatened with disintegration.

The Commissariat of Educations has closed five anti-religious museums in the provinces of Komsomol and has abandoned anti-religious efforts in many parts.

Encouraged by freedom of worship guaranteed under the new constitution the church is beginning a new drive.—Reuter.

Bombay Chronicle.

Free Offer

I have got some old copies of the "Australian Theosophist", "Messenger", "American Theosophist", "News and Notes", "Theosophy-in-India", "Adyar Bulletin" and some Theosophical books (both in English and Bengali"), which I shall be glad to give away free to any Lodge or brother that is need of them or any on receipt of carriage only.

Aparnacharan Some,
Godapiasal P. O.
Dist. Midnapore,
Bengal, India.

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The Congress Flag and the T. S.

To The Editor:

The Indian Theosophist,

Dear Sir and Brother,

The Indian Theosophist is the last arena one would choose for a political dispute. But the choice is not mine in the present instance.

It is customary, I believe, for the Theosophical Society, presumably for illustrating its world-wide character, to display at its International Convention the banners of all the 40 and odd nations where its branches have spread. During the Convention held at Benares last December an Indian member, it appears, expressed disappointment at the exclusion of India's flag from this galaxy of national symbols. Mr. C. Jinarajadasa, the ex-vice-President of the T. S., is said to have explained this omission by arguing that the Congress tricolour, which claims to be the National flag, is the flag of a political party which, in effect, is only a Hindu party and hence giving it countenance would offend the 8 crore Mahomedans who stand outside the Congress. If, sir, the report be *substantially* correct, this view of a prominent member of the T. S. cannot be allowed to pass unchallenged.

This is obviously an echo of the stock argument of our bureaucracy—an argument which nobody outside its charmed circle takes seriously. In fact Government themselves have today climbed down considerably from their former precarious stand and a recent communique from Madras declares that though Government do not recognise the Congress flag, *they see no reason why the same should not be allowed to form part of any decoration.*

It is perfectly true that, comparatively speaking, Muslim Congressmen are very few in number. It is equally true that Muslim Theosophists are fewer still. This, however, does not make the Congress a Hindu body any more than it makes the T. S. (or its Indian Section) a Hindu Society. It is not numbers alone but the nature of its platform and the trend of its goal that are the true index of the character of an association.

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Nobody who has followed the agitation in India against the "Communal Award" and has noted the Congress attitude towards it can honestly call it a Hindu body. The best testimony of its non-communal character is that the Hindu Maha Sabha is never tired of railing at it as an anti-Hindu institution. Even the Liberals, than whom no bitterer critic of the Congress exists, do not count its Hindu majority among its numerous sins.

To believe that there is a fundamental conflict between the national aspirations of the Hindus and those of the Mahomedans is to hug an illusion. Even the progenitors of that illusion are aware today that the game of "Divide and Rule" is played out. A recent resolution of the Aligarh University Union and its adoption by several Young Muslim associations will surely be recalled by your readers in this connection.

Those who doubt the national character of the Congress need evidently to be reminded of the names of Hume, Wedderburn, Cotton, Ferozsha Mehta, Dadabhai Naoroji, Buddrudin Tyabji, Abbas Tyabji, Abul Kalam Azad, Hassan Imam, Annie Besant, Ansari, Abdul Gaffar Khan—to say nothing of the hosts they represent. Of course the Congress has undergone changes in recent years. Which body that is not virtually defunct has remained unchanged during 50 years? Are there not members of the T. S. itself who charge even that sedate body of having departed from its pristine grace? Whatever the changes they have certainly not converted the Congress into a Hindu body.

The first Indian National flag in moderd times—(the one from which the present Congress tricolour is evolved)—was designed and unfurled by the Home Rule League founded by Annie Besant and Bal Gangadhar Tilak. It was this flag that Dr. Besant insisted on saluting religiously every morning even during the internment which her propoganda for the cause of that flag brought upon her. It was this flag that shared with the emblem of the T. S the tragic honour of shrouding her mortal remains as they were consigned to flames. It is well-known that the Muslim adherents of the Home Rule League were *numerically* negligible. Was it as a Hindu flag, then, that the Red and Green banner had gained such sanctity? Muslim Congressmen today far outnumber Muslim Home Rulers of Dr. Besant's days.

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Let me not be misunderstood as being insistent on the inclusi of the Indian National flag in the display of the T. S. That flag ha little to gain in popularity or prestige by such recognition. It is child to imagine that its cause will be strengthened by embarrassing politically inoffensive and impotent body like the T. S. Can the T. succeed in affairs of the kind where the League of Nations itself h failed? To show up the farce of International Morality and Inte national Tribunes we have before us the persecution of the Jews, th annexation of Ethiopia, the Facists conspiracy against the people o Spain—to mention but a few instances. Securing recognition for th Congress flag is not a matter of armchair argument. If the fight fo it be fought where it should be fought and in the way it should b fought, a day will soon dawn when there will be no end of societies an associations that will vie with one another in fussing over its emblem.

There may be a number of "valid" reasons why the T S. canno take cognisance of the national political sentiment in India. Its executive may not approve of the present Congress policy. Beyon pious sympathy it may not be interested in the struggles of a natio It may find circumspection the better part of Brotherhood. It may b this or that or the other. But in any case, responsible individuals i such an international body need not bring redicule upon it by resorti to diplomatic explanations of this kind. Frankness would be more i keeping with the dignity of the Theosophical Society.

Apologising for the length of this communication and thankin you for the courtesy of your columns.

11th Jan. '37
Kashi.

Yours fraternally
N. R. DEOBHANKAR

A Correction and an Explanation

MR. C. JINARAJADASA WRITES FROM ADYAR:—

I am informed that at the Question and Answer Meetin when I answered a question why the Congress Flag had not bee substituted for the official flag of India in the Pandal, some ha considered my remarks to mean that I considered the Muslims wer against the Congress. I made no remarks to suggest that. I a

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fairly conversant with the position of political parties in India, and know that the Hindu and Muslim political parties are not opposed. What I said was that the Congress flag represented the Hindu Section of the National Movement, and that I doubted whether the Muslims would subscribe to the Congress flag as the emblem which represented their political aspirations also.

I have been much out of India, and I may be mistaken in the impression that no representative Muslim Political body has endorsed the Congress flag.

THE PRESIDENT OF THE THEOSOPHICAL SOCIETY WISHES TO ADD :—

A curious question was sent up during the course of the recent International Convention at Benares. We were asked why, among the various countries' flags which have been sent to us as presents from the Sections, we do not substitute for the official Indian Flag what has come to be known as the Congress Flag—a flag adopted by an Indian political party, called the Indian National Congress, as the real flag of India.

Were we to do so we should be immediately plunging the whole of our Society throughout the world into local Indian politics, and might well become the centre of a most unpleasant controversy. For while the Indian National Congress is probably the strongest political party in India, there are also other parties, which might in their turn invent and demand our usage of other flags. For example, there is a very strong Mohammedan party outside the Congress, which, for aught I know, may not at all accept the Indian National Congress Flag. Of course, we should immediately come into conflict with the Government of India and all the local governments. In a word, The Theosophical Society would be allying itself to a political party, and I cannot conceive of any more insane policy, however much we might even go so far as to admit, which of course we cannot, that the Indian National Congress represents the Indian Nation as a whole.

The Theosophical Society, as a great international organization, cannot under any circumstances enter into the local politics of any individual country. As an international body it must needs function in every country under the auspices and protection of the government as by law established in that country. It is therefore bound to regard

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the official flag of the country as the country's national flag, e... though it may so happen that a substantial proportion of the citize... of the country may not recognize the flag. It is of the utmo... importance to realize that The Theosophical Society in each coun... in its various Sections, is in duty bound to respect the prevail... government and its laws, though of course individual members a... free to do whatever they may consider right in the interests of g... citizenship. It should also be clearly remembered that The Theos... phical Society exists and is able to do its work in every Section by t... grace of the government of the country, and the least each Section c... do as an official body is to pay due respect to the government wh... accords the facilities the Section enjoys. As we have seen in Rus... and in Germany, the Government as by law established can at a... moment kill a Section, and I feel bound to say that were a Governme... to find a Section of our Society taking active part in internal poli... and possibly opposing the Government itself, it would hardly b... blameworthy proceeding if it removed the Section out of existence.

Book Review.

Theosophical Socialism by Rohit Mehta, Parsi Agyarai Lane Ahmedabad. (308 + 167. pages, Oc. Rs. 1-12.

This is a very welcome and timely addition to the literatu... on a subject which at present very prominently engages the attenti... of the whole world. We have had books on the subject from th... pens of Annie Besant and Bhagvandas: but this book is unique i... being written by one who having served his apprenticeship in th... other schools of thought, knows them from within. The auth... is not a bearded philosopher—not that, that is by any means a... offence—but a young man, who has proved his willingness to suffe... for his convictions. But he has realised that: "To court imprisonme... is no doubt hard, but to suffer ridicule .....and yet remain faithf... to one's idealism is harder still." So I most heartily welcome thi... "candidate for woe."

I cannot help wishing that the title of the book had be... a little more in keeping with the psychology of the average reade... of the day, who unlike bees, we are told do prefer red covers. Th...

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word *Socialism* has itself lost its charm, and the *"Theosophical"* fire being of the variety, that keeps the body warm, but scorches not, does not give the requisite redness. I wonder if "Theosophical Communism" would not have given it at least an orange tint. However, once you get inside the covers, it is very interesting reading but again in this age of "Short Stories" I am afraid it would not be easy to get people who would have the patience to read "four hundred pages". These two drawbacks notwithstanding, the book is not only instructive, but interesting as well.

The book is divided into two Sections. In the first, the Author points out first the fundamental errors of Scientific Socialism and then expounds the Principles of Theosophical Socialism...the remedy he proposes. The Second Section is devoted to "Psychology: Racial and National." They are really two separate books, but their being put together thus very aptly brings out the fact, that theory and practice must go hand in hand. I wish people realised sufficiently that the underlined ideas are as important as the lessons to be put into action.

We all know but perhaps do not realise, how the opinions of us all, great and small are tinged with our Personality...what we are, what we have suffered, what we have enjoyed ; and the Author rightly points out, that in trying to understand Scientific Socialism, we can not reasonably ignore the fact that the Marxian philosophy was born out of 'Indignation at the cruel injustice and an attitude of extreme bitterness, against the staggering poverty." Also, Marx's attitude towards Religion is easier to understand if we remember that he lived in a Society where Religion meant "The doctrine of Original Sin" and Eternal Damnation", a Religion, which took no account of Reincarnation, and which turned Annie Besant, the Devotee, into an Atheist. Again when Marx used the word "Science" he meant the "Science" of the mid–Victorian Era when Tyndall saw in "Matter, the promise and potency of every form of Life," and not the Science of Einstein when "Matter is but an expression of energy." Mr Mehta rightly points out that bitterness may be unavoidable, and perhaps useful in the present state of the world's evolution, and that Marx's reactions may be natural and well worthy of the great Intellectual that he was, but one is hardly likely to arrive at a correct solution of a problem in that state of mind.

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The Author also takes great pains to explain the great place t... Ideology occupies in any problem. "Those who profess to be in t... vanguard of this task of founding a better order of Society, must ha... clear conceptions about its fundamental aspects. A mere emotio... exuberance can never last long ; nay, it will lead all those who ind... in it into dangerous paths, often antagonistic to Socialism. Philosop... is the motive power of every movement aiming at Social reconstructi... It was because of this that Marx spent a number of years, evolvi... a philosophical system before proposing a method of social chang... It was precisely because of this, that Lenin was engaged in Philos... phical discussions with his comrades and was prepared to break e... with the most outstanding amongst them. We know that he w... willing to compromise with them on issues of methods and strate... but about philosophy he was quite adamant. .....Only a corr... philosophy can generate motive power for social change." .....on ri... lines, that is involving the least suffering.

Mr. Mehta then goes on to examine the fundamental errors i... Scientific Socialism which in his opinion are :—

First, that the Economic structure of Society always furnish... the real basis, starting from which alone, we can work out the ultima... explanation of the whole superstructure of juridial and politi... institutions, as well as of the religious, philosophical and other ideas ... a given historical period." Economics is the basis : everything else ... superstructure. Their Socialism means the socialisation of the mea... of production, distribution and exchange. The author points out th... the change really begins with Thought, that is in the consciousness ... the individual, not in economics, nor politics, not even in religion.

Secondly, that with this wrong basis, the whole edifice ... developed on wrong principles. Marx says: "Force is the midwife ... every old society pregnant with the new." It is in the advocacy ... force that his bitterness and dispair born of it are reflected. In su... a state of mind, "reason and persuation are not the methods of ... social change—only a drastic attack on one class is the solution ... our social problem. This means nothing else, but the belief th... human beings are sinful and can be stopped from evil practices on... by a social punishment in the shape of a revolution." This is nothi... but the advocacy of the "rod" which once was supreme in every schoo... and which we have all now discarded in education. It is again c...

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old "Original Sin and Hell" with the difference that it is "here" and not "here-after."

The Third error, emanating from the wrong basis, and wrong method, is in regard to a perverse ethical appeal that charecterises Scientific Socialism. A revolution cannot come into existence all of a sudden; it requires a suitable appeal—a war cry. The average man is urged to action only when he is emotionally stirred. Masses do not embrace revolutionary dangers out of a sense of sacrifice. To expect this is absurd, and so promises of happiness, which is coming *Zatpat*, must be held out before them. Not *Khatpat*, but *Zatapat* being the aim, the appeal must be addressed not to the finer feelings of humanity, but to the passions and hatreds of a class, that has unfortunately, been very mercilessly exploited by the capitalist order of society. The ideal class-less society is thus to be brought about, through the instrumentality of class wars—of intensified class struggles just as they fought the last "war to end war"—with results all can see.

Fourthly, Marxism entirely ignores the discoveries that Science has made, and conclusions it has reached during the last half a century. In the words of Mr. Jai Prakash Narain even today "—Matter in its infinite combinations produces the peach and the dogberry, the tulip and the dandelion; in the same manner it produces an Einstein and an Ivan the fool." That might have been the position that Science took in the days of Marx; but now, Mr. Aurthor Balfour says "We know too much about matter to be materialists." Prof. Plank, an outstanding Scientist of our age, is said to have remarked in an interview: "I regard consciousness as fundamental: matter as a derivative from Consciousness." Prof. J. A. Thomson, an authorty on Darwinism, regards evolution as not inconsistent with creation and hence conceives of the possibility of the existence of a Creater. Sir James Jeans, A great British Astronomer says: "The Universe can best be pictured, although still very imperfectly and inadequately, as consisting of Pure Thought, the Thought of, what for want of a wider word we must describe, as a Mathematical Thinker." And so on. Thus Modern Science itself has left behind the Materialistic beliefs which the "Scientific" Socialists still hug to their bosom.

Fifthly, if the purely materialistic basis of life is thus shaken, the dilectic founded solely on that theory can no longer hold. "No

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body denies that the world advances by conflicts and clashes, by thesis and antithesis. Even the ancient Indian Philosophers talked of these *Pairs of Opposites*. The history of humanity is certainly filled with such struggles; but to say that these conflicts are merely class struggles is to pervert a historical fact. If Consciousness is primary and matter its derivative, the root cause of struggles must be sought in the realms of that which is primary, and not in one which is merely derivative," which Marxists still insist on doing. The struggle is between the Ideologies—between the new Ideology and the established forms inhabited by the old Ideology—between the descending Consciousness and fossilised forms. Panic-stricken reactionaries would to preserve old forms, even at the cost of stifling the New Consciousness; and on the other hand over-zealous revolutionaries desire to impose at one sweep, a new structure. The very fact that Europe is invaded by Communism and Fascism at the same time shows that both are two expressions of the same desire to change, resisted by those who will not change so fast, and are being made to do so by force.

The sixth error arising out of these last two, is to regard enviornment as everything—the over-emphasis of the objective element to the exclusion of the subjective. We find that great men and women in the world make their way to greatness out of an entirely unfavourable objective environment, and if Lenin, Mussolini and Hitler have reached their present position, it is not because of, but in spite of environment. To Mr. Jai Prakash Narain the difference in the talents of men is in no way different from the difference in the heights of mountains—both the results of *physical forces*—by which is generally meant forces like those which express themselves as climate, earthquakes, etc. Certainly it is not these, which conspired to produce a Lenin. If by "Physical" is meant the Bio-social forces, so that the character of man is only a conditioned reflex, the problem of Society would be extremely simple. Dr. Watson in America has been carrying on numberless experiments in behaviourism on little children; but these have yet to prove that they can produce Einsteins and Lenins to order. Bio-social factors can certainly remove many inhibiting factors that hamper growth. But even Marx had to fall back upon "Pure Chance," co-incidence,—sheer accident as the cause. That may be explaining away things, but the simpler and more rational explanation is that greatness arising out of unfavourable

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environment, is really due to the subjective factor. To Marx, brought up in Christian orthodoxy, without the idea of reincarnation the subjective element was no doubt hard to understand, but in India, where the idea of a man evolving through a series of lives is a commonplace, it should not present the same difficulty.

Emanating from this lop-sided outlook, Scientific Socialism naturally falls into the Seventh error of considering Religion as its bitter enemy. It is true that reactionries who do not want to change at all have always found a bulwark of their strength in organised Religion. That the cruel terrorism of the Czar invariably found support and acclamation from the Russian clergy is true, and this one fact has contributed more than anything else towards creating an anti-religious attitude amongst the Russian Communsits. But if religion has exploited the ignorance and superstition of the people, has not revolution made equally clever use of the discontent and the emotional exuberance of the masses? The anti-religious complex is but the logical outcome of the previous errors, and anti-religious propaganda is inevitable. Where people are traditionally very religious, the Marxist has—as in India—to carry on very cautious and indirect propaganda against religion. The obvious duty of all who believe in Materialism is to oppose all religious propaganda in order to keep up the fever of revolution amongst the masses. I think Mr. Rohit Mehta has done a distinct service to India in plainly pointing out that "to say that Marxian Socialism has nothing to do with religion is to misrepresent facts. Marxists can not ignore religion without being false to their own Master." The whole difficulty would vanish only if Religion is not judged from the historical, but from the psychological and spiritual point of view.

Before going on to Theosophical Socialism, the Author points out how the subject is an old, old one, on which philosophers from Plato's times have exercised their minds, not to mention Lord Manu who gave us his solution in his Code, in times pre-historical. Coming to modern times, how the Utopians "being extremely sensitive to *human sorrow and suffering*, and unable to formulate *logical analysis* of social conditions, sought comfort and delight in fantasies and fairylands, created out of their imaginations for their Utopias were at best escapes from the pain and misery of the objective world, into the happy lands of their imagination, where everybody was virtuous, and

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where God-ordained natural order reigned supreme." They were more in the nature of "Escapes" than "Experiments," which have now been started by the Scientific Socialists, whose "*logical*" *Analysis* takes little account of *human suffering*. The Parliamentary Socialists, in the opinion of the Author, proved themself neither here nor there. In contrast with these is Theosophical Socialism which, while it accepts the desirable elements of all the three, and indeed many other types, is really based on the Laws of Manu. "While it accepts the religious-mindedness of the Utopians, it rejects the way of escape proposed by them; while it admires the dilectics of Marxian Socialism, it definitely takes its stand against the materialistic interpretation of history; while it adopts the constructive and positive appeal of the Parliamentary Socialists, it regards the methods of legislation as incomplete. First and foremost, the very basis of Theosophical Socialism is Human Brotherhood, and all its principles, its methods and even its philosophy are inspired by this lofty idealism."

The First plank in Theosophical Socialism is Equity, not Equality, not an equal but an equitable distribution of work, wealth and leisure amongst all the citizens. It aims at achieving this by

(1) provision of leisure for masses by reducing hours of work to the minimum;
(2) by extending the scope of social legislation
(3) by national control of land and other economic activities producing necessaries of life through compensation,
(4) by international control of finance and banking,
(5) by encouraging co-operative movements.

They agree with Burtrand Russel that: "Provided the spirit of capitalism is restricted and a large proportion of the population rescued from its domination, there is no reason to wish it wholly abolished. Controlled capitalism and Co-operation form the first item on the agenda of the Theosophist.

The Second feature of Theosophical Socialism, is the great Responsibility, so that each one is expected to tackle only that part of Social work that he or she is best fitted to do, by reason of personal attainments or education. "People often think that the granting of universal adult franchise means Democracy. Democracy that is based on mere counting of heads can never succeed, for the very reason that it is a Government founded on ignorance on the one hand, and exploi-

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tion on the other.....The Right to rule is not granted to all; it has to be won by wisdom and experience, declares Theosophical Socialism. Their idea is to grant Universal franchise to all adult citizens in the affairs of the smallest unit of Government, say a village. ....Then the franchise is graded as we go higher and higher.....being based on education, knowledge and above all experience.....So only those who have thus proved their ability to serve are given the voice in matters of greater and greater importance."

Thirdly, they recognise that just as there is the struggle for food, there is a constant struggle for the assertion of the rights of the individual, and they want to promote this by refining every moral and social impulse of man. In the words of Dr. Bhagvandas: "Every true home is a moral laboratory, and every child is a potent apparatus for transmuting the base metal of the self-seeking animal man and animal woman, into a self-seeking father and mother, collaborating in the spirit of the best and highest socialism, for the benefit of the younger generation and therefore of the whole society." A happy family life is truly a sure antidote against all wars, and even destructive activities. The Theosophist therefore not only encourages a healthy family life, but adds to it a spirit of brotherhood for all other families as well.

Fourthly, Theosophical Socialism recognises that human beings are at different levels of psychological advancement, and that therefore their reactions to life and social environment can never be of the same nature. Hence all barrack uniformities are quite contrary to the spirit of true socialism. Manu therefore aimed not at a class-less Society, but one in which classes are prefectly harmonised, by a proper distribution of the powers and functions of all classes, the mutual inter-dependence of which contributed to the richness of Society. Manu therefore divides society into four main classes based on functional distinctions and psychological traits. He very elaborately classified the functions of each group, so that each could work quite freely, and yet without disturbing social harmony—something like the Guild Socialism of modern times—only better thought out.

Fifthly, Theosophy states that the future order of society should be inspired by a sense of duty, where human beings want to share and not to grab. Society progresses not so much by the

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efforts of those who fight for their rights as by the sacrifice of those who in answer to a call of social duty, lay aside every personal consideration. Theosophical Socialism is, in the words of Madame Blavatsky, the Socialism that gives, not the one that takes. Unlike revolutionary socialists who try to rouse the working classes to action by an appeal to their self-interest, Theosophical Socialism will try to arouse a sense of self-sacrifice and service.—Duty in the face of difficulties at least from the wisest, from whose example society learns much more than from the terrorism of the strong. They therefore lay greater store by wise leadership that persuades, than one that compels.

Sixthly, Theosophical Socialism dose not believe merely in sharing of goods, and therefore it includes in its philosophy the conception of the real man, not the body only, but the mind, consciousness, and the spirit. Socialism that does not inspire men and women to be spiritual even as its leaders are, is a socialism that is devoid of all its beauty. Socialism which does not lead its citizens to cultural sharing can never be a true socialism, which according to Theosophy is Brotherhood.; and the Law of Brotherhood says that even as an individual attains to spiritual glories, he glorifies the whole world with him, and this is the highest socialism.

Lastly, the purpose of Theosophical Socialism is to create in man an ever increasing realisation of the futility of material possessions leading to the discovery of hidden treasures within every man and woman. It is not merly a revolt against modern civilisation, but a positive urge to awakening the spiritual possibilities of humanity. Theosophical Socialism thus maintains that there must be material stability for all those who need it, opportunities for civic activities for those who cry for it, stable healthy family life for those who require it, development of individuality for those who demand it, and all these within the limits of social welfare and human happiness. Such a society is thus "the union of those who love, in the service of those who suffer."

After thus expounding the Ideology of the two schools of Socialism, Mr. Rohit Mehta goes on to show how this is bound to and does affect each one's methods. After spending years in perfecting his analysis, Marx published in his Communist Manifesto his plans for putting them into practice, perfectly consistent with

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his ideas. He declared that until political power was captured, no improvement would take place. To him the Bourgeosie had no hearts to be changed, but only pockets to be affected. He maintained that propertied class would fight to the last, that moral pressure would be of no avail, and that they would yield only to forcible expropriation. The author points out that to profess non-violent revolution in the face of these assertions is not quite straight. At any rate in India a large number of advocates of this school are enlisting the active sympathies of the masses for the acceptance of this method without either understanding the implications themselves, or without ever explaining the consequensces to those, who must suffer and sacrifice, due to active participation in revolutionary movements. In this Mr. Mehta sees the deep tragedy in our social affairs. Even assuming for the sake of argument, that what they aim at is a surgical operation on the diseased body politic, the Author pertinently asks if the Surgeon's weapons are clean enough to ensure the wound not getting septic.

Mr. Rohit Mehta points out that Marx in his own days was far from popular, and it was only after his death, that he lived through Lenin, who himself admitted that without the last War, Russia would not have had the revolution for years, even decades. The lessons of Russia have to be applied to a country like India, with very great caution, and are bound to be seriously affected by the existence of a strong intellectual and comparatively powerful middle class, which did not exist in Russia. The Scientific Socialists in trying to imitate Russia forget that it is this middle class that responds ready to idealism and spontaneously acclaims all schemes of human welfare. The working class may rise in self-interest, and no one can blame them for it; the richer classes in their turn and in self-defence encourage and even support all reactionary activities; but it is really the middle class who, mixing with both, can take a more balanced view of things. Theosophical Socialism would therefore rouse the middle class to a sense of fervid idealism, so that with the technical skill they possess and the Scientific knowledge they can command, they can bring about a change in human society. Such a change would be more stable and just, than the one imposed by onesided revolution. The middle class having tasted the poor man's privation now and then, can fully sympathise with him, but at the same time having occasionally risen above it, by their own efforts, they cannot call all those who are rich, as only swindlers and exploiters. They cannot

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therefore support a Revolution, but would be quite prepared to make parliamentary action more vigourous.

Theosophical Socialism would thus provide for :—

(1) Introduction of Municipal Socialism with a view to demolishing slums, constructing Municipal owned buildings, and obtaining public control over all public utility services ;

(2) the Introduction of graded franchise so as to enable every adult citizen to participate in the affairs of Government according to his knowledge and understanding ;

(3) the Protection of civic rights of all citizens ;

(4) the Restriction of economic activities carried on for personal profiteering and resulting in deprivation of necessaries for large masses ;

(5) the Encouragement of all Co-operative effort in Agriculture as well as manufacture ;

(6) the Proper education of all citizens according to their inclination ;

(7) and by ensuring Freedom of Conscience, and free profession and practice of religion, subject to public order and morality.

The author knows that many persons are afraid that such a programme will take long and means a prolongation of the sufferings of the masses. He points out that the question of time arises only when people regard Socialism as an end in itself, as the Scientific Socialists do. To a Theosophist, Socialism is not an end, but only a means of achieving human happiness. And does not the Scientific Socialist, the Author asks, deliberately ignore immediate relief, and despise ameliorative measures, on the ground that they would cool down the revolutionary fervor of the masses ? Does not deepening every discontent and intensifying the suffering of the masses seem to them the surest way of fomenting revolution and overthrowing the present order of Society ? Theosophical Socialism never demands such unthinking sacrifices from the masses. It asks the least sacrifice from those who have nothing to give, and those who form the lowest layers of social organisation. It is all the time mitigating the evils of the present day society, by securing for them as much immediate relief as it can, with due regard to the preservation of their manhood and womanhood, which it regards more important than mere material needs. If the vested interests refuse to yield and insist upon their

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1937]

right of exploiting the week, and resist all attempts at amelioration initiated constitutionally by Theosophical Socialists, and resort to extra-parliamentary methods for the satisfaction of their anti-social desires, then even the idealists will put up a fight. "A viliant defence of those who are unjustly attacked" is written in bold letters on the banner of the Theosophists, but woe to the man who strikes the first blow. The lives of Theosophists like Madame Blavatsky and Annie Besant are a sufficient guarantee of what they mean by it. The Theosophical Society itself is the nucleus round which are gathering, slowly but surely those who will lead the world to Universal Brotherhood, which is the true Socialism.

The industry with which Mr. Rohit Mehta has marshalled out his case specially against Marxism calls for our admiration; but at the same one can not help wishing that he had devoted greater attention to pointing out the distinction between Theosophical Socialism and the old Utopian variety, with which it is generally confounded. Standing midway between the two as it does, it is not surprising that the Marxist considers the Theosophist a mere Utopian. And I am sure that if the reactionaire read the book carefully, he would complain that the Theosophist is too red for him. But the Author has devoted so great a portion of his book to Marxism, that at least to a casual reader, it looks as if Mr. Mehta considered Theosophical Socialism as the anti-thesis of Marxism, instead of that being the synthesis of the Marxist and the Immovable. Mr. Mehta has taken the need for a change as quite evident, forgetting that there are many people even today who do not think a change is called for. They do not look at the Spirit behind all the wisdom left in our Religion, but at the forms and Institutions only, which to them become sacred. They would rather risk suffocation, in their old clothes than change them to suit changes in climate. They are the people who would insist upon tight collars and pants very suitable in England, as equally necessary in India with the thermometer at 106°. The ridiculousness and even the impossibility of that position should have been brought out in greater detail. Without this, those who do not want to move at all, the reactionaries, are likely to make use of the book for their purposes. Let Mr. Mehta Beware.

I have tried to give a fairly copious but short summary of this very good book, only for the sake of those who cannot possibly get the time to read the original; but I would urge everyone who has the good

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of India, nay of mankind at heart, to read the whole book. Mr. R... Mehta has, I feel, done our Country a very great service in thus bo... coming forward to expound unpalatable truths, and I most hear... congratulate him on it.

G. N. G.

Federation Activities

The Andhra Circars Theosophical Federation was held at Nellor... on the 20th and 21st inst. under the presidency of Mrs. J Ranso... There were universal prayers, Bharat Samaj Puja, Question and Answer Meeting and Ladies' Meeting. Besides the address by Mrs. Ransom there were interesting lectures by Messrs. C. R. Kamath, C. R. Parthasarthy Ayyangar and A. Ranganatha Mudaliar.

Lodge Activities

Barisha—has applied for a charter for a T. S. Lodge, thanks to the efforts of Bro. Makhan Lal Roy Choudhry, President of the Jalpaigurj Lodge for years.

Baroda Lodge—observed the Adyar Day. The principal features of the celebration were prayers of different religions and a public lecture on the life of Col. Olcott.

Calcutta—The Bengal T. S. had an enthusiastic function to celebrate the Adyar Day. It was organised by Mr. T. Kar, the Hon. Secretary and presided over by Mr. H. N. Datta, the Vice-President of the T. S. The General Secretary of the Indian Section, Prof. G. N. Gokhale, addressed the gathering, and referred to the scientific researches of Bishop Leadbeater. Mr. B. B. Bhattacharya spoke of the sacredness of Adyar. Mr. H. N. Datta concluded the proceedings by exhorting the members to help Adyar which was the heart of the T. S. A sum of Rs. 30/- was collected as donation to the Adyar Day Fund.

Darbhanga—Sir Lakshmeshwar Lodge observed the Adyar Day and collected some donations.

Darbhanga—The Darbhanga Lodge at Laheria Sarai celebrated the Adyar Day under the presidentship of Mr. Dharnidhar. Messrs. Haribansi Sahay and Munindra Mohan Misra spoke at the meeting. Mr. Misra's discourse on the Gita was much appreciated.

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Karachi—is as active as ever. The members celebrated the Adyar Day with a rich programme spreading over three days. Besides Universal Prayers and short addresses on the lives of the pioneers of Theosophy, there were epidoscope talks, recitals, music and tableaux, etc. The Lodge continues to issue a very interesting Bulletin which gives the monthly programme of activities and other notes and news.

Khanapur—The following gist of a letter from Mr. Tirumalrao Rapole, B.A. (National Tahsildar, Khanapur, Paigah, District Asafabad, Via P. O. Hyderabad-Deccan) is worthy of special notice:

"At my place where there is no T. S. Lodge yet I have begun in my own way, to devote two hours every Friday, which is the holiday for us, in helping those of this small town who feel interested in a better understanding of the world conditions by reading to them significant articles from various papers, magazines, etc. I am also interested in the study of Islam and in explaining to my Musalman brothers in their own technical Islamic phraseology what the Prophet and His worthy successors did for the progress of humanity."

Lucknow—Besant Youth Lodge. Mr. B. B. Srivastava, the Secretary, gives a cheerful report of the determination of the members to work with fresh zeal for the cause of Theosophy. Among their activities are picnics, parties, lectures and discussions of general interest.

Negapatam—The Tanjore District Theosophical Conference was held under the presidentship of Mr. N. R. Subrahmanyam. There were prayers of Religions, public lectures and Bharat Samaj Puja. Several new Members joined the T. S.

Tanjore—Sri Besant Lodge celebrated the Adyar Day under the Chairmanship of Bro. T. V. Gopalswami Ayyar. After music there were speeches on the sanctity of Adyar and its contact with the Masters of Wisdom. Some non-members also participated in the function.

Trivandrum—The Anant Lodge deserves to be congratulated on the bulletin it brings out. This little folder keeps the members informed of the month's engagements. There has been a full programme for January and February: Public lectures, At Homes, Music, Visits from distinguished artists and publicists, Youth Lodge Functions, Members meetings, etc. The Lodge also participated in the celebrations in connection with the birth-day of H. H. the Maharaja of

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Travancore and his epoch-making Temple Entry Proclamation. The Lectures arranged cover a wide range of subjects and the lecturers are drawn from the ranks of learning and culture.

Yellamanchili—Celebrated the Adyar Day. Mr. G. V. Subba Raw, the Secretary, delivered an address on religious reform and the part played in it by Ramkrishna Paramahansa, Ram Mohan Roy, Dayanand Saraswati and in more recent times by the T. S.

In Memoriam

Adyar—On the February 23rd Mr. B. Ranga Reddy deprived us the services of one of our most valued worker at Adyar. He was a striking example of steadfast devotion to any work he undertook.

For over fifty years he supported the Nellore Lodge which he joined when Colonel Olcott and Madame Balavatsky visited Nellore in 1882, and the Sanskrit College, which was founded in that year at the suggestion of H. P. B. The School was started with about a dozen students and a teacher. To-day it is a residential College with twelve teachers and over a hundred students of whom forty are free boarders. The College has its own buildings, worth Rs. 20,300 which were opened by Dr. Besant in 1922. He built at his own cost also the Theosophical building at Nellore. He was a Government Pensioner, and rendered honorary service in Adyar, since 1907 when Mrs. Besant became President. He built the Bhojanashala and gave large donations to the extension of the Adyar Estate. He has been Faithful unto Death to his leader and Spiritual Teacher, the late Dr. Annie Besant.

Bezwada—Mr. D. V. Narasimhacharyulu passed away on 29-1-37. He was a young man of about 35 and of saintly character.

Masulipatam—lost Mr. K. Ramkrishnayya who was a good old member and remained faithful to the T. S. till the end of his life.

Unattached—Mr. P. Venkatramanan, District Forest Officer, Kurnool, and a member of the District Economic Council passed away at the age of 51. He had earned distinction as an able and respected officer. In private life he was simple, kind hearted and generous. He was an optimist and had a very lively and genial temperament. He practised Yoga and had a good knowledge of Indian Medicine, Astrology and Advaita Philosophy. In his later days he was an ardent devotee of Sree Ramana Maharishee of Tiruvannamalai.

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Vice-President: Mr. Hirendra Nath Datta, 139, Cornwallis Street, Calcutta.

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THE INDIAN THEOSOPHIST

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Vol. XXXV[illegible]

"A parent must say, 'All my life I have done my best to train my children

"'Now they are grown up. *What more can I do for them still?*'

"The answer is :—

"*Stand aside.* If I have succeeded in my training, they will now be able to stand alone.

"My life has been, theirs is coming on."

May 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

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First April, 1937 in India

By Mr. Jamshed Nusserwanjee

Some longed for it; some wished it far away. It is a day of emotions, much less of actions unfortunately.

In the balance of emotions and wise actions, there is Truth, Peace and Happiness: and so have taught all sages.

On this day, therefore, our prayers ought to go forth to the Almighty that in those placed in governmental authority as well as the leaders of the people there may be the balance of emotions as well as wise actions.

Just a bit more of understanding in both will prepare the country for a forward march—to its marked goal. Just a little more of bitterness will throw it into waves of emotions, which will shatter its nerves.

Let April first be a day not of criticisms, attacks, oppositions, ill-will or hatred. Let it be a day of prayer, supplication and appeal to the Almighty. Let not victory in elections baffle the minds of the peoples' leaders; let not prestige and power or the possession of authority baffle those who are the custodians of Government.

Let honest attempts be made to bring all into closer bonds. Disruption of India's peace will add tremendously to the disruption of the world's peace.

Let us pray that we may all understand our responsibilities.

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A Code of Honour

By Dr. G. S. Arundale :

Fight Chivalrously

First, I think, to realize that the cause of an opponent may be as dear and as true to him as ours must surely be to us. Hence while we may conceive our duty to be to fight for our own cause better for our country than other causes, we consistently respect opponents for their honesty as we would be respected for ours. very easy to find fault, to believe in dishonouring rumour, to be ass that our opponents are animated by unworthy motives. While are doing all this, our opponents are likely to be doing the sa with regard to ourselves. Ordinarily, there is not so very much choose between the various protagonists in a political field. Let fight with chivalry, even though others may not so fight with It is a terrible blunder to imagine that if our opponents use metal for their weapons, therefore we must do the same.

Second, to realize that while we may feel certain that truths we possess are the supreme truths, our opponents are no certain with regard to their truths. So it comes to this, that wh we must fight for our own certainties, there are other certain elsewhere, and we must not irrevocably shut the door upon the Every country needs the truths each of its political parties possess and let us beware of imagining for a single moment that we hav corner in truth. One of the differences between a statesman and ordinary political demagogue lies in the fact that the former broadminded and understanding, while the latter is narrow destructively fanatical.

* * * *

Friendship Fundamental

Third, therefore, to fight tooth and nail, yet always gracious never allowing the eternal truth of truths to be flouted—that Friendsh is the heart of life, of peace and of prosperity. We must ever be the lookout to make gestures of friendship towards our opponent meeting them socially and informally, causing them to feel that appreciate and like them, and are happy to be with them, even thou there is a field of Kurukshetra in the background. I never understand the boycotting of an opponent, especially socially,

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seems so childish, so unsoldierly, so unchivalrous. No doubt a boycott appeals to the masses. But we have to learn to educate and lead the masses, not to pander to them and animate their weaknesses.

Fourth, not only to be gracious in victory, without a trace of condescension or sense of superiority, but also to devise ways and means of utilizing that worth of the defeated which in fact is no less than the worth of the victor. In Life, as Life really is, there are no vanquished, only victors—even though one may appear as a triumphant St. George and another as a prostrate dragon.

Fifth, to abhor violence as the antithesis of freedom, peace and prosperity. To abhor violent speech, violent emotions, violent gestures. There is a world of difference between violence and strength.

* * * *

How to Fight

Sixth, to realize to the full that wherever there is hatred, there freedom is being destroyed. There is no greater danger to any national life than the release of hatred in whatever form. There is never any justification for it. Real fighting consists in promoting a cause with dignified enthusiasm, with intense courage, but without a trace of illwill, resentment or violence.

Seventh, ever to remember that while in the present stage of the evolution of the world, government is by majorities and Governments do not represent the nation as a whole, the day must come when the ruling forces in a land will represent all the people. At present our democracy is fashioned so that it can represent only some of the people. Some day it will be so fashioned—and then it may not be the democracy as we know it—that it will represent all. And then there will cease to be this terribly undignified and uncivilized cadging for votes, this reckless and criminal promising, and the silly assurances that capacity, patriotism and power to make the people happy and prosperous lie only with such and such a group of people.

* * * *

Pooling Our Differences

Save in the most exceptional cases, there is far less to choose between one set of political opinions and another than their respective protagonists would try to have us believe. Methinks they all do

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protest far too much. Some day, when we become wiser and more discontented with our existing crudities, we shall assemble the best and noblest in all divergencies of opinion, and these, by very reason of their true nobility, will well know how to pool their differences, however acute, for the greatest good of all. Thus, while the so-called winners may receive pre-eminence, there will be no lack of eminence for the so-called losers.

* * * *

Our Duty as Theosophists

Now I know I shall be told that these are counsels of perfection, that I am romancing about Utopias and El Dorados, and that there is nothing practical in all that I have written. I agree that there are often extenuating circumstances for the violation of the terms of the political Code of Honour as I have sketched it above. I agree that such extenuating circumstances may often be found in despair, in a sense of utter helplessness, in the conviction that only some striking overt act, as in some form of boycott, can for the moment give adequate expression to a sense of injustice and wrong. I recognize to the full the force of the argument that the Code of Honour is a very well when the various contending parties are on terms of equality, can fight on equal terms; but that when they are not, when there is power on the one hand and impotence on the other, the Code seems hardly applicable.

Yet to me the fact remains that always the nobler the means the quicker the end, and that we must not ignore a Code simply because we do not see our way to observe it. I feel that a political Code of Honour—the above or some other—needs to be upheld, especially in these uncivilized days, and that Theosophists are among those whose duty it is to uphold it, at whatever risk of ridicule and abuse, at whatever risk of being contemptuously dismissed as idle dreamers and vague visionaries. By virtue of their constant reiteration of honour in politics, honour will someday permeate politics. We Theosophists do not expect our Romes to be built in a day, we are content to be bricklayers, leaving the consummation of the building to those architects who know the Great Plan. Where there is cacophony we strive to sound harmony, indifferent as to when, in God's good time, the cacophonies become resolved.

The Theosophist.

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The Remaking of Religion

By Mr. C. Jinarajadasa

In connection with the Easter Theosophical Federation held at Adyar, Madras, Mr. Jinarajadasa delivered an interesting address. He took for his theme 'Theosophists and the remaking of Religion.'

He pointed out that the history of civilization shows that religion is never static but is always being reshaped. In Hinduism this is evidenced by the fact that from the days of the Vedas, what is termed Sanatana Dharma has steadily undergone changes. The Gods worshipped in the Veda have been substituted by other Gods. There was no cult of Shiva or Shri Krishna then, but Hinduism was remade by the introduction of the new forms of worship. In Vedic times the widow lived on after her husband's death ; then later vested interests insisted on her death on the funeral pyre. Then in 1829 this was forbidden though at the time protests were made in the name of Sanatana Dharma. Nobody today would dream of resuscitating widow-burning. So, too, with pre-puberty marriage which was only introduced in the later days of Hinduism, and is now prohibited by law. In every religion from its commencement, the process of remaking is continuous. But the speed of change today has been forced by two special factors : modern science with its wonderful doctrines has shown that there is no need to postulate any spiritual direction to explain evolution. Religion as such is shown by science to be a superfluous hypothesis. The second factor is Anthropology, which shows clearly that all religious ceremonies, even in the highest forms of religion, have their parallels in primitive cults. The general result is to show that religion is an element which advancing humanity finds useless for civilization.

On the other hand, the remaking of religion is suggested by certain movements today. Science itself under the leadership of Jeans is suggesting a mathematical structure to the universe, as if the old doctrine of the platonists 'God Geometrizes' was not a fantasy but had a scientific basis.

The Spirit of Liberalism

Another element towards remaking is the spirit of liberalism in advanced religious thinkers, who are working in the field of collaboration

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such as is shown in the Congress of the Fellowship of Faiths. T deep interest in the testimony of mystics, and the publication of works of Plotinus in English and French show also the new tende of remaking. Equally important is the contribution of Spiritualis which steadily gives proof that there is a survival of man beyond grave. In this remaking Theosophists for the last 62 years ha consistently asserted that a religion based on the fullest science alwa exists, and that the Wisdom which is summation of all facts visib and invisible exists in all the faiths, though not exclusively in any on The emphasis of the Theosophists that the world process is not mechanical one, but is directed by a spiritual consciousness has al implied that man in the process partakes of the divinity which move all processes in the Cosmos. From these fundamental facts t Theosophists have asserted that universal brotherhood is always t basis of true human organization.

Three Essential Truths

Two events today have hastened the need for the remaking religion. The first is the economic crash throughout the world, whic makes clear that there must be a common economic order for the whol world; secondly, that there must be one directing political Council lik the League of Nations to stabilize conflicting policies. All these many forces require a quick remaking of religion essential. In this remaking there are three essential truths which must always dominate, and anything which invalidates them is bound to disappear from religion The first is the greatness of man, who is never a cringing sinner to b pardoned by a despotic deity, but rather a divine mystery who slowly unveils the majesty of his nature by the life which he lives among his fellowmen. This truth requires the abolishing from every religion anything derogatory to the essential greatness of man and woman Much has to be jettisoned from Hinduism, which in the law books and in ancient tradition has made woman utterly subservient to man, and having no possibility of salvation unless she finds salvation through her husband. The second factor is the world's need for unification of all mankind. Therefore, all dividing forces like caste, race pride, and even extreme national ideals, have to give way to the supreme need of mankind to feel itself as one humanity. The third essential is that the individual right of each to create his own religion should be recognized though religions and formularies can assist him in the process. It is

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always in the spiritual realm that the true explanations are found, even to the problems of modern science. Nature's facts do not themselves give the explanation, for that explanation has to come from the imagination of the mind that contemplates them. Since it is in the invisible and the unseen that fundamental truth is found, religion in the highest sense is always necessary. But the religion which humanity needs, and towards which the Theosophists are working steadily, is that which proclaims three fundamental truths, which are Unity, Humanity and Individuality.

The Leader.

May I.....?

May I begin this month by reminding members that the Vaishakh Full Moon occurs at 1-38 p. m. on Tuesday 25th May.

The Hindus observe it as Vyas Purnima. To the Buddhists of the world the day is thrice sacred as the day on which Lord Buddha was born, reached illumination and left the mortal coil; and it is a common belief that the "Shadow" of the Lord can still be seen at a Sacred spot in Tibet at the time of the Full Moon every year even now. Indeed, many hold that not the "shadow", but the "Substance," The Blessed Lord Himself, the First Flower of Humanity, then blesses all his Successors—the Members of the Glorious and mighty Hierarchy who specially assemble for the purpose in far off Tibet. This gathering is not visible to mortal eyes; but a number of devout Buddhists do go to that spot, and feel The Presence. What is more, this privilege is within the reach of every man, if he really wills it. No passports and no difficulties of the cold and hard journey to Tibet! Just shut yourself up in a quiet place; but before you do so, do not take three cups of tea, as I once did. Read the relevant pages from "The Masters and the Path" and try to think of the scene consistently and with intent; imagine you are there, or just doze off in that condition if you can. And you will get there; and share in the blessings. I know my "rationalist" friends will laugh at it. May I suggest to them that they might give it a trial? It can not at least do any harm; it may be a "Fool's paradise"; but it is certainly better than a "Fool's Hell", in which we revel so often, in thinking ill of persons

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who do not see eye to eye with us, and in attributing motives to them. Just try. Once you experience that peaceful exhilaration, you will not miss it again.

* * * 2 * * *

May I then remind you of the White Lotus Day, sacred to the memory of H. P. B. — who in the words of Annie Besant, who knew her so well, was — "outspoken, decided, prompt, strong-willed, genial, humorons, free from pettiness and without malignity." And yet an enigma to many. Even forty years after her death, Hares think it worth while hounding her. She has now been "proved" to be such a clever forger that she could reproduce five or six handwritings very beautifully and consistently with the ease of a modern televisor, and could write letters and notes in any hand she liked by the dozen, and every time to suit the occasion in a trice. At least in one case she wrote such marginal notes relating to events that would happen at least nine years after her death and got a confederate to post it after the lapse of that time. And yet this very "successful forger" was very poor, and often hard-pressed for a sovereign. "Then some devoted admirer would send her some money, and away it went to the Theosophical Society, to a distressed friend, to an old servant in want, to some family whose starvation I might have mentioned" says A. B. H. P. B. was a "forger"; but she forged chains with which to bind together the whole humanity; and received no payment for it, except calumnies. And this, knowingly and of her own free will. Was it not H. P. B. who said: "If a serpent on a cold morning seeks the warmth of my hearth, shall I refuse it, only because it may later turn round and bite me? No, never." That was H. P. B. and is the one to whom we pay our homage and adoration at least once a year, and renew our resolve to be worthy of her sacrifices.

* * * 3 * * *

I have heard it said that God writes on every grain of wheat or rice, the name of the man who is to eat it. No microscope has ever revealed it, and yet during the last month, I had a job in finding out my grains, which appeared to be so wide-spread. To be strictly truthful, so many of these grains rushed at my mouth, that it was very difficult to keep out those on which my name was not legibly written, and as the names were written in four different languages, it made the problem more complicated. Kind friends, in all kindness and love, very naturally pressed me to do "justice" to the good things they

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provided for me; and how I wished I had a spare stomach. I know my kind hosts would not have minded my pocketing some of the good things, but you can not put juicy things in your kudta pockets, can you ? So some of them gave me baskets. If any railway official had tried to verify the weight of my luggage I am sure it would have been difficult for me to convince him that I was not carrying more than my due allowance; but unfortunately—for him—no one asked that question, or else I would have handed over to him the offending basket itself. As it was, I honestly tried to eat as much as I could, and as I was getting hopeless, I suddenly discovered that the names of some of the dogs in the United Provinces were written on those grains from Sind, and I duly conveyed to them their share. I came home, only to discover that my wife who was sure I must have been starving since I left Benares, wanted me to make up for it and I am now trying to do it. I feel convinced that some way ought to be possible out of the difficulty. We must all discover some method of expressing our love without overfeeding people, and that we ought to be able to refuse to eat without giving offence. Perhaps that is what the fond parents try when they smack their lips at the child's chubby cheek. "A man's right to eat as much as he—not she—wants" ought to be included amongst the fundamental rights of men, and reading it aloud should form part of every marriage ritual. Once we convince our women of it, the rest is easy. I wish our legislatures would tackle the problem.

* * * 4 * * *

During my travels, of course I lectured and tried to place before people my point of view on various subjects ; but I myself learnt many new things. For instance, I have never lived inside a jail, but have seen some, and have many friends who have a more intimate knowledge of the conditions inside these walls. But to sit for half an hour in front of a couple of hundred prisoners was an education in itself. The jail we visited is one of the best known, everything was clean and tidy, and the inmates looked well fed, and yet there was something very sad about the whole thing. As I sat there gazing at their downcast faces and compared them with those we are accustomed to see outside the walls, I could not help wondering why they were there at all. So many of them looked very intelligent, and in a frock-coat may have passed muster at any Government house party ; and yet some of them were there for life—not for any political offence either. I dare say they all committed the offences for which they were sentenced ; but why

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did they do so? It could not be starvation and poverty in the case of all. Surely it was something more than "Economics" that was at the root. Did they want to get millionaires in a day, or did two persons want to marry the same woman, and one of them thought he ought to do away with his rival, to ensure a happy life ever afterwards? Or was it a mere rankling word, which grew in size as one brooded over it, until one day he snatched a hatchet with which to avenge it? Or was it just a fit of temper, because the wife put more chillies in the curry, or the child spilt ink on the new carpet? Luckily we do not take up knives on such occasions, but perhaps some do. That seemed to me to be the chief difference. I felt more convinced than ever that emotions are far stronger than mere hunger, and the "Mind" is after all the greatest problem of man."

* * * 5 * * *

The two hundred bodies were all quiet, and respectful, almost submissive and some of them even sang bhajans and songs praising the justice of God. I wonder how many of them really meant it. In any case I am sure their minds were not anything like their bodies. Every one seemed to be like a Wimshurst's machine generating sparks of electricity and the room must have been full of silent thunder. There was nothing to be afraid of, and yet it gave me a most curious and uneasy sensation, as if I was in the thick of something lurid and unpleasant—and *that* was one of the best conducted jails. How any one could improve in his sentiments or emotions and hence morals by being shut in such a place for three years, I could not even imagine; and yet humanity has not evolved anything much better than this for its erring children. I know no magistrate or judge loves condemning people, and every Government would be happy if its jails were empty, and the very jailor would prefer a job outside the compound; but they all feel it their duty to see that Society does not suffer again from the same person a second time. How are we to teach people to have better control over their minds? It seems so hopeless when the whole of the present civilization itself seems to take "excitement" as its very basis. We can not peep into a newspaper without being excited to buy this thing or that, and the news itself is all served for the very purpose of exciting us. Then there are the countless medicines which stare us in the face wherever we go, and numerous cinemas where we can vicariously enjoy the pleasures of half a dozen murders in one evening. We are all trying our best to excite each other; and

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when some one does get *really* excited, we lock him up in a room or jail, and ask him to bottle up his emotions. The greater the offence, the longer he has to struggle with this process. And we thus hope to cure him of the excitability. Sounds rather strange—to put it very mildly.

* * * 6 * * *

I also had occasion to visit an orphanage, where numerous wee-bits of humanity most of whom know not their very parentage are fed, clothed and brought up to a useful life. I was told that many of the babies are very weak and often deformed, and so quite a number of them die young. Some of those who came in during the terrible famine thirty years ago, are still staying nearby in huts attached to the Orphanage and earning their own livelihood by doing weaving and embroidery, on piece-work. But they complain of no demand. They have a fine weaving shed, which specializes in carpet-making, and other arts are also taught. Some of the babies looked so pathetic; while others seemed cheerful. They were all expecting a special feast that day and were busy cleaning up and getting ready for it. So I really caught them on the upward curve.

I visited another place for the grown-up infirm; and this seemed to be thriving better than the first one; although I thought the reverse would be the case. The infirm are better housed, and have a hospital nearby. They have a temple attached, where the inmates spend a lot of time in bhajans and that is perhaps what touches the hearts of the religious-minded visitors, who, I was told, regularly send grain and other provisions. The general arrangements are very good, and yet what sent through me a shudder was the "last ward" to which people are removed when they are not expected to live long. To be cooped up in a waiting room—a real waiting room this time—awaiting to be called away, must be rather hard, especialy on those who do not get their release quickly, but those who had to be there seemed resigned to their fate.

The orphans were there for no fault of theirs, and it was but right that those who were able-bodied and could grow into useful members of Society should have the chance to do so. It was no charity, but in the best interests of Society itself. But what of the old and the infirm? Their life—at least of many of them—appeared hardly worth living, but while they did live on, it appeared to be the

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duty of Society to keep them from want. As long as a human being is content to exist on food, clothing and shelter, just enough to keep alive, was it the duty of Society to assure him of this? Or is it further necessary that he should be in addition incapable of doing any work? If so, who is to decide whether he is so incapable? Where are we to draw the line between inability and disinclination? I came home thinking of all these problems for which I frankly have no clear-cut answer. One thing I feel, that these are not questions for the individual to solve, but for the whole Society, and whatever policy we decide on, it should be uniformly applied and worked on, and it would be a legitimate charge on Public finances. At least where such associations exist, I think it would be very desirable to pool their resources together, and divide what is available, according to the needs of the respective sections. There is no lack of charity in India, but it is all so indiscriminate. I would vote for a statute for any one who can weld together all these currents of love, and use them with some forethought. Charity of course springs from the Heart; but perhaps the Head might be used to direct its flow.

* * * 7 * * *

ARTISTIC HAND-WOVEN FABRICS

Rukmini Devi expects that the Weaving Department of the International Academy of Arts will start working very soon. Any help that lovers of Art can give her will be welcome; but she wishes to collect specimens of artistic hand woven fabrics and embroidered goods from all parts of India. Will those who can, help in this noble work of preserving—and improving upon all that is best in the Land?

* * * 8 * * *

WORLD-MEDITATION GROUPS

"Small groups have been formed all over the world to meet on Thursdays for half an hour's silent concentration on peace and light. All those who are willing to form a group however small, are earnestly invited to write to Mr. C. M. Beach, Hon. Secretary, Bradstones, Camberley, Surrey, England, when the booklet for group leaders will be forwarded free of charge."

Those who believe that "thoughts are things" will readily agree to the value of such groups; but I am sure we all recognise equally

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the necessity of "Understanding" without which thoughts of peace are difficult to arouse. Amongst the patrons of the movements it is interesting to notice the name of Mr. Paul Brunton, the famous explorer in the lands of Mysticism.

* * * 9 * * *

From the other end of the World.

A friend from far off Argentine writes: "Ever since a child, I have felt the deepest love for India and its people, to such an extent, that I am quite sure that I must have been an Indian in some past reincarnation..... I am a writer and a poet, and I do also pen drawings of typical things of this country, and live almost exclusively for Art and Beauty..... I am not trying to earn money (in India) and my only wish is to serve you and my Indian Brothers..... Can you help me and put me in touch with any Indian brother or sister who would be interested in maintaining a regular correspondence with an Argentine brother, that is capable of teaching me Sanskrit etc. ... In exchange I offer any help concerning this country."

Notwithstanding all that we Indians are, and in spite of many of our Indian-born "educated" who see nothing good in the Land, India has presumably something in it that yet attracts such people from the other end of the world.

* * * 10 * * *

Wanted.....Pen-friends.

There are a large number of people all over the world who do feel interested in forming friendships, and such friendly interchange of thoughts makes understanding easier, breeds goodwill, and leads to peace. One of the allied activities of the Theosophical Society is therefore the International Correspondence League, of which the Secretary for England is

Miss Emily Massingham,
Sunny Court
Gurnard,
Cowes. I. O. W.

Our good brother Kewalram Dayaram, Sharanagati, Karachi, looks after the Indian end. Here is a splendid opportunity for those who have the inclination— I would not say 'time', because I know

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those who want to do things can get it, or make it. Of course ... would all love to be India's Ambassadors at the Court of St. James ... obviously we can not all be there; and so let us choose a few and be ... our work as Pen-friends at least. Those who like to correspond ... our Artist friend from Argentine can get from me his address.

* * * 11 * *

A TEA-PARTY WITHOUT TEA.

Adyar youths celebrated the birthday of Rukmini Devi. Among other functions they had a Tea-party.

"Not a single human being sits down or partakes of tea ... other refreshment. For animals only. The Adyar and George To... lodges are giving a party for Rukmini and animal guests. By the Hin... Temple all are gathered. Beautiful cows, bulls, goats, horses, and d... and—is there a donkey? The hostess arrives and is garlanded by ... Adyar Youth Lodge Secretary on behalf of the guests amidst usu... applause. After personally handing round the grass to the gues... Rukmini Devi, now almost at her happiest as well can be imagined ... leaves by car to get ready for the next function."...A. E.

The Young Theosophist

Certainly not a "tea-party that is usual or conventional"; but may I *whine* a little on behalf of the dogs, who had to eat the grass and remind A. E. that his question about the donkey remains unanswered.

Mae West goes East.

(FROM A BROADCAST BY MR. EDWARD THOMPSON, FROM DEHLI.)

LITTLE BOY WHO THREATENS INDIA.

I want to warn everyone who is listening to me against a small Indian boy who is a public danger. His age is about nine or ten years, he is intelligent and has pleasant manners. I think he lives in Poona. This boy is going to destroy utterly all India's culture, whether Hindu or Muslim, Sikh or Parsi, and he is going to do this within ten years.

But before I tell you more about this dangerous youngster and how I came to meet him, let me say something about what is

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happening in my own country. As you know, for 66 years we have had in Great Britain universal compulsory education. Everyone can read...

Since everyone can read, we have to ask next how are they putting this glorious achievement to use? What is the mass of the people's reading? Let me try to tell you.

I spent the first six months of this year in London, because I was studying historical records. And on Sundays when the records offices were shut, I studied something else also, the placards of the real influential Sunday newspapers, the papers which have enormous circulations...Here is a brief selection of actual Sunday morning placards which are entirely typical :—

Love's Ten Commandments, by Mae West.
Lovely Women's Amazing Duel with Whips.
I see an Electrocution, by Viscount Blank.
Romance comes a second time to Clark Gable.
The Life of Shirley Temple, by her Mother.

Now in Europe at present we have tremendous problems and we live under a shadow of terrible events that seem to be marching steadily and rapidly nearer. In this time of internal anxiety and external danger do you think it quite satisfactory that our populace should be studying Love's Ten Commandments by Mae West, or feasting their imaginations on the amazing Duel with Whips which two lovely women have just enjoyed? Or reading the fascinating story of Miss Shirley Temple's life by her mother?

This thing has already gone far to destroy the best things in our civilization. Presently we shall have a populace which, although it can read, will not take the trouble to read. It will get all its information and knowledge through its eyes from the cinema and through its ears from the radio. It will be intellectually dead, lazy and hopelessly misinformed. Already our literature and ideas are fast deteriorating. The two commonest words in our popular newspapers in England and America are "Drama" and "Romance." "Romance" simply means that there is a woman in the story. She may be a very silly woman, she may be a very wicked one, she may be a very trivial and tedious one. But the point is that the story has a woman in it, and therefore it is a romance. If the woman kills

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herself, or if someone else kills her or even if she is merely found dead, then the romance becomes a drama. You continually see such newspaper headings as these "Drama in London (or New York or Chicago): Lonely woman found dead in her house."

The Menace of Poona.

For you, O my Indian listeners, all this has been very jolly. Nothing is so pleasant as hearing about the sins of other people. But your turn has now arrived. I am going to talk about the dangerous little Indian boy in Poona.

I made his acquaintance four weeks ago. I was travelling from Poona to Hyderabad, and this chokra—I did not then realize his dangerous character—wanted to sell me some chocolates. I did not really want any, for I knew it would be all melted inside the paper wrapper. However, he was a nice little chap with charming manners, so I bought a packet and I gave him some *baksheesh*. I considered I had done my duty by him. But he refused to leave me and he went on pestering me. At last determined to get rid of him, I paid some attention to him and found he was saying continually a word which sounded like the English word "coupon." I opened my packet of chocolates, found a coupon and gave it to him and then he was delighted, and showed me a big packet of coupons which he had collected by selling chocolates to Englishmen who did not particularly want it and then getting their coupons from them.

I was rather touched. I thought "there is a little boy who is working hard so as to get something for nothing—which is always very pleasant—something very nice and useful, like a fountain pen." I was quite mistaken. A few days later, studying the advertisement columns of a daily paper, I discovered that what he would get would be free photographs of Hollywood film stars.

At this point we ought to have a two-minutes' silence for meditation. However, no arrangement seems to have been made for that, so you can do your meditation afterwards. I merely want you now to picture what is happening. You know the kind of miserable hut in which that little boy is living. It has no amenities or comforts. At night when he has finished selling his cigarettes and chocolates he sleeps on a dirty and uncomfortable strip of matting. And he is working hard all day and far into the darkness in order that after

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1937]

infinite labour he may possess some photographs of sympathetic western beauties with some terrible dazzling smiles that we know so well.

The Cinema Arrives!

I was told before I came out this time that the greatest change in India during the last fifteen years was the tremendous popularity of the motor bus. But an even greater change is about to come on you. There are small cinema showing companies and groups who run by motor car into the remotest villages, where they can show films in bamboo-built huts or even in the open air, using the batteries of their motor cars. Half a dozen years ago there was less than a hundred of these companies, but they have been increasing at the rate of one a day. Hitherto, the cinema has influenced only your great cities and mainly your English speaking intelligentsia—people like you who are listening to me now. But within five years the mind of the whole rustic population of India—Hindoo, Muslim, Parsi, Jain, Untouchable, is going to be made over afresh. You are going to become an entirely different nation!

What kind of a mind is going to emerge from this process? My little boy at Poona and our western papers..... .....will tell you.....

We in the West have developed a fine skill in sending you our rubbish. You are now producing in this country also a great many films that are merely the worst kind of Western film with Indian clothes. I am not exaggerating. Use your brains and decide for yourselves!

There is another aspect of this change and menace. What will be its effect outside India? I know that at the back of every Indian's mind whether he be Prince or Congressman, there is a passionate feeling about India's reputation in the ontside world. THIS REPUTATION AT PRESENT STANDS LOWER THAN IT HAS EVER DONE IN THE 26 YEARS IN WHICH I HAVE INTIMATELY KNOWN INDIA. The outside world, every part of it, knows that India means COMMUNAL QUARRELS, UNTOUCHABILITY, AND ONE OR TWO THINGS I PREFER NOT TO MENTION. Your films will lower your reputation still further, unless you take this matter very seriously. The Cinema is the most important invention since printing. Today the honour of every country lies in the hands of those who make its films. I often meet Americans who are angry

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because they find the world imagines their country consists of crooners and gangsters, that its educational system is one of silly making, that the United States abound in wicked young people waste their lives in expensive misbehaviour. Well, it was the that exported this picture everywhere. I often meet British men women of the old imperialist type who deplore the passing of prestige, of the Sahib's *Izzat*...Britische Anschaung. They put it to unwise education and to seditious English historians and They are quite wrong. It was done by British and American films.

A Task for a Patriot!

If at the present time there were living an Indian Millionaire who was a true patriot, do you know what he would do? He would put his money into making films that would give the outside world knowledge of an India that contained something else besides untouchability and child marriage and communal hatred, films that would reveal the loveliness of your great and varied country, and reveal the noblest things in your culture and traditions. These films would have to be of the highest technical excellence. If we could only have films that would give this country a decent idea of the best England and would give England a decent idea of the best India, what a service would be done to India, to England, to the Empire, to the whole world.

However, that is not possible. I have deep admiration and love for you, O men and women of India, but after 26 years' experience I know that you have no more sense than we in Europe and America have. When I left Europe I felt as if I were escaping from a lunatic asylum. But I have not escaped, I have merely been transferred from one lunatic asylum to another. Everywhere around me is the wrangling of Brahmin and Untouchable, the noise of sabhas and leagues, of Sanatanists and Reformers, of Sikh and Muslim and Hindu. *Meanwhile you are entering on the last decade of your civilization. While you are busy wrangling, there is a little boy growing up at Poona who is going to smash the lot of you. He is going to destroy utterly both Hindu and Muslim culture.* Good night everyone!

World Review

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Influence of East on West.

Dr. Hermann Goetz's Address at Shantiniketan

Dr. Hermann Goetz, curator of the Kern Institute, Leyden, editorial secretary of the Bibliography of Indian Archaeology and author of many books in German on Indian culture and civilization including *Epochs of Indian Civilization*, gave a very interesting lecture to the staff and students of Visva-Bharati, on 'Western Civilization and India'.

In the course of the lecture Dr. Goetz referring to the far-reaching reaction in India, of contact with western civilization, said: But most people forget how much this same contact has changed and is still changing western civilization. The history of the European relations with India is the history of a series of revolutions of western life which were initiated by the outlook on political, economic, cultural and religious problems changing with the growing knowledge of the non-European world. In the middle ages European people had but very vague ideas about the east. During the 14th and 15th centuries the contact with the Mahomedan countries, India and China aroused that new interest in exact science and art which found its expression in the Renaissance. The result of the Renaissance was that long series of sea and land voyages leading to the discovery of India, Africa and America. The complete change of the ideas regarding this world undermined the mediaeval Christian religion, and the economic consequences of the discoveries destroyed those bases of western social and political life, which were only reconstructed after a period of bloody wars called the Period of Reformation and counter-Reformation. Then the Dutch, French and English initiated the economic, political and first cultural exploration of the Asiatic countries, especially India and China. Through the knowledge of the institutions and the religious rites of Persia, India, and China the aristocratic ideals of absolute royalty and the firm belief in the Christian dogma were shaken and the way was made free to the philosophy of Enlightenment and the French Revolution.

The new forms of western life emerging from this crisis, democracy, free trade and industrialization only intensified the contact with the east. The result of this intensified contact, however,

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was the national revolution of the East, its beginning industrializa... democratic aspirations and cultural revival. At present these ... react on the west in the same way as in former times. West... economic life has been dislocated because of the new develop... in the overseas countries ; to cite Prof. Benoy Kumar Sarkar, ... second Industrial revolution of the west is the consequence of ... first industrial revolution of the east. The political consequences ... the same as in former times, a considerable discontent in vast so... groups excited agitation and a regrouping ending in the creation ... stronger and more efficient organizations of the public life. T... cultural consequences are manifest in the breakdown of the traditi... forms of art, literature and religion, based only on an outlook on ... limited to Europe." Continuing he said: "It would be fallacious ... believe in a rising east as opposed to a declining west. In the east ... well as in the west the old traditions of life have proved insuffici... when confronted with the new outlook comprising the whole wor... Because of the difference of those traditions the cultural revoluti... take another shape in every country. But the present crisis ... western civilization is nothing else than a new link in the chain ... revolutions caused by the growing contact with the east, and it d... not essentially differ from that of present-day India, being the cre... tion of a new culture of the best own traditions and the best of fore... experiences. If we understand this fact we shall realize that we sh... best serve our countries by trying to understand the achievemen... the handicaps and the difficulties of each other"—*United Press.*

The Leader.

Study Notes

ON

SOME STEPS IN THE PRODUCTION OF FORM.

BY GEOFFREY HODSON.

I

THE WORD

1. All creation is founded upon the pre-solar system, in wh... archetypes modelled upon fruits of its predecessor, were eventu... projected "perfectly".

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2. Further developments and relatively "new" concepts, germinate in the consciousness of the Solar Logos, presumably during creative "night" for the most part, though possibly presenting themselves during preceding manvantara or "day".

3. Thus an archetypal concept, divine "idea", occupies divine consciousness at the dawn of a new creative "day". This idea probably includes the one major model as the central creative "theme", as also every possible probable variation.

4. The divine "hour" strikes. The One Alone utters the word. The Three and then the Seven "appear". Creative energy is released, passing from the One Source (point) into and through the Three (triangle) and the Seven (sphere).

5. The Word is an "energy-on-frequencies" expression of the primordial divine "idea" described in 3.

It is therefore a chord. Its keynote is part of a chord completed by the keynotes of the other Solar Systems in its Group or Universe. The Word of that Group, itself a chord, is in its turn a "note" in the chord which is the penultimate or Cosmic Word of which the whole sidereal system is a manifestation.

6. The Word, being occultly sound, produces a "form" the primordial archetype in the Manas of the newly differentiated field. It is probably a magnetic field with the archetype as the centre and localized source of energy, itself the product of the Word-force.

7. The primordial archetype is probably a vertical column of energy in an ellipsoid field; it is "built" of seven centres or vortices, which in turn produce the Chakras, solar, scheme, chain, planetary and human.

The seven vortices are produced by the impact upon matter of creative energy from and through the Seven Sephiroth, the Trinity and the One. They are the basic "forms" in the formless or Arupa worlds and correspond to (are represented by) the Platonic solids in the form or rupa worlds.

Chakras differ in colouring and number of petals and the solids differ in number of points and lines, because each is a product of a different one of the seven types into which the one creative energy is divided by passage through the Three and the Seven.

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Thus Creation is based on numerical principles; thus "God geometrizes".

8. The field constitutes the aura, and its extreme range the auric envelope or "ring pass not", whether of the Word or Incarnate Logos and Solar System, or of Chain, Planet or Man. Within it occur the external expressions, developments or "growth" of the seven sets of creative concepts represented in terms of energy on frequencies of the Seven Chakras.

These externalizations are the forms of nature, the earliest of which are ellipses or Spheres in which lines radiate from a centre, e. g. the "lines body" and the "pudding bag" and, in modern times, certain animalculae.

II

THE ARCHETYPE

9. The archetype is projected on to the Manas 1 of a Scheme and later and successively on to the Manas 1 of each of its chains and thence on to each of its seven globes. It is by this time modified by the play of force of the particular vortex or Chakram in the major archetype of "body" of the Logos, of which the scheme is a manifestation.

Similarly it is further modified by that Chakram in the body of the Scheme Logos of which the Chain is a manifestation and still further on a globe by the Chakram in the body of the Chain Logos of which the globe is a manifestation.

In musical terms, all of these localized "words" are in one key, that of the Solar System; they are the notes in the one chord, which is the ever uttered Word.

10. The archetype or divine creative concept, is more than a passive copied model. It is a positive form-producing agency. Creative energy on the group of frequencies of the archetype is focussed in it, on its way down from Adi.

Thence this energy enters via Anupadaka, Atma, Buddhi and Manas 1 the form worlds. Its impact, first upon Manas 2 sets up a magnetic field therein, with lines of force the arrangement of which is governed by the frequencies on which the force is flowing viz:—those of the archetype.

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This field with its magnetic centre and radiating lines is the basic form throughout Nature. Surrounded by an astral envelope in the form worlds it constitutes the first form viz :—Pudding bag human bodies of early Cycles.

Matter of the plane in which it is established is drawn into the field and gradually a dense body is built.

Thus plane by plane the Word eventually reaches the physical world and, being form-producing, there also forces matter to assume shapes expressive of the archetype.

Thus the archetype is both a form producer and a model for the builders, for whom it serves somewhat as does the original of an enlarging machine. In this the feminine Aspect is largely involved.

III

THE BUILDERS

The response of matter is at first but slight and the first forms are consequently crude, improving with the progress of the Cycles.

Herein lies the value of the work of the *Devic builders*:

Within this order of devas are hierarchies which are also manifestations of those chords in the Word of which the Archetypes, whole and part, are an expression. This produces affinity of vibration and draws the particular hierarchy into its appropriate field work as form builders in the four kingdoms.

For example :—the opal might be regarded as the physical manifestation or end product of the opal "notes" in the Word and Opal frequencies in the Archetype. For creative energy on opal wave lengths, entering the form worlds, by magnetic processes above described, causes matter to assume the particular crystalline form on which the opal is built.

Opal Nature Spirits at the etheric and astral and devas above in an ascending hierarchy, are attracted by the opal "call" or emitted energy on the opal frequency, which is that of their own inherent nature.

The nature spirits enter the "field" and their presence and the effect of their consciousness, such as it is, increases the tendency of matter to assume the opal crystal shape, consistency etc.,

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The devas at super-physical levels unify themselves with the "descending" creative energy, intensifying its essential chord of frequencies which are their own. This energy thus passes through their auras on its way down and is thereby rendered doubly potent to produce form. Thus the devas work from *within the force aspect of Nature*, and thus, as the Hindus say in effect, natural scenery is the materialized aura of the Gods.

Thus the Major Mind, having conceived of the forms of Nature, arranges, "in the beginning", creative energy into groups of frequencies or chords in the Word. These chords produce archetypes at the causal levels and forms at all levels below. The Major Mind is assisted in the process by its individual embodiments, the building devas.

IV

MAN, THE PARENT OF ALL FORMS

From each of the chakras form extensions occur into the field caused by the play of energy; each chakram acting as a subsidiary creative centre in which divine thought is focussed. This, plus the exigencies of physical life and the continuous pressure outwards of consciousness seeking to function, encouraged by peripheral response to external stimuli, produces physical extensions of the columnar form and the development of the senses and sense organs, with their appropriate glandular and nerve centres at the positions of the chakras.

Since the seat of consciousness is in the head or upper (Atma, Buddhi, Manas) three chakras in the column, all experience through the senses is received in the head. This interplay between the ego within and phenomena without produces the specialized clearing station, decoding centre and mental organ which is the brain. The convolutions both represent development by use and shew an increase with evolutionary progress. They are caused by the play of mind on the surface of the brain from the egoic centre in the third ventricle wherein the coronal and ajna chakrams meet. Apparently, increased brain surface is essential to and the mark of increased intellectual development.

The five key chakras are :—

1. The Sacral, conveying Atma and producing generative organs and enclosing protective anatomy.

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2. The Spleen, conveying Buddhi-prana and producing viscera.
3. The Solar-Plexus, conveying Astral and producing abdominal organs and nerves.
4. The Heart, conveying Buddhi Astral via Manas 2 and producing the Heart and vascular system.
5. The Throat, conveying Middle Manas and producing the larynx.

11. These developments and extensions are supervised by the Chain, Planetary and especially Race Manus, who know the Plan, and with the co-operation of the deva builders keep them along desirable lines in the main. Undesirable developments do occur, especially when the devas and nature spirits make experiments in the early cycles. Possibly the centaur and satyr are examples of this.

12. In all this gradual materialization of the archetype the building devas assist continually, they representing the activity and especially the Feminine Principal of the third Aspect and working under the direction of the Manus.

13. The first forms of early cycles are worked upon by the devas and are simple materializations of the archetype—e. g. the pudding bag. As improvements occur through human habitation, the old forms are cast off by man and new and better ones constructed, human consciousness always being at the forefront of form development i. e. producing and using the best modifications of the simple first forms, themselves actually of mineral type.

The cast off forms are then used by animal consciousness, later by plant as animals move up into better discarded human forms, and last by minerals as the plant consciousness move up into discarded animal forms.

Thus first-cycle Man whether Chain, Round, Globe or Race is the parent of all forms.

This process of using, organizing and casting off bodies by the leading Kingdom in consciousness is repeated in successive cycles.

In the fourth Round of the fourth Chain at the physical level on Globe (the earth) human bodies are handed on to the animal, plant, mineral, consciousness both complete and (more generally) by forms of self reproduction i. e. Budding, Fission, Extrusion of etheric (sweat)

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matter and by the shedding of "procreative dust". This last probably consisted of spores or even fungus-like seed, and is said to have lain thick upon the ground. Devas and nature spirits built forms from this and the appropriate Pitris induced sub-human conscious beings to enter them.

Thus in this Round and physically an early kind of human body was the parent of early kinds of sub-human bodies. From these all the present sub-human forms have developed and the animalcules are the final deteriorated descendants of the first forms on their way to disappearance.

(To be continued)

My Times

J. KRISHNAMURTI'S BROADCAST TALK

Mr. J. Krishnamurti in the course of a radio talk in Bombay on "My Times" said :—

There is intense suffering throughout the world. There is hunger amidst plenty. There is exploitation of class by class, of women by men, and of men by women. There is the absurdity of nationalism which is only the collective expansion of egotistic search for security.

This chaos is the objective expression of that inward suffering of man. Subjectively there is uncertainty, the agonizing fear of death, of incompleteness, of emptiness. Our action in the subjective and objective world is but the expression of egotistic desire for security. So the mind has created many impediments, limitations, and till we completely and thoroughly understand these impediments and voluntarily liberate ourselves from them, there cannot be true fulfilment.

By individually understanding and liberating ourselves from these limitations, we can create true and necessary action, thereby change the environment. A great many people think that there must be a mass movement in order to bring about individual fulfilment. But to create a true mass movement, there must first be a complete revolution of thought and desire in the individual, in you. This, to me, is true revolution, individual action and voluntary change

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It must begin with you, with the individual, and not with a vague, collective mass. Each individual who is caught up in suffering must change, he must understand the cause of his own sorrow and the hindrance he has created around himself. It is no use merely seeking a substitution, for that will in no way solve our human problems and agonies. That is merely a false adjustment to a false condition. Most of us in searching for a substitution are merely clinging to our own egoistic pursuits.

Do not, please, at the end of this talk, say that I have not given you a positive system. I am going to try to explain how our sorrows have been created; and when you discern the cause for yourself, then there will be a direct action which alone will be positive. This action born of comprehension, of intelligence, is not the limitation of a system.

SECURITY

Each individual is seeking security, both subjectively and objectively. His Subjective search is for certainty, so that the mind can cling to it, undisturbed: as his objective search is for security, power and comfort.

Now what happens when you seek security, certainty? There must be fear; and if you are conscious of your own thought, you will discern that it has its root in fear. Morality, organized religion and social system and standards are based fundamentally on fear, for they are the outcome of the desire on the part of the individual to be secure. Though you may not have any religious belief, yet you may have the desire to be subjectively secure. Let us understand the structure of what we call a religion.

As I said, when one seeks security there must be fear; to be subjectively certain, you seek what you call immortality, God or an absolute reality. In search of that security, you accept teachers who promise this immortality, and you come to regard them as authorities, to be feared, to be worshipped. And where there is this fear, there must be dogmas, creeds, beliefs, ideals and traditions to hold the mind.

What you call a religion is nothing but an organized form of individual self-protection for subjective security. To administer this authority based on fear, there must be priests, who become your

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exploiters. You are the creators of exploiters. for through fear you have created the cause for exploitation. Religion has become an organized belief, a crystallized form of thought of morality, of oppression, domination. Religion, whose God is fear—though we use such words as love, kindliness, brotherhood to cover up that deep fear—is nothing but a subjective submission to a system which assures us security. I am talking of religion as it is throughout the world, the religion of exploitation, of vested interest.

Family, Centre of Exploitation

Then there is the objective search for security through egotistic power essentially based on fear and so on exploitation. If you look at our present system, you will see that it is nothing but a series of cunning exploitations of man by man. Family becomes the very centre of exploitation. I mean by this, that intense desire for self-perpetuation, through accumulative possessions, which necessitates the exploitation of your neighbour. Family should be the true expression of love, and not of exclusiveness. From this there develop classes, the superior and the inferior; and the means of acquiring wealth accumulate in the hands of the few. Then there follows the disease of nationalism, nationalism as a means of exploitation, of oppression. This dangerous disease of nationalism is dividing people as religions are doing. From this there arise sovereign Governments whose business it is to prepare for war. Wars are not a necessity; to kill another human being is not a necessity.

Thus, seeking your own security, you have created many impediments of which you are entirely unconscious; and these impediments are not only turning you into a machine, but are preventing you from being a true individual. In becoming conscious of these limitations there arises conflict. You do not want conflict; you merely desire satisfaction, security and so these hindrances continue to create sorrow and turmoil. But you will find true happiness, fulfilment, reality, only when you come into conflict with the values that do oppress and limit the mind. Examining these values intellectually does not reveal their true significance. Mere intellectual examination will not create conflict, and only through suffering do you begin to understand their deep, concealed meaning.

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Most people are acting mechanically in a system; so it is essential that they come face to face with those values and impediments of which they are unconscious. In this there is the awakening of true intelligence, which alone can bring about fulfilment. This intelligence, which is unique, will reveal the eternal. As the sun comes out clear and bright through the dark clouds, so through your own discernment and in the purity of your own action comes the realization of that life which is ever renewing.

News and Notes

Mr. J. Krishnamurti's Talks in India.

After listening to the many discussions, one felt rather doubtful whether after all they had any real value. Both in Madras and in Bombay, after the many discussions a certain sense of their futility became apparent, and the discussions themselves revealed what was possibly the main cause of this reaction. A large portion of the audience in both places seemed to entertain strong beliefs. And these strong beliefs made them asume, as they were discussing and perhaps even as they were listening, an invulnerable attitude. Such an attitude, based on a firm belief or beliefs, is the very negation of the process of thinking and it cannot therefore have anything in common with the equipment of a truly inquiring mind. As between thinking and the constant demand — not always a conscious one — to arrive at definite conclusions by the process of rationalization, that is to say, between thought and bias, there can exist no relationship, no common ground. The two are mutually exclusive. The consequence was found difficult, if not impossible, to establish between Krishnaji and the audience, a point of contact, essential to carry on a discussion with any degree of usefulness. A curious parallel phenomenon was likewise repeatedly noticeable: a particular belief or prejudice, such for instance, as *belief* in the existence of Masters, was not necessarily shared in common by all. And when such a belief was under discussion, with a view to seeing how it was a hindrance to thought, those who did not happen to share that particular belief evinced an over-anxiety to criticise those who did, rather than perceive the whole significance of belief or prejudice itself; which is, that by its very presence it must terminate

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the movement of thought. Their criticism, tacit or expressed, of particular beliefs in which they did not share was, in consequence, valueless, because it left them apparently unconscious of the subtle influence of those biases, those fixed opinions and inflexible attitudes which were operating on and conditioning their own minds, preventing clarity of thought. They, like those whom they criticised, were unwilling to participate in the process of thinking, which must be one of self-revelation.

* * * 2 * * *

New Discovery at Nalanda

An important discovery of considerable historical interest at Nalanda is reported by a visitor to that ancient site. A new temple is said to have been dug up at Nalanda this month by Mr. G. C. Chandra, of the Bihar branch of the Archaeology Department.

A regular metal foundry for the casting of images has been found, besides a four-chamber furnace with passages for air. Slag, metal pieces of moulds (in earth) have been found.

Monks used to manufacture bronze images here.

* * * 3 * * *

Oh! These practical Westerners!

It is learnt that negotiations have been conducted for the acquisition of many acres of land within easy access of the centre of London, to be used as mass burial grounds.

These steps are being taken in order to cope with the tremendously increased death rate due to air raids, epidemics and children's diseases caused by the bursting of main sewers by heavy bombs.

At present undertaking concerns and burial grounds are only able to cope with the normal peace time death rate, but as this is expected to increase by 100 per cent during the first few weeks special steps are being taken to extend the present limited capacity of Britain's crematoria.—U. P.

Sind Observer.

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Carry your entire library in a suitcase

An attorney can take his entire library home in his suitcase. Small towns and schools can afford to buy and house the contents

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of the largest metropolitan libraries. Classics and popular fiction can be sold for ten cents a copy.

At least, librarians predict that microphotography is rapidly bringing this revolution to pass. For 1937 will see the first widespread commercial introduction of this process, by which printed matter may be reduced to as much as two-thousandths of its original area.

Already such famed institutions as the New York Public Library, the British Museum and the Huntington Library in Los Angeles have inaugurated the use of microphotography.

And in Washington workers of the Census Bureau are even now busily photographing the 50,000,000 names in 1,024 volumes of the census of 1830. A book twice the size of the biggest dictionary, weighing twenty-five pounds and containing 70,000 words recorded on a few feet of film, four inches in diameter. The complete census record will be stored in twenty-eight ordinary filing-cabinets.

Literary Digest.

Lecture Tours

Bro. N. Shriram visited Bombay, Bhavanagar, Ahmedabad, Hyderabad, Karachi and Shikarpur during March; he spent his time chiefly in helping Masonic Work; but all took advantage of his presence to call together all Theosophical workers. He gave public lectures in all the places, and was able to pour new Life into the various Lodges he could visit; and so he only left all of them asking for more like Oliver Twist.

* * * 2 * * *

During March the General Secretary visited Bhavanagar, Ahmedabad, Baroda, Broach and Surat in the Gujerath and Kathiawar Federation and Karachi and Shikarpur in Sind. He addressed twenty-five meetings including public lectures and visits to schools and womens Associations. The audiences were quite good in all places, showing the good opinion that the Local members had secured in their respective towns, and on the whole the lectures were very well received. The General Secretary was present at the Shikarpur

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Federation. On the whole he could make many personal contacts and the trip was quite useful.

* * * 3 * * *

Dr. C. Rama Kamath, Joint General Secretary, visited in March 1937, the lodges at Ellore, Bezwada, Gudivada, Masulipatam, Guntur and Nellore. He delivered lectures on an Introduction to the study of Gita and Life after Death in the several lodges and addressed members' meetings everywhere and answered questions too. His lectures were well attended everywhere and were much appreciated.

Federations

Andhra Circar—A District Conference was held at Guntur on 15th and 16th March under the presidency of Dr. C. Rama Kamath, Joint General Secretary, South India. It was resolved that inter-lodge meetings be held once a month in all lodges by rotation. Bro. R. V. Kotiah, Rtd. Tahsildar, Brodipet, Guntur, has been elected Group Secretary for the year.

2

Behar—had a very successful Federation at Bhagalpur under the Chairmanship of our revered Vice-President, Babu Hirendra Datta. The General Secretary, Bro. M. G. Kanitkar and Mrs. Phansalkar attended from Benares: about eighty delegates were present. After Bharat Puja in the morning the proceedings were opened by Rai Bahadur C.C. Mukerji, Commissioner, and the President gave a short address. This was followed by Mr. G. N. Gokhale who gave a lecture on "Science and Religion," when he explained how our Religion of the future must be based on Science as all true Religion always is. They had in the evening a Parliament of Women under the Presidentship of Mrs. Kamala Kamini. At night they had a very interesting music competition. The Federation continued the second day when short addresses were given on the Gayatri Mantra, Art and Brotherhood. They had a Parliament of Religions when the President very lucidly expounded the Vedanta aspect. In the evening this was followed by

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speeches on other Religions. On the first day before the Federation began they had a very successful Parliament of Youths under the chairmanship of Mr. Rohit Mehta, the General Secretary Youths, who is at present touring in Behar.

Bengal—held their annual Federation under the Chairmanship of Babu Hirendra Datta during Easter, at Calcutta. Eighty six members representing eleven lodges attended the meeting. After greetings were sent to the President, the Federation Secretary Bro. Tulsidas Kar read the Report which showed that the Fedaration had gained in membership. One lodge became dormant but two new lodges were formed—one at Guhati and also at Barisha. The Bengal T. S. continued to be the best organised Lodge and followed very closely the scheme of lectures sent out from Adyar.

On 26th Mr. J. Van Manen delivered a very illuminating lecture on "Theosophy the Dynamic principle of Religion." Next day fourteen new members were initiated, and after a Question and answer meeting Pandit Kulada Prasad Mallick Bhagbatratna delivered an interesting lecture on "Humanity of God." On the third day after a Youth Lodge meeting and a Social the Vice President gave a very learned lecture on "God is my adventure" to a packed audience.

Sind and Baluchistan—also held their annual Federation during Easter at Shikarpur, under the Chairmanship of Bro. N. Shri Ram from Adyar. Mr. G. N. Gokhale, General Secretary, was also present. Forty delegates were present and they were housed in three different places, the President being put up in Dewan Bahadur Muralidhar's commodious Bungalow. On the first day there was an informal meeting when Bro. Shri Ram dwelt on the importance of holding such Federation meetings, which gave all an opportunity of coming into personal contact with each other and thus create a nucleus of Universal Brotherhood. It was mentioned that the Shikarpur brothers had a scheme for the purchase of a suitable plot of land for the Lodge. In the evening they had a Holi Party, where after recital of hymns and Bhajans refreshments were served; and the delegates adjourned to the Hall to hear some splendid Indian music.

The Federation formally opened on the second day, when after some fine music and greetings the President delivered his address, in which he explained how we had a period of expansion under the President Mother and C. W. L. and how the time had now come to

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assimilate all that we learnt and to consolidate our position. That was also growth in the true sense. In times when we are passing from the old order of things to the new in every department of life, Theosophy was required at every step. There were then short speeches on the life of Lord Krishna by Mrs. Minwala and Gangadevi. In the evening after an At home, the President delivered a very impressive speech on "India and her spirituality." The next day after a business meeting, and a group-photo, Bro. Shri Ram gave a lecture on Youth and the future. The Federation terminated with a cordial vote of thanks to those who had made the Federation a success—viz. Bro. Thakurdas, Dewan Bahadur Muralidhar, Seth Kodumal Khushiram and others.

Lodge Activities

Cuddapah—The late Rao Saheb G. Sankara Rao Garu, well-known throughout Andhra Desha, as an erudite scholar, and a lucid exponent conducted classes in Bhagwadgita at the Lodge for over a year; and his very valuable lecture notes are being published as a memorial to him. An appeal has been made for donations of not less than Rs. 5 and advance subscriptions at Re. one each, which should be sent to Mr. J. Krishnamurti Rao, Co-operative Central Bank, Cuddapah.

Lucknow—observed Leadbeater Day on 1st March. Both young and old gathered at the house Mrs. Van Gelder. After a short meditation, Mrs. Van Gelder paid a very hearty tribute to the memory of C. W. L. She was followed by Dr. Pearylal who spoke with great devotion; and then Bro. Veni Prasad Bhatnagar read passages from "The Masters and the Path." The meeting dispersed after refreshments, provided by the kind hostess.

Rajahmundri—Celebrated the anniversary of the Lodge on 5th April 1937. Bro. K. Kamaraju of Peddapur lodge—a renowned worker, presided and delivered a very interesting discourse on Bhagavad Gita and Brahmavidya. He quoted some slokas from Gita and showed how the teachings of Theosophy are supported by Gita. Bro. P. Venkataratnam delivered a lecture on 'Is Religion opposed to modern Science?' and pointed out how modern science is gradually groping towards religion.

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Trivandrum—celebrated Adyar day and Rukmini Devi's birthday. Miss Kamala Srinivasan gave some fine music after which Bro. V. V. Mony read a paper and Bro. Srinivasan spoke on "Some aspects of Rukmini Devi's Life and work."

धर्म-सन्देश

"धर्म-सन्देश", बिहार और युक्त प्रदेश की थियोसौफिकल सोसाइटी के मासिक पत्र का प्रथम अङ्क अप्रैल सन् १९३७ ई० से निकलना आरम्भ हुआ है। धर्म के मूल सिद्धान्तों का ज्ञान सरल भाषा में देना, वैज्ञानिक रीति से धर्म तत्त्वों की खोज करना तथा जीवन सम्बन्धी अन्य आवश्यक विषयों पर प्रकाश डालना इत्यादि, इस पत्र के मुख्य उद्देश्य हैं। हिन्दी जानने वाले सदस्यों तथा जनता के लिये एक ऐसे पत्र की बड़ी आवश्यकता थी। इस प्रथम अङ्क के अन्यान्य विषय रुचिकर प्रतीत होते हैं। आशा है यह पत्र उत्तरोत्तर उन्नति कर सकेगा तथा हिन्दी भाषा भाषी जनता इसे भली भांति अपनायेगी। वार्षिक शुल्क केवल १) है। पत्र मँगाने के लिये पत्र व्यवहार "बाबू सूर्य्यनारायण जी अग्रवाल, बाउन गञ्ज, इटावा (यू. पी.)" के साथ करना चाहिये।

In Memoriam

Allepey—Bro. S. Venkatarama Naidu, a pillar of strength and inspiration for Theosophical work on this coast went to peace in January. It is an irreparable loss to us. We hope that his memory will be a source of inspiration to us to work in Their Name and for Their Cause.

Official Notice

As some cases have recently occurred of such transfers creating a great deal of misunderstanding, the following rules are issued for the guidance of all Federations:

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1. As the rules stand at present a Member has the full right of joining any Federation or the Unattached list, as he likes. Each member's personal choice cannot be questioned; only in future no transfer will be effected until a letter to that effect signed by the member himself is received in this office.

2. Such transfer can not have any retrospective effect; but will come into force, from the 1st of the next calender month in the case of the Lodges and first of October next in case of transfers from one Federation to another, or to and from the Unattached list.

3. A member who has thus transferred his name to an unattached list cannot hold office in a Lodge (which is always attached to some Federation) and a member of a Lodge in one Federation can not hold office in a Lodge in another Federation. Every member has the right to say where he will remain, but once he makes the choice he cannot have any official connection with the Lodge or Federation he thus leaves, unless he changes his mind again. This change can come into force only as in para 2 above.

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THE INDIAN THEOSOPHIST

ओं

"A parent must say, 'All my life I have done my best to train my children

"'Now they are grown up. *What more can I do for them still?*'

"The answer is :—

"*Stand aside.* If I have succeeded in my training, they will now be able to stand alone.

"My life has been, theirs is coming on."

May 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | MAY 1937. | No. 5.

First April, 1937 in India

By Mr. Jamshed Nusserwanjee

Some longed for it; some wished it far away. It is a day of emotions, much less of actions unfortunately.

In the balance of emotions and wise actions, there is Truth, Peace and Happiness: and so have taught all sages.

On this day, therefore, our prayers ought to go forth to the Almighty that in those placed in governmental authority as well as the leaders of the people there may be the balance of emotions as well as wise actions.

Just a bit more of understanding in both will prepare the country for a forward march—to its marked goal. Just a little more of bitterness will throw it into waves of emotions, which will shatter its nerves.

Let April first be a day not of criticisms, attacks, oppositions, ill-will or hatred. Let it be a day of prayer, supplication and appeal to the Almighty. Let not victory in elections baffle the minds of the peoples' leaders; let not prestige and power or the possession of authority baffle those who are the custodians of Government.

Let honest attempts be made to bring all into closer bonds. Disruption of India's peace will add tremendously to the disruption of the world's peace.

Let us pray that we may all understand our responsibilities.

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A Code of Honour

By Dr. G. S. Arundale :

Fight Chivalrously

First, I think, to realize that the cause of an opponent may be as dear and as true to him as ours must surely be to us. Hence while we may conceive our duty to be to fight for our own cause better for our country than other causes, we consistently respect our opponents for their honesty as we would be respected for ours. It very easy to find fault, to believe in dishonouring rumour, to be assured that our opponents are animated by unworthy motives. While we are doing all this, our opponents are likely to be doing the same with regard to ourselves. Ordinarily, there is not so very much to choose between the various protagonists in a political field. Let us fight with chivalry, even though others may not so fight with us. It is a terrible blunder to imagine that if our opponents use base metal for their weapons, therefore we must do the same.

Second, to realize that while we may feel certain that the truths we possess are the supreme truths, our opponents are no less certain with regard to their truths. So it comes to this, that while we must fight for our own certainties, there are other certainties elsewhere, and we must not irrevocably shut the door upon them. Every country needs the truths each of its political parties possesses, and let us beware of imagining for a single moment that we have a corner in truth. One of the differences between a statesman and an ordinary political demagogue lies in the fact that the former is broadminded and understanding, while the latter is narrow and destructively fanatical.

* * * *

Friendship Fundamental

Third, therefore, to fight tooth and nail, yet always graciously, never allowing the eternal truth of truths to be flouted—that Friendship is the heart of life, of peace and of prosperity. We must ever be on the lookout to make gestures of friendship towards our opponents, meeting them socially and informally, causing them to feel that we appreciate and like them, and are happy to be with them, even though there is a field of Kurukshetra in the background. I never can understand the boycotting of an opponent, especially socially.

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seems so childish, so unsoldierly, so unchivalrous. No doubt a boycott appeals to the masses. But we have to learn to educate and lead the masses, not to pander to them and animate their weaknesses.

Fourth, not only to be gracious in victory, without a trace of condescension or sense of superiority, but also to devise ways and means of utilizing that worth of the defeated which in fact is no less than the worth of the victor. In Life, as Life really is, there are no vanquished, only victors—even though one may appear as a triumphant St. George and another as a prostrate dragon.

Fifth, to abhor violence as the antithesis of freedom, peace and prosperity. To abhor violent speech, violent emotions, violent gestures. There is a world of difference between violence and strength.

* * * *

How to Fight

Sixth, to realize to the full that wherever there is hatred, there freedom is being destroyed. There is no greater danger to any national life than the release of hatred in whatever form. There is never any justification for it. Real fighting consists in promoting a cause with dignified enthusiasm, with intense courage, but without a trace of illwill, resentment or violence.

Seventh, ever to remember that while in the present stage of the evolution of the world, government is by majorities and Governments do not represent the nation as a whole, the day must come when the ruling forces in a land will represent all the people. At present our democracy is fashioned so that it can represent only some of the people. Some day it will be so fashioned—and then it may not be the democracy as we know it—that it will represent all. And then there will cease to be this terribly undignified and uncivilized cadging for votes, this reckless and criminal promising, and the silly assurances that capacity, patriotism and power to make the people happy and prosperous lie only with such and such a group of people.

* * * *

Pooling Our Differences

Save in the most exceptional cases, there is far less to choose between one set of political opinions and another than their respective protagonists would try to have us believe. Methinks they all do

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protest far too much. Some day, when we become wiser and more discontented with our existing crudities, we shall assemble the best and noblest in all divergencies of opinion, and these, by very reason of their true nobility, will well know how to pool their differences, however acute, for the greatest good of all. Thus, while the so-called winners may receive pre-eminence, there will be no lack of eminence for the so-called losers.

* * * *

Our Duty as Theosophists

Now I know I shall be told that these are counsels of perfection, that I am romancing about Utopias and El Dorados, and that there is nothing practical in all that I have written. I agree that there are often extenuating circumstances for the violation of the terms of the political Code of Honour as I have sketched it above. I agree that such extenuating circumstances may often be found in despair, in a sense of utter helplessness, in the conviction that only some striking overt act, as in some form of boycott, can for the moment give adequate expression to a sense of injustice and wrong. I recognize to the full the force of the argument that the Code of Honour is a very well when the various contending parties are on terms of equality, can fight on equal terms; but that when they are not, when there is power on the one hand and impotence on the other, the Code seems hardly applicable.

Yet to me the fact remains that always the nobler the means the quicker the end, and that we must not ignore a Code simply because we do not see our way to observe it. I feel that a political Code of Honour—the above or some other—needs to be upheld, especially in these uncivilized days, and that Theosophists are among those whose duty it is to uphold it, at whatever risk of ridicule and abuse, at whatever risk of being contemptuously dismissed as idle dreamers and vague visionaries. By virtue of their constant reiteration of honour in politics, honour will someday permeate politics. We Theosophists do not expect our Romes to be built in a day. We are content to be bricklayers, leaving the consummation of the building to those architects who know the Great Plan. Where there is cacophony we strive to sound harmony, indifferent as to when, in God's good time, the cacophonies become resolved.

The Theosophist.

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The Remaking of Religion

By Mr. C. Jinarajadasa

In connection with the Easter Theosophical Federation held at Adyar, Madras, Mr. Jinarajadasa delivered an interesting address. He took for his theme 'Theosophists and the remaking of Religion.'

He pointed out that the history of civilization shows that religion is never static but is always being reshaped. In Hinduism this is evidenced by the fact that from the days of the Vedas, what is termed Sanatana Dharma has steadily undergone changes. The Gods worshipped in the Veda have been substituted by other Gods. There was no cult of Shiva or Shri Krishna then, but Hinduism was remade by the introduction of the new forms of worship. In Vedic times the widow lived on after her husband's death ; then later vested interests insisted on her death on the funeral pyre. Then in 1829 this was forbidden though at the time protests were made in the name of Sanatana Dharma. Nobody today would dream of resuscitating widow-burning. So, too, with pre-puberty marriage which was only introduced in the later days of Hinduism, and is now prohibited by law. In every religion from its commencement, the process of remaking is continuous. But the speed of change today has been forced by two special factors: modern science with its wonderful doctrines has shown that there is no need to postulate any spiritual direction to explain evolution. Religion as such is shown by science to be a superfluous hypothesis. The second factor is Anthropology, which shows clearly that all religious ceremonies, even in the highest forms of religion, have their parallels in primitive cults. The general result is to show that religion is an element which advancing humanity finds useless for civilization.

On the other hand, the remaking of religion is suggested by certain movements today. Science itself under the leadership of Jeans is suggesting a mathematical structure to the universe, as if the old doctrine of the platonists 'God Geometrizes' was not a fantasy but had a scientific basis.

The Spirit of Liberalism

Another element towards remaking is the spirit of liberalism in advanced religious thinkers, who are working in the field of collaboration

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such as is shown in the Congress of the Fellowship of Faiths. Th deep interest in the testimony of mystics, and the publication of the works of Plotinus in English and French show also the new tendency of remaking. Equally important is the contribution of Spiritualism which steadily gives proof that there is a survival of man beyond the grave. In this remaking Theosophists for the last 62 years have consistently asserted that a religion based on the fullest science always exists, and that the Wisdom which is summation of all facts visible and invisible exists in all the faiths, though not exclusively in any one. The emphasis of the Theosophists that the world process is not a mechanical one, but is directed by a spiritual consciousness has also implied that man in the process partakes of the divinity which moves all processes in the Cosmos. From these fundamental facts the Theosophists have asserted that universal brotherhood is always the basis of true human organization.

Three Essential Truths

Two events today have hastened the need for the remaking of religion. The first is the economic crash throughout the world, which makes clear that there must be a common economic order for the whole world; secondly, that there must be one directing political Council like the League of Nations to stabilize conflicting policies. All these many forces require a quick remaking of religion essential. In this remaking there are three essential truths which must always dominate, and anything which invalidates them is bound to disappear from religion. The first is the greatness of man, who is never a cringing sinner to be pardoned by a despotic deity, but rather a divine mystery who slowly unveils the majesty of his nature by the life which he lives among his fellowmen. This truth requires the abolishing from every religion anything derogatory to the essential greatness of man and woman. Much has to be jettisoned from Hinduism, which in the law books and in ancient tradition has made woman utterly subservient to man, and having no possibility of salvation unless she finds salvation through her husband. The second factor is the world's need for unification of all mankind. Therefore, all dividing forces like caste, race pride, and even extreme national ideals, have to give way to the supreme need of mankind to feel itself as one humanity. The third essential is that the individual right of each to create his own religion should be recognized though religions and formularies can assist him in the process. It is

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always in the spiritual realm that the true explanations are found, even to the problems of modern science. Nature's facts do not themselves give the explanation, for that explanation has to come from the imagination of the mind that contemplates them. Since it is in the invisible and the unseen that fundamental truth is found, religion in the highest sense is always necessary. But the religion which humanity needs, and towards which the Theosophists are working steadily, is that which proclaims three fundamental truths, which are Unity, Humanity and Individuality.

The Leader.

May I.....?

May I begin this month by reminding members that the Vaishakh Full Moon occurs at 1-38 p. m. on Tuesday 25th May.

The Hindus observe it as Vyas Purnima. To the Buddhists of the world the day is thrice sacred as the day on which Lord Buddha was born, reached illumination and left the mortal coil; and it is a common belief that the "Shadow" of the Lord can still be seen at a Sacred spot in Tibet at the time of the Full Moon every year even now. Indeed, many hold that not the "shadow", but the "Substance," The Blessed Lord Himself, the First Flower of Humanity, then blesses all his Successors—the Members of the Glorious and mighty Hierarchy who specially assemble for the purpose in far off Tibet. This gathering is not visible to mortal eyes; but a number of devout Buddhists do go to that spot, and feel The Presence. What is more, this privilege is within the reach of every man, if he really wills it. No passports and no difficulties of the cold and hard journey to Tibet! Just shut yourself up in a quiet place; but before you do so, do not take three cups of tea, as I once did. Read the relevant pages from "The Masters and the Path" and try to think of the scene consistently and with intent; imagine you are there, or just doze off in that condition if you can. And you will get there; and share in the blessings. I know my "rationalist" friends will laugh at it. May I suggest to them that they might give it a trial? It can not at least do any harm; it may be a "Fool's paradise"; but it is certainly better than a "Fool's Hell", in which we revel so often, in thinking ill of persons

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who do not see eye to eye with us, and in attributing motives to them. Just try. Once you experience that peaceful exhilaration, you will not miss it again.

* * * 2 * * *

May I then remind you of the White Lotus Day, sacred to the memory of H. P. B. — who in the words of Annie Besant, who knew her so well, was — "outspoken, decided, prompt, strong-willed, genial, humorons, free from pettiness and without malignity." And yet an enigma to many. Even forty years after her death, Hares think it worth while hounding her. She has now been "proved" to be such a clever forger that she could reproduce five or six handwritings very beautifully and consistently with the ease of a modern televisor, and could write letters and notes in any hand she liked by the dozen, and every time to suit the occasion in a trice. At least in one case she wrote such marginal notes relating to events that would happen at least nine years after her death and got a confederate to post it after the lapse of that time. And yet this very "successful forger" was very poor, and often hard-pressed for a sovereign. "Then some devoted admirer would send her some money, and away it went to the Theosophical Society, to a distressed friend, to an old servant in want, to some family whose starvation I might have mentioned" says A. B. H. P. B. was a "forger"; but she forged chains with which to bind together the whole humanity; and received no payment for it, except calumnies. And this, knowingly and of her own free will. Was it not H. P. B. who said: "If a serpent on a cold morning seeks the warmth of my hearth, shall I refuse it, only because it may later turn round and bite me? No, never." That was H. P. B. and is the one to whom we pay our homage and adoration at least once a year, and renew our resolve to be worthy of her sacrifices.

* * * 3 * * *

I have heard it said that God writes on every grain of wheat or rice, the name of the man who is to eat it. No microscope has ever revealed it, and yet during the last month, I had a job in finding out my grains, which appeared to be so wide-spread. To be strictly truthful, so many of these grains rushed at my mouth, that it was very difficult to keep out those on which my name was not legibly written, and as the names were written in four different languages, it made the problem more complicated. Kind friends, in all kindness and love, very naturally pressed me to do "justice" to the good things they

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provided for me; and how I wished I had a spare stomach. I know my kind hosts would not have minded my pocketing some of the good things, but you can not put juicy things in your kudta pockets, can you? So some of them gave me baskets. If any railway official had tried to verify the weight of my luggage I am sure it would have been difficult for me to convince him that I was not carrying more than my due allowance; but unfortunately—for him—no one asked that question, or else I would have handed over to him the offending basket itself. As it was, I honestly tried to eat as much as I could, and as I was getting hopeless, I suddenly discovered that the names of some of the dogs in the United Provinces were written on those grains from Sind, and I duly conveyed to them their share. I came home, only to discover that my wife who was sure I must have been starving since I left Benares, wanted me to make up for it and I am now trying to do it. I feel convinced that some way ought to be possible out of the difficulty. We must all discover some method of expressing our love without overfeeding people, and that we ought to be able to refuse to eat without giving offence. Perhaps that is what the fond parents try when they smack their lips at the child's chubby cheek. "A man's right to eat as much as he—not she—wants" ought to be included amongst the fundamental rights of men, and reading it aloud should form part of every marriage ritual. Once we convince our women of it, the rest is easy. I wish our legislatures would tackle the problem.

* * * 4 * * *

During my travels, of course I lectured and tried to place before people my point of view on various subjects; but I myself learnt many new things. For instance, I have never lived inside a jail, but have seen some, and have many friends who have a more intimate knowledge of the conditions inside these walls. But to sit for half an hour in front of a couple of hundred prisoners was an education in itself. The jail we visited is one of the best known, everything was clean and tidy, and the inmates looked well fed, and yet there was something very sad about the whole thing. As I sat there gazing at their downcast faces and compared them with those we are accustomed to see outside the walls, I could not help wondering why they were there at all. So many of them looked very intelligent, and in a frock-coat may have passed muster at any Government house party; and yet some of them were there for life—not for any political offence either. I dare say they all committed the offences for which they were sentenced; but why

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did they do so? It could not be starvation and poverty in the case of all. Surely it was something more than "Economics" that was at the root. Did they want to get millionaires in a day, or did two persons want to marry the same woman, and one of them thought he ought to do away with his rival, to ensure a happy life ever afterwards? Or was it a mere rankling word, which grew in size as one brooded over it, until one day he snatched a hatchet with which to avenge it? Or was it just a fit of temper, because the wife put more chillies in the curry, or the child spilt ink on the new carpet? Luckily we do not take up knives on such occasions, but perhaps some do. That seemed to me to be the chief difference. I felt more convinced than ever that emotions are far stronger than mere hunger, and the "Mind" after all the greatest problem of man."

* * * 5 * * *

The two hundred bodies were all quiet, and respectful, almost submissive and some of them even sang bhajans and songs praising the justice of God. I wonder how many of them really meant it. In any case I am sure their minds were not anything like their bodies. Every one seemed to be like a Wimshurst's machine generating sparks of electricity and the room must have been full of silent thunder. There was nothing to be afraid of, and yet it gave me a most curious and uneasy sensation, as if I was in the thick of something lurid and unpleasant—and *that* was one of the best conducted jails. How any one could improve in his sentiments or emotions and hence morals by being shut in such a place for three years, I could not even imagine; and yet humanity has not evolved anything much better than this for its erring children. I know no magistrate or judge loves condemning people, and every Government would be happy if its jails were empty, and the very jailor would prefer a job outside the compound; but they all feel it their duty to see that Society does not suffer again from the same person a second time. How are we to teach people to have better control over their minds? It seems so hopeless when the whole of the present civilization itself seems to take "excitement" as its very basis. We can not peep into a newspaper without being excited to buy this thing or that, and the news itself is all served for the very purpose of exciting us. Then there are the countless medicines which stare us in the face wherever we go, and numerous cinemas where we can vicariously enjoy the pleasures of half a dozen murders in one evening. We are all trying our best to excite each other;

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when some one does get *really* excited, we lock him up in a room or jail, and ask him to bottle up his emotions. The greater the offence, the longer he has to struggle with this process. And we thus hope to cure him of the excitability. Sounds rather strange—to put it very mildly.

* * * 6 * * *

I also had occasion to visit an orphanage, where numerous wee-bits of humanity most of whom know not their very parentage are fed, clothed and brought up to a useful life. I was told that many of the babies are very weak and often deformed, and so quite a number of them die young. Some of those who came in during the terrible famine thirty years ago, are still staying nearby in huts attached to the Orphanage and earning their own livelihood by doing weaving and embroidery, on piece-work. But they complain of no demand. They have a fine weaving shed, which specializes in carpet-making, and other arts are also taught. Some of the babies looked so pathetic; while others seemed cheerful. They were all expecting a special feast that day and were busy cleaning up and getting ready for it. So I really caught them on the upward curve.

I visited another place for the grown-up infirm; and this seemed to be thriving better than the first one; although I thought the reverse would be the case. The infirm are better housed, and have a hospital nearby. They have a temple attached, where the inmates spend a lot of time in bhajans and that is perhaps what touches the hearts of the religious-minded visitors, who, I was told, regularly send grain and other provisions. The general arrangements are very good, and yet what sent through me a shudder was the "last ward" to which people are removed when they are not expected to live long. To be cooped up in a waiting room—a real waiting room this time—awaiting to be called away, must be rather hard, especialy on those who do not get their release quickly, but those who had to be there seemed resigned to their fate.

The orphans were there for no fault of theirs, and it was but right that those who were able-bodied and could grow into useful members of Society should have the chance to do so. It was no charity, but in the best interests of Society itself. But what of the old and the infirm? Their life—at least of many of them—appeared hardly worth living, but while they did live on, it appeared to be the

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duty of Society to keep them from want. As long as a human being is content to exist on food, clothing and shelter, just enough to keep alive, was it the duty of Society to assure him of this? Or is it further necessary that he should be in addition incapable of doing any work? If so, who is to decide whether he is so incapable? Where are we to draw the line between inability and disinclination? I came home thinking of all these problems for which I frankly have no clear-cut answer. One thing I feel, that these are not questions for the individual to solve, but for the whole Society, and whatever policy we decide on, it should be uniformly applied and worked out and it would be a legitimate charge on Public finances. At least where such associations exist, I think it would be very desirable to pool their resources together, and divide what is available, according to the needs of the respective sections. There is no lack of charity in India, but it is all so indiscriminate. I would vote for a statue for any one who can weld together all these currents of love, and use them with some forethought. Charity of course springs from the Heart; but perhaps the Head might be used to direct its flow.

* * * 7 * * *

Artistic Hand-Woven Fabrics

Rukmini Devi expects that the Weaving Department of the International Academy of Arts will start working very soon. Any help that lovers of Art can give her will be welcome; but she wishes to collect specimens of artistic hand woven fabrics and embroidered goods from all parts of India. Will those who can, help in this noble work of preserving—and improving upon all that is best in the Land?

* * * 8 * * *

World Meditation Groups

"Small groups have been formed all over the world to meet on Thursdays for half an hour's silent concentration on peace and light. All those who are willing to form a group however small, are earnestly invited to write to Mr. C. M. Beach, Hon. Secretary, Bradstones, Camberley, Surrey, England, when the booklet for group leaders will be forwarded free of charge."

Those who believe that "thoughts are things" will readily agree to the value of such groups; but I am sure we all recognise equally

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the necessity of "Understanding" without which thoughts of peace are difficult to arouse. Amongst the patrons of the movements it is interesting to notice the name of Mr. Paul Brunton, the famous explorer in the lands of Mysticism.

* * * 9 * * *

FROM THE OTHER END OF THE WORLD.

A friend from far off Argentine writes: "Ever since a child, I have felt the deepest love for India and its people, to such an extent, that I am quite sure that I must have been an Indian in some past reincarnation..... I am a writer and a poet, and I do also pen drawings of typical things of this country, and live almost exclusively for Art and Beauty..... I am not trying to earn money (in India) and my only wish is to serve you and my Indian Brothers..... Can you help me and put me in touch with any Indian brother or sister who would be interested in maintaining a regular correspondence with an Argentine brother, that is capable of teaching me Sanskrit etc. ... In exchange I offer any help concerning this country."

Notwithstanding all that we Indians are, and in spite of many of our Indian-born "educated" who see nothing good in the Land, India has presumably something in it that yet attracts such people from the other end of the world.

* * * 10 * * *

WANTED.....PEN-FRIENDS.

There are a large number of people all over the world who do feel interested in forming friendships, and such friendly interchange of thoughts makes understanding easier, breeds goodwill, and leads to peace. One of the allied activities of the Theosophical Society is therefore the International Correspondence League, of which the Secretary for England is

Miss Emily Massingham,
Sunny Court
Gurnard,
Cowes. I. O. W.

Our good brother Kewalram Dayaram, Sharanagati, Karachi, looks after the Indian end. Here is a splendid opportunity for those who have the inclination— I would not say 'time', because I know

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those who want to do things can get it, or make it. Of course we would all love to be India's Ambassadors at the Court of St. James but obviously we can not all be there; and so let us choose a few and begin our work as Pen-friends at least. Those who like to correspond with our Artist friend from Argentine can get from me his address.

* * * 11 * *

A TEA-PARTY WITHOUT TEA.

Adyar youths celebrated the birthday of Rukmini Devi. Among other functions they had a Tea-party.

"Not a single human being sits down or partakes of tea or other refreshment. For animals only. The Adyar and George Town lodges are giving a party for Rukmini and animal guests. By the Hindu Temple all are gathered. Beautiful cows, bulls, goats, horses, and dogs and—is there a donkey? The hostess arrives and is garlanded by the Adyar Youth Lodge Secretary on behalf of the guests amidst uproarious applause. After personally handing round the grass to the guests Rukmini Devi, now almost at her happiest as well can be imagined, leaves by car to get ready for the next function."...A. E.

The Young Theosophist

Certainly not a "tea-party that is usual or conventional"; but may I *whine* a little on behalf of the dogs, who had to eat the grass, and remind A. E. that his question about the donkey remains unanswered.

Mae West goes East.

(FROM A BROADCAST BY MR. EDWARD THOMPSON, FROM DEHLI)

LITTLE BOY WHO THREATENS INDIA.

I want to warn everyone who is listening to me against a small Indian boy who is a public danger. His age is about nine or ten years, he is intelligent and has pleasant manners. I think he lives in Poona. This boy is going to destroy utterly all India's culture, whether Hindu or Muslim, Sikh or Parsi, and he is going to do this within ten years.

But before I tell you more about this dangerous youngster and how I came to meet him, let me say something about what is

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happening in my own country. As you know, for 66 years we have had in Great Britain universal compulsory education. Everyone can read...

Since everyone can read, we have to ask next how are they putting this glorious achievement to use? What is the mass of the people's reading? Let me try to tell you.

I spent the first six months of this year in London, because I was studying historical records. And on Sundays when the records offices were shut, I studied something else also, the placards of the real influential Sunday newspapers, the papers which have enormous circulations...Here is a brief selection of actual Sunday morning placards which are entirely typical:—

Love's Ten Commandments, by Mae West.
Lovely Women's Amazing Duel with Whips.
I see an Electrocution, by Viscount Blank.
Romance comes a second time to Clark Gable.
The Life of Shirley Temple, by her Mother.

Now in Europe at present we have tremendous problems and we live under a shadow of terrible events that seem to be marching steadily and rapidly nearer. In this time of internal anxiety and external danger do you think it quite satisfactory that our populace should be studying Love's Ten Commandments by Mae West, or feasting their imaginations on the amazing Duel with Whips which two lovely women have just enjoyed? Or reading the fascinating story of Miss Shirley Temple's life by her mother?

This thing has already gone far to destroy the best things in our civilization. Presently we shall have a populace which, although it can read, will not take the trouble to read. It will get all its information and knowledge through its eyes from the cinema and through its ears from the radio. It will be intellectually dead, lazy and hopelessly misinformed. Already our literature and ideas are fast deteriorating. The two commonest words in our popular newspapers in England and America are "Drama" and "Romance." "Romance" simply means that there is a woman in the story. She may be a very silly woman, she may be a very wicked one, she may be a very trivial and tedious one. But the point is that the story has a woman in it, and therefore it is a romance. If the woman kills

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herself, or if someone else kills her or even if she is merely found dead, then the romance becomes a drama. You continually see such newspaper headings as these "Drama in London (or New York or Chicago): Lonely woman found dead in her house."

The Menace of Poona.

For you, O my Indian listeners, all this has been very jolly. Nothing is so pleasant as hearing about the sins of other people. But your turn has now arrived. I am going to talk about that dangerous little Indian boy in Poona.

I made his acquaintance four weeks ago. I was travelling from Poona to Hyderabad, and this chokra—I did not then realize his dangerous character—wanted to sell me some chocolates. I did not really want any, for I knew it would be all melted inside the paper wrapper. However, he was a nice little chap with charming manners, so I bought a packet and I gave him some *baksheesh*. I considered I had done my duty by him. But he refused to leave me and he went on pestering me. At last determined to get rid of him, I paid some attention to him and found he was saying continually a word which sounded like the English word "coupon." I opened my packet of chocolates, found a coupon and gave it to him and then he was delighted, and showed me a big packet of coupons which he had collected by selling chocolates to Englishmen who did not particularly want it and then getting their coupons from them.

I was rather touched. I thought "there is a little boy who is working hard so as to get something for nothing—which is always very pleasant—something very nice and useful, like a fountain pen." I was quite mistaken. A few days later, studying the advertisement columns of a daily paper, I discovered that what he would get would be free photographs of Hollywood film stars.

At this point we ought to have a two-minutes' silence for meditation. However, no arrangement seems to have been made for that, so you can do your meditation afterwards. I merely want you now to picture what is happening. You know the kind of miserable hut in which that little boy is living. It has no amenities or comforts. At night when he has finished selling his cigarettes and chocolates he sleeps on a dirty and uncomfortable strip of matting. And he is working hard all day and far into the darkness in order that after

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infinite labour he may possess some photographs of sympathetic western beauties with some terrible dazzling smiles that we know so well.

THE CINEMA ARRIVES!

I was told before I came out this time that the greatest change in India during the last fifteen years was the tremendous popularity of the motor bus. But an even greater change is about to come on you. There are small cinema showing companies and groups who run by motor car into the remotest villages, where they can show films in bamboo-built huts or even in the open air, using the batteries of their motor cars. Half a dozen years ago there was less than a hundred of these companies, but they have been increasing at the rate of one a day. Hitherto, the cinema has influenced only your great cities and mainly your English speaking intelligentsia—people like you who are listening to me now. But within five years the mind of the whole rustic population of India—Hindoo, Muslim, Parsi, Jain, Untouchable, is going to be made over afresh. You are going to become an entirely different nation!

What kind of a mind is going to emerge from this process? My little boy at Poona and our western papers..... .....will tell you.....

We in the West have developed a fine skill in sending you our rubbish. You are now producing in this country also a great many films that are merely the worst kind of Western film with Indian clothes. I am not exaggerating. Use your brains and decide for yourselves!

There is another aspect of this change and menace. What will be its effect outside India? I know that at the back of every Indian's mind whether he be Prince or Congressman, there is a passionate feeling about India's reputation in the ontside world. THIS REPUTATION AT PRESENT STANDS LOWER THAN IT HAS EVER DONE IN THE 26 YEARS IN WHICH I HAVE INTIMATELY KNOWN INDIA. The outside world, every part of it, knows that India means COMMUNAL QUARRELS, UNTOUCHABILITY, AND ONE OR TWO THINGS I PREFER NOT TO MENTION. Your films will lower your reputation still further, unless you take this matter very seriously. The Cinema is the most important invention since printing. Today the honour of every country lies in the hands of those who make its films. I often meet Americans who are angry

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because they find the world imagines their country consists of crook crooners and gangsters, that its educational system is one of silly boy making, that the United States abound in wicked young people who waste their lives in expensive misbehaviour. Well, it was the film that exported this picture everywhere. I often meet British men and women of the old imperialist type who deplore the passing of British prestige, of the Sahib's *Izzat*...Britische Anschaung. They put it down to unwise education and to seditious English historians and novelists. They are quite wrong. It was done by British and American films.

A Task for a Patriot!

If at the present time there were living an Indian Millionaire who was a true patriot, do you know what he would do? He would put his money into making films that would give the outside world knowledge of an India that contained something else besides Untouchability and child marriage and communal hatred, films that would reveal the loveliness of your great and varied country, and reveal the noblest things in your culture and traditions. These films would have to be of the highest technical excellence. If we could only have films that would give this country a decent idea of the best England and would give England a decent idea of the best India, what a service would be done to India, to England, to the Empire, to the whole world.

However, that is not possible. I have deep admiration and love for you, O men and women of India, but after 26 years' experience I know that you have no more sense than we in Europe and America have. When I left Europe I felt as if I were escaping from a lunatic asylum. But I have not escaped, I have merely been transferred from one lunatic asylum to another. Everywhere around me is the wrangling of Brahmin and Untouchable, the noise of sabhas and leagues, of Sanatanists and Reformers, of Sikh and Muslim and Hindu. *Meanwhile you are entering on the last decade of your civilization. While you are busy wrangling, there is a little boy growing up at Peshawar who is going to smash the lot of you. He is going to destroy utterly the Hindu and Muslim culture.* Good night everyone!

World Review

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Influence of East on West.

Dr. Hermann Goetz's Address at Shantiniketan

Dr. Hermann Goetz, curator of the Kern Institute, Leyden, editorial secretary of the Bibliography of Indian Archaeology and author of many books in German on Indian culture and civilization including *Epochs of Indian Civilization*, gave a very interesting lecture to the staff and students of Visva-Bharati, on 'Western Civilization and India'.

In the course of the lecture Dr. Goetz referring to the far-reaching reaction in India, of contact with western civilization, said: But most people forget how much this same contact has changed and is still changing western civilization. The history of the European relations with India is the history of a series of revolutions of western life which were initiated by the outlook on political, economic, cultural and religious problems changing with the growing knowledge of the non-European world. In the middle ages European people had but very vague ideas about the east. During the 14th and 15th centuries the contact with the Mahomedan countries, India and China aroused that new interest in exact science and art which found its expression in the Renaissance. The result of the Renaissance was that long series of sea and land voyages leading to the discovery of India, Africa and America. The complete change of the ideas regarding this world undermined the mediaeval Christian religion, and the economic consequences of the discoveries destroyed those bases of western social and political life, which were only reconstructed after a period of bloody wars called the Period of Reformation and counter-Reformation. Then the Dutch, French and English initiated the economic, political and first cultural exploration of the Asiatic countries, especially India and China. Through the knowledge of the institutions and the religious rites of Persia, India, and China the aristocratic ideals of absolute royalty and the firm belief in the Christian dogma were shaken and the way was made free to the philosophy of Enlightenment and the French Revolution.

The new forms of western life emerging from this crisis, democracy, free trade and industrialization only intensified the contact with the east. The result of this intensified contact, however,

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was the national revolution of the East, its beginning industrialization democratic aspirations and cultural revival. At present these events react on the west in the same way as in former times. Western economic life has been dislocated because of the new developments in the overseas countries; to cite Prof. Benoy Kumar Sarkar, "the second Industrial revolution of the west is the consequence of the first industrial revolution of the east. The political consequences are the same as in former times, a considerable discontent in vast social groups excited agitation and a regrouping ending in the creation of stronger and more efficient organizations of the public life. The cultural consequences are manifest in the breakdown of the traditional forms of art, literature and religion, based only on an outlook on life limited to Europe." Continuing he said: "It would be fallacious to believe in a rising east as opposed to a declining west. In the east as well as in the west the old traditions of life have proved insufficient when confronted with the new outlook comprising the whole world. Because of the difference of those traditions the cultural revolution take another shape in every country. But the present crisis of western civilization is nothing else than a new link in the chain of revolutions caused by the growing contact with the east, and it does not essentially differ from that of present-day India, being the creation of a new culture of the best own traditions and the best of foreign experiences. If we understand this fact we shall realize that we shall best serve our countries by trying to understand the achievements, the handicaps and the difficulties of each other"—*United Press.*

The Leader.

Study Notes

ON

SOME STEPS IN THE PRODUCTION OF FORM.

BY GEOFFREY HODSON.

I

THE WORD

1. All creation is founded upon the pre-solar system, in which archetypes modelled upon fruits of its predecessor, were eventually projected "perfectly".

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2. Further developments and relatively "new" concepts, germinate in the consciousness of the Solar Logos, presumably during creative "night" for the most part, though possibly presenting themselves during preceding manvantara or "day".

3. Thus an archetypal concept, divine "idea", occupies divine consciousness at the dawn of a new creative "day". This idea probably includes the one major model as the central creative "theme", as also every possible probable variation.

4. The divine "hour" strikes. The One Alone utters the word. The Three and then the Seven "appear". Creative energy is released, passing from the One Source (point) into and through the Three (triangle) and the Seven (sphere).

5. The Word is an "energy-on-frequencies" expression of the primordial divine "idea" described in 3.

It is therefore a chord. Its keynote is part of a chord completed by the keynotes of the other Solar Systems in its Group or Universe. The Word of that Group, itself a chord, is in its turn a "note" in the chord which is the penultimate or Cosmic Word of which the whole sidereal system is a manifestation.

6. The Word, being occultly sound, produces a "form" the primordial archetype in the Manas of the newly differentiated field. It is probably a magnetic field with the archetype as the centre and localized source of energy, itself the product of the Word-force.

7. The primordial archetype is probably a vertical column of energy in an ellipsoid field; it is "built" of seven centres or vortices, which in turn produce the Chakras, solar, scheme, chain, planetary and human.

The seven vortices are produced by the impact upon matter of creative energy from and through the Seven Sephiroth, the Trinity and the One. They are the basic "forms" in the formless or Arupa worlds and correspond to (are represented by) the Platonic solids in the form or rupa worlds.

Chakras differ in colouring and number of petals and the solids differ in number of points and lines, because each is a product of a different one of the seven types into which the one creative energy is divided by passage through the Three and the Seven.

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Thus Creation is based on numerical principles; thus "Go geometrizes".

8. The field constitutes the aura, and its extreme range the auric envelope or "ring pass not", whether of the Word or Incarna Logos and Solar System, or of Chain, Planet or Man. Within it occu the external expressions, developments or "growth" of the seven sets creative concepts represented in terms of energy on frequencies the Seven Chakras.

These externalizations are the forms of nature, the earliest which are ellipses or Spheres in which lines radiate from a centre e. g. the "lines body" and the "pudding bag" and, in modern times certain animalculae.

II

THE ARCHETYPE

9. The archetype is projected on to the Manas 1 of a Schem and later and successively on to the Manas 1 of each of its chains an thence on to each of its seven globes. It is by this time modified b the play of force of the particular vortex or Chakram in the majo archetype of "body" of the Logos, of which the scheme is manifestation.

Similarly it is further modified by that Chakram in the body o the Scheme Logos of which the Chain is a manifestation and stil further on a globe by the Chakram in the body of the Chain Logos of which the globe is a manifestation.

In musical terms, all of these localized "words" are in one key that of the Solar System; they are the notes in the one chord, whic is the ever uttered Word.

10. The archetype or divine creative concept, is more than passive copied model. It is a positive form-producing agency Creative energy on the group of frequencies of the archetype focussed in it, on its way down from Adi.

Thence this energy enters via Anupadaka, Atma, Buddhi an Manas 1 the form worlds. Its impact, first upon Manas 2 sets up magnetic field therein, with lines of force the arrangement of which governed by the frequencies on which the force is flowing viz:—thos of the archetype.

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This field with its magnetic centre and radiating lines is the basic form throughout Nature. Surrounded by an astral envelope in the form worlds it constitutes the first form viz :—Pudding bag human bodies of early Cycles.

Matter of the plane in which it is established is drawn into the field and gradually a dense body is built.

Thus plane by plane the Word eventually reaches the physical world and, being form-producing, there also forces matter to assume shapes expressive of the archetype.

Thus the archetype is both a form producer and a model for the builders, for whom it serves somewhat as does the original of an enlarging machine. In this the feminine Aspect is largely involved.

III

THE BUILDERS

The response of matter is at first but slight and the first forms are consequently crude, improving with the progress of the Cycles.

Herein lies the value of the work of the *Devic builders*:

Within this order of devas are hierarchies which are also manifestations of those chords in the Word of which the Archetypes, whole and part, are an expression. This produces affinity of vibration and draws the particular hierarchy into its appropriate field work as form builders in the four kingdoms.

For example :—the opal might be regarded as the physical manifestation or end product of the opal "notes" in the Word and Opal frequencies in the Archetype. For creative energy on opal wave lengths, entering the form worlds, by magnetic processes above described, causes matter to assume the particular crystalline form on which the opal is built.

Opal Nature Spirits at the etheric and astral and devas above in an ascending hierarchy, are attracted by the opal "call" or emitted energy on the opal frequency, which is that of their own inherent nature.

The nature spirits enter the "field" and their presence and the effect of their consciousness, such as it is, increases the tendency of matter to assume the opal crystal shape, consistency etc.,

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The devas at super-physical levels unify themselves with the "descending" creative energy, intensifying its essential chord of frequencies which are their own. This energy thus passes through their auras on its way down and is thereby rendered doubly potent to produce form. Thus the devas work from *within the force aspect of Nature*, and thus, as the Hindus say in effect, natural scenery is the materialized aura of the Gods.

Thus the Major Mind, having conceived of the forms of Nature, arranges, "in the beginning", creative energy into groups of frequencies or chords in the Word. These chords produce archetypes at the causal levels and forms at all levels below. The Major Mind is assisted in the process by its individual embodiments, the building devas.

IV

MAN, THE PARENT OF ALL FORMS

From each of the chakras form extensions occur into the field caused by the play of energy; each chakram acting as a subsidiary creative centre in which divine thought is focussed. This, plus the exigencies of physical life and the continuous pressure outwards of consciousness seeking to function, encouraged by peripheral response to external stimuli, produces physical extensions of the columnar form and the development of the senses and sense organs, with their appropriate glandular and nerve centres at the positions of the chakras.

Since the seat of consciousness is in the head or upper (Atma Buddhi, Manas) three chakras in the column, all experience through the senses is received in the head. This interplay between the ego within and phenomena without produces the specialized clearing station, decoding centre and mental organ which is the brain. The convolutions both represent development by use and shew an increase with evolutionary progress. They are caused by the play of mind on the surface of the brain from the egoic centre in the third ventricle wherein the coronal and ajna chakrams meet. Apparently, increased brain surface is essential to and the mark of increased intellectual development.

The five key chakras are :—

1. The Sacral, conveying Atma and producing generative organs and enclosing protective anatomy.

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2. The Spleen, conveying Buddhi-prana and producing viscera.
3. The Solar-Plexus, conveying Astral and producing abdominal organs and nerves.
4. The Heart, conveying Buddhi Astral via Manas 2 and producing the Heart and vascular system.
5. The Throat, conveying Middle Manas and producing the larynx.

11. These developments and extensions are supervised by the Chain, Planetary and especially Race Manus, who know the Plan, and with the co-operation of the deva builders keep them along desirable lines in the main. Undesirable developments do occur, especially when the devas and nature spirits make experiments in the early cycles. Possibly the centaur and satyr are examples of this.

12. In all this gradual materialization of the archetype the building devas assist continually, they representing the activity and especially the Feminine Principal of the third Aspect and working under the direction of the Manus.

13. The first forms of early cycles are worked upon by the devas and are simple materializations of the archetype—e. g. the pudding bag. As improvements occur through human habitation, the old forms are cast off by man and new and better ones constructed, human consciousness always being at the forefront of form development i. e. producing and using the best modifications of the simple first forms, themselves actually of mineral type.

The cast off forms are then used by animal consciousness, later by plant as animals move up into better discarded human forms, and last by minerals as the plant consciousness move up into discarded animal forms.

Thus first-cycle Man whether Chain, Round, Globe or Race is the parent of all forms.

This process of using, organizing and casting off bodies by the leading Kingdom in consciousness is repeated in successive cycles.

In the fourth Round of the fourth Chain at the physical level on Globe (the earth) human bodies are handed on to the animal, plant, mineral, consciousness both complete and (more generally) by forms of self reproduction i. e. Budding, Fission, Extrusion of etheric (sweat)

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matter and by the shedding of "procreative dust". This last probably consisted of spores or even fungus-like seed, and is said to have lain thick upon the ground. Devas and nature spirits built forms from this and the appropriate Pitris induced sub-human conscious beings to enter them.

Thus in this Round and physically an early kind of human body was the parent of early kinds of sub-human bodies. From these all the present sub-human forms have developed and the animalcules are the final deteriorated descendants of the first forms on their way to disappearance.

(To be continued)

My Times

J. Krishnamurti's Broadcast Talk

Mr. J. Krishnamurti in the course of a radio talk in Bombay on "My Times" said :—

There is intense suffering throughout the world. There is hunger amidst plenty. There is exploitation of class by class, of women by men, and of men by women. There is the absurdity of nationalism which is only the collective expansion of egotistic search for security.

This chaos is the objective expression of that inward suffering of man. Subjectively there is uncertainty, the agonizing fear of death, of incompleteness, of emptiness. Our action in the subjective and objective world is but the expression of egotistic desire for security. So the mind has created many impediments, limitations, and till we completely and thoroughly understand these impediments and voluntarily liberate ourselves from them, there cannot be true fulfilment.

By individually understanding and liberating ourselves from these limitations, we can create true and necessary action, thereby change the environment. A great many people think that there must be a mass movement in order to bring about individual fulfilment. But to create a true mass movement, there must first be a complete revolution of thought and desire in the individual, in you. This, to me, is true revolution, individual action and voluntary change

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It must begin with you, with the individual, and not with a vague, collective mass. Each individual who is caught up in suffering must change, he must understand the cause of his own sorrow and the hindrance he has created around himself. It is no use merely seeking a substitution, for that will in no way solve our human problems and agonies. That is merely a false adjustment to a false condition. Most of us in searching for a substitution are merely clinging to our own egoistic pursuits.

Do not, please, at the end of this talk, say that I have not given you a positive system. I am going to try to explain how our sorrows have been created; and when you discern the cause for yourself, then there will be a direct action which alone will be positive. This action born of comprehension, of intelligence, is not the limitation of a system.

SECURITY

Each individual is seeking security, both subjectively and objectively. His Subjective search is for certainty, so that the mind can cling to it, undisturbed: as his objective search is for security, power and comfort.

Now what happens when you seek security, certainty? There must be fear; and if you are conscious of your own thought, you will discern that it has its root in fear. Morality, organized religion and social system and standards are based fundamentally on fear, for they are the outcome of the desire on the part of the individual to be secure. Though you may not have any religious belief, yet you may have the desire to be subjectively secure. Let us understand the structure of what we call a religion.

As I said, when one seeks security there must be fear; to be subjectively certain, you seek what you call immortality, God or an absolute reality. In search of that security, you accept teachers who promise this immortality, and you come to regard them as authorities, to be feared, to be worshipped. And where there is this fear, there must be dogmas, creeds, beliefs, ideals and traditions to hold the mind.

What you call a religion is nothing but an organized form of individual self-protection for subjective security. To administer this authority based on fear, there must be priests, who become your

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exploiters. You are the creators of exploiters. for through fear you have created the cause for exploitation. Religion has become an organized belief, a crystallized form of thought of morality, of oppression, domination. Religion, whose God is fear—though we use such words as love, kindliness, brotherhood to cover up that deep fear—is nothing but a subjective submission to a system which assures us security. I am talking of religion as it is throughout the world, the religion of exploitation, of vested interest.

Family, Centre of Exploitation

Then there is the objective search for security through egotistic power essentially based on fear and so on exploitation. If you look at our present system, you will see that it is nothing but a series of cunning exploitations of man by man. Family becomes the very centre of exploitation. I mean by this, that intense desire for self-perpetuation, through accumulative possessions, which necessitates the exploitation of your neighbour. Family should be the true expression of love, and not of exclusiveness. From this there develop classes, the superior and the inferior; and the means of acquiring wealth accumulate in the hands of the few. Then there follows the disease of nationalism, nationalism as a means of exploitation, of oppression. This dangerous disease of nationalism is dividing people as religions are doing. From this there arise sovereign Governments whose business it is to prepare for war. Wars are not a necessity; to kill another human being is not a necessity.

Thus, seeking your own security, you have created many impediments of which you are entirely unconscious; and these impediments are not only turning you into a machine, but are preventing you from being a true individual. In becoming conscious of these limitations there arises conflict. You do not want conflict; you merely desire satisfaction, security and so these hindrances continue to create sorrow and turmoil. But you will find true happiness, fulfilment, reality, only when you come into conflict with the values that do oppress and limit the mind. Examining these values intellectually does not reveal their true significance. Mere intellectual examination will not create conflict, and only through suffering do you begin to understand their deep, concealed meaning.

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Most people are acting mechanically in a system; so it is essential that they come face to face with those values and impediments of which they are unconscious. In this there is the awakening of true intelligence, which alone can bring about fulfilment. This intelligence, which is unique, will reveal the eternal. As the sun comes out clear and bright through the dark clouds, so through your own discernment and in the purity of your own action comes the realization of that life which is ever renewing.

News and Notes

Mr. J. Krishnamurti's talks in India.

After listening to the many discussions, one felt rather doubtful whether after all they had any real value. Both in Madras and in Bombay, after the many discussions a certain sense of their futility became apparent, and the discussions themselves revealed what was possibly the main cause of this reaction. A large portion of the audience in both places seemed to entertain strong beliefs. And these strong beliefs made them asume, as they were discussing and perhaps even as they were listening, an invulnerable attitude. Such an attitude, based on a firm belief or beliefs, is the very negation of the process of thinking and it cannot therefore have anything in common with the equipment of a truly inquiring mind. As between thinking and the constant demand — not always a conscious one — to arrive at definite conclusions by the process of rationalization, that is to say, between thought and bias, there can exist no relationship, no common ground. The two are mutually exclusive. The consequence was found difficult, if not impossible, to establish between Krishnaji and the audience, a point of contact, essential to carry on a discussion with any degree of usefulness. A curious parallel phenomenon was likewise repeatedly noticeable: a particular belief or prejudice, such for instance, as *belief* in the existence of Masters, was not necessarily shared in common by all. And when such a belief was under discussion, with a view to seeing how it was a hindrance to thought, those who did not happen to share that particular belief evinced an over-anxiety to criticise those who did, rather than perceive the whole significance of belief or prejudice itself; which is, that by its very presence it must terminate

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the movement of thought. Their criticism, tacit or expressed, of particular beliefs in which they did not share was, in consequence, valueless, because it left them apparently unconscious of the subtle influence of those biases, those fixed opinions and inflexible attitudes which were operating on and conditioning their own minds, preventing clarity of thought. They, like those whom they criticised, were unwilling to participate in the process of thinking, which must be one of self-revelation.

* * * 2 * * *

New Discovery at Nalanda

An important discovery of considerable historical interest at Nalanda is reported by a visitor to that ancient site. A new temple is said to have been dug up at Nalanda this month by Mr. G. C. Chandra, of the Bihar branch of the Archaeology Department.

A regular metal foundry for the casting of images has been found, besides a four-chamber furnace with passages for air. Six metal pieces of moulds (in earth) have been found.

Monks used to manufacture bronze images here.

* * * 3 * * *

Oh! These Practical Westerners!

It is learnt that negotiations have been conducted for the acquisition of many acres of land within easy access of the centre of London, to be used as mass burial grounds.

These steps are being taken in order to cope with the tremendously increased death rate due to air raids, epidemics and children's diseases caused by the bursting of main sewers by heavy bombs.

At present undertaking concerns and burial grounds are only able to cope with the normal peace time death rate, but as this is expected to increase by 100 per cent during the first few weeks special steps are being taken to extend the present limited capacity of Britain's crematoria.—U. P.

Sind Observer.

* * * 4 * * *

Carry your entire library in a suitcase

An attorney can take his entire library home in his suitcase. Small towns and schools can afford to buy and house the contents

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of the largest metropolitan libraries. Classics and popular fiction can be sold for ten cents a copy.

At least, librarians predict that microphotography is rapidly bringing this revolution to pass. For 1937 will see the first widespread commercial introduction of this process, by which printed matter may be reduced to as much as two-thousandths of its original area.

Already such famed institutions as the New York Public Library, the British Museum and the Huntington Library in Los Angeles have inaugurated the use of microphotography.

And in Washington workers of the Census Bureau are even now busily photographing the 50,000,000 names in 1,024 volumes of the census of 1830. A book twice the size of the biggest dictionary, weighing twenty-five pounds and containing 70,000 words recorded on a few feet of film, four inches in diameter. The complete census record will be stored in twenty-eight ordinary filing-cabinets.

Literary Digest.

Lecture Tours

Bro. N. Shriram visited Bombay, Bhavanagar, Ahmedabad, Hyderabad, Karachi and Shikarpur during March; he spent his time chiefly in helping Masonic Work; but all took advantage of his presence to call together all Theosophical workers. He gave public lectures in all the places, and was able to pour new Life into the various Lodges he could visit; and so he only left all of them asking for more like Oliver Twist.

* * * 2 * * *

During March the General Secretary visited Bhavanagar, Ahmedabad, Baroda, Broach and Surat in the Gujerath and Kathiawar Federation and Karachi and Shikarpur in Sind. He addressed twenty-five meetings including public lectures and visits to schools and womens Associations. The audiences were quite good in all places, showing the good opinion that the Local members had secured in their respective towns, and on the whole the lectures were very well received. The General Secretary was present at the Shikarpur

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Federation. On the whole he could make many personal contacts and the trip was quite useful.

* * * 3 * * *

Dr. C. Rama Kamath, Joint General Secretary, visited in March 1937, the lodges at Ellore, Bezwada, Gudivada, Masulipatam, Guntur and Nellore. He delivered lectures on an Introduction to the study of Gita and Life after Death in the several lodges and addressed members' meetings everywhere and answered questions too. His lectures were well attended everywhere and were much appreciated.

Federations

Andhra Circar—A District Conference was held at Guntur on 15th and 16th March under the presidency of Dr. C. Rama Kamath, Joint General Secretary, South India. It was resolved that inter-lodge meetings be held once a month in all lodges by rotation. Bro. R. V. Kotiah, Ptd. Tahsildar, Brodipet, Guntur, has been elected Group Secretary for the year.

2

Behar—had a very successful Federation at Bhagalpur under the Chairmanship of our revered Vice-President, Babu Hirendra Datta. The General Secretary, Bro. M. G. Kanitkar and Mrs. Phansalkar attended from Benares: about eighty delegates were present. After Bharat Puja in the morning the proceedings were opened by Rai Bahadur C.C. Mukerjee, Commissioner, and the President gave a short address. This was followed by Mr. G. N. Gokhale who gave a lecture on "Scientific Religion," when he explained how our Religion of the future must be based on Science as all true Religion always is. They had in the evening a Parliament of Women under the Presidentship of Mrs. Kamini. At night they had a very interesting music competition. The Federation continued the second day when short addresses were given on the Gayatri Mantra, Art and Brotherhood. They had a Parliament of Religions when the President very lucidly expounded the Vedanta aspect. In the evening this was followed by

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speeches on other Religions. On the first day before the Federation began they had a very successful Parliament of Youths under the chairmanship of Mr. Rohit Mehta, the General Secretary Youths, who is at present touring in Behar.

Bengal—held their annual Federation under the Chairmanship of Babu Hirendra Datta during Easter, at Calcutta. Eighty six members representing eleven lodges attended the meeting. After greetings were sent to the President, the Federation Secretary Bro. Tulsidas Kar read the Report which showed that the Fedaration had gained in membership. One lodge became dormant but two new lodges were formed—one at Guhati and also at Barisha. The Bengal T. S. continued to be the best organised Lodge and followed very closely the scheme of lectures sent out from Adyar.

On 26th Mr. J. Van Manen delivered a very illuminating lecture on "Theosophy the Dynamic principle of Religion." Next day fourteen new members were initiated, and after a Question and answer meeting Pandit Kulada Prasad Mallick Bhagbatratna delivered an interesting lecture on "Humanity of God." On the third day after a Youth Lodge meeting and a Social the Vice President gave a very learned lecture on "God is my adventure" to a packed audience.

Sind and Baluchistan—also held their annual Federation during Easter at Shikarpur, under the Chairmanship of Bro. N. Shri Ram from Adyar. Mr. G. N. Gokhale, General Secretary, was also present. Forty delegates were present and they were housed in three different places, the President being put up in Dewan Bahadur Muralidhar's commodious Bungalow. On the first day there was an informal meeting when Bro. Shri Ram dwelt on the importance of holding such Federation meetings, which gave all an opportunity of coming into personal contact with each other and thus create a nucleus of Universal Brotherhood. It was mentioned that the Shikarpur brothers had a scheme for the purchase of a suitable plot of land for the Lodge. In the evening they had a Holi Party, where after recital of hymns and Bhajans refreshments were served; and the delegates adjourned to the Hall to hear some splendid Indian music.

The Federation formally opened on the second day, when after some fine music and greetings the President delivered his address, in which he explained how we had a period of expansion under the President Mother and C. W. L. and how the time had now come to

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assimilate all that we learnt and to consolidate our position. That was also growth in the true sense. In times when we are passing from the old order of things to the new in every department of life, Theosophy was required at every step. There were then short speeches on the life of Lord Krishna by Mrs. Minwala and Gangadevi. In the evening after an At home, the President delivered a very impressive speech on "India and her spirituality." The next day after a business meeting, and a group-photo, Bro. Shri Ram gave a lecture on Youth and the future. The Federation terminated with a cordial vote of thanks to those who had made the Federation a success—viz. Bro. Thakurdas, Dewan Bahadur Muralidhar, Seth Kodumal Khushiram and others.

Lodge Activities

Cuddapah—The late Rao Saheb G. Sankara Rao Garu, well-known throughout Andhra Desha, as an erudite scholar, and a lucid exponent conducted classes in Bhagwadgita at the Lodge for over a year; and his very valuable lecture notes are being published as a memorial to him. An appeal has been made for donations of not less than Rs. 5 and advance subscriptions at Re. one each, which should be sent to Mr. J. Krishnamurti Rao, Co-operative Central Bank, Cuddapah.

Lucknow—observed Leadbeater Day on 1st March. Both young and old gathered at the house Mrs. Van Gelder. After a short meditation, Mrs. Van Gelder paid a very hearty tribute to the memory of C. W. L. She was followed by Dr. Pearylal who spoke with great devotion; and then Bro. Veni Prasad Bhatnagar read passages from "The Masters and the Path." The meeting dispersed after refreshments, provided by the kind hostess.

Rajahmundri—Celebrated the anniversary of the Lodge on 5th April 1937. Bro. K. Kamaraju of Peddapur lodge—a renowned worker, presided and delivered a very interesting discourse on Bhagavad Gita and Brahmavidya. He quoted some slokas from Gita and showed how the teachings of Theosophy are supported by Gita. Bro. P. Venkataratnam delivered a lecture on 'Is Religion opposed to modern Science?' and pointed out how modern science is gradually groping towards religion.

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Trivandrum—celebrated Adyar day and Rukmini Devi's birthday. Miss Kamala Srinivasan gave some fine music after which Bro. V. V. Mony read a paper and Bro. Srinivasan spoke on "Some aspects of Rukmini Devi's Life and work."

धर्म-सन्देश

"धर्म-सन्देश", विहार और युक्त प्रदेश की थियोसौफिकल सोसाइटी के मासिक पत्र का प्रथम अङ्क अप्रैल सन् १९३७ ई० से निकलना आरम्भ हुआ है। धर्म के मूल सिद्धान्तों का ज्ञान सरल भाषा में देना, वैज्ञानिक रीति से धर्म तत्त्वों की खोज करना तथा जीवन सम्बन्धी अन्य आवश्यक विषयों पर प्रकाश डालना इत्यादि, इस पत्र के मुख्य उद्देश्य हैं। हिन्दी जानने वाले सदस्यों तथा जनता के लिये एक ऐसे पत्र की बड़ी आवश्यकता थी। इस प्रथम अङ्क के अन्यान्य विषय रुचिकर प्रतीत होते हैं। आशा है यह पत्र उत्तरोत्तर उन्नति कर सकेगा तथा हिन्दी भाषा भाषी जनता इसे भली भांति अपनायेगी। वार्षिक शुल्क केवल १) है। पत्र मँगाने के लिये पत्र व्यवहार "बाबू सूर्य्यनारायण जी अग्रवाल, बाउन गञ्ज, इटावा (यू. पी.)" के साथ करना चाहिये।

In Memoriam

Allepey—Bro. S. Venkatarama Naidu, a pillar of strength and inspiration for Theosophical work on this coast went to peace in January. It is an irreparable loss to us. We hope that his memory will be a source of inspiration to us to work in Their Name and for Their Cause.

Official Notice

As some cases have recently occurred of such transfers creating a great deal of misunderstanding, the following rules are issued for the guidance of all Federations:

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1. As the rules stand at present a Member has the full right of joining any Federation or the Unattached list, as he likes. Each member's personal choice cannot be questioned; only in future no transfer will be effected until a letter to that effect signed by the member himself is received in this office.

2. Such transfer can not have any retrospective effect; but will come into force, from the 1st of the next calender month in the case of the Lodges and first of October next in case of transfers from one Federation to another, or to and from the Unattached list.

3. A member who has thus transferred his name to an unattached list cannot hold office in a Lodge (which is always attached to some Federation) and a member of a Lodge in one Federation can not hold office in a Lodge in another Federation. Every member has the right to say where he will remain, but once he makes the choice he cannot have any official connection with the Lodge or Federation he thus leaves, unless he changes his mind again. This change can come into force only as in para 2 above.

General Secretary.

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As arrangements have been made this year for registrati here for the 1937 Ommen Star Camp, to be held from Ju 31st to August 11th, 1937, Mr. D. K. Telang, Treasur The Star Publishing Trust, Vasantavihar, Adyar, Madras, would be glad to register the names of intending visitors a supply any information, with a relative pamphlet, in connecti with the Camp. All enquiries may be addressed to him at t above address.

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d Publish
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THE INDIAN THEOSOPHIST

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"The Brotherhood of man has often been derided, but the world will find no rest until it acknowledges it as the ultimate wisdom."

STANLEY BALDWIN.
to Empire youth

June 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

Vol. XXXVIII | JUNE 1937. | No. 6.

New Conventions for the next Conventions

By Dr. G. S. Arundale

New Conventions for Old

I want our ensuing International Convention at Adyar to mark a new departure in Conventions. I want to be iconoclastic and to do away with the usual lectures—at least for this Convention; and I want to have four great Assemblages, Forums—if you like to use the hackneyed word, Symposia—to discuss four great problems relating to Theosophy and to The Theosophical Society, which is to say four great problems with which Theosophy and The Society are, or should be, vitally concerned. Speakers at these Symposia may be by invitation only, for if I leave them open for general discussion they may lamentably degenerate, since most people do not know what to say, how to say it, or to sit down when they have briefly said it.

Now what are four great problems with which we Theosophists, with the aid of our Theosophy and our membership of the Theosophical Society, should concern ourselves today? They must be problems of international import, problems in which everySection throughout The Society is keenly interested. They must be problems to the solution of which both Theosophy and the Theosophical Society are particularly equipped with truth and its application. They must be problems on which Theosophy and members of The Theosophical Society ought to be heard.

***

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My Four Problems

I shall be very glad to hear from members their views on this question as to four great problems, so that I may see how far there are problems more or less universally current throughout the world. As at present advised, here are my four :

1. What are the functions of The Theosophical Society as an in the outer world ?

Has it the duty of inviting adherence to its Three Objects ?

Has it the duty of spreading a knowledge of the body of teachi known as Theosophy ? If so, how shall we arrive at a definition the nature of this body of teaching such as shall be generally acceptab to our membership ?

Is there other activity in which it can properly engage as Society, it being borne in mind that the whole membership must need in a measure stand committed to such activity, as it would also stan committed to the advocacy of the Three Objects and of Theosophy ?

Does the history of The Society warrant the statement that fro time to time The Society as such has been (i) virtually (ii) specifica committed to policies and activities by no means apparently part of official purposes ?

2. In what ways are the truths of Theosophy so to be represente that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darknesses in his life productive of fear and the sense of impotence :

For example—the problems of Death, Doubt, Disease, Desire Difficulties, Despair, Destitution.

How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment ?

How are the truths of Theosophy so to be re-presented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that brotherhood matters more than differences ?

3. In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples ?

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How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations ?

4. Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become "the past" we may not be unworthy of the example of that "past" which is our present inspiration ?

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves ?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence ?

Does not the life of Theosophy reincarnate in different forms as the times themselves change ? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life ? In other words, what is the life of Theosophy as distinct from the forms in which we find it from time to time enclosed ?

I have no doubt that these statements of my problems can be very substantially improved. In fact, I am publishing them hoping to stimulate the production of a really fine set of four great problems, though as at present advised I feel that the four subjects I have submitted are vital for discussion at an international Convention of our Society. I shall be thankful if General Secretaries will be so good as to give publicity to the above in their journals so that Lodges and members may discuss them. I think that every Lodge might set apart a session for the elucidation of the four problems which to its members seem of greatest moment for discussion, sending the results of their deliberations to the General Secretary for his own publicity and for transmission to me.

—*The Theosophist.*

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Theosophical Work After Death

By. C. Jinarajadasa.

In one of the sessions of the recent South Indian Conference of Theosophical Lodges at Adyar, Mr. Jinarajadasa held a Questions and Answers meeting, and the following is one of the most thought-provoking of his answers.

Question: Where are A. B. and C. W. L.? How are they engaged and how long approximately will it be before they come back to life?

Mr. Jinarajadasa: My brothers, even if I could answer in detail, are the answers likely in the least to help you? Even if I knew and were to tell you what they are doing, it would be no proof at all. It would be merely one more statement added to dozens of other statements. Remember that if you are going to get knowledge, you have to select the knowledge that is worth while. This kind of knowledge, information you desire, cannot be *your* knowledge, it can be nothing more than a kind of hearsay or gossip. Fortunately you can come to a certain degree of knowledge by an understanding of the fundamental laws of nature. Let us presume that you have studied something of the great principles of Theosophy; if so, you will have realized that death is nothing more than a casting aside of the physical vehicle with no other change.

The character of the individual does not change after death, though there is a curious religious tradition of a certain type that if you are evil and repent when you are dying, then somehow you are purified. Suppose you have been a horrible brutal criminal and are condemned to be hung. Theosophically speaking, the moment you are dead you are just the same: the root of the evil is still within you. Yet certain dogmas teach that if a man repents and confesses his sins, then everything of a sinful nature has been wiped out of him. It is said that if you go to Gaya and perform certain ceremonies, you can even wash out some of the sins of your future lives, even wash away many of the sins of your ancestors!

The sensible and inspiring nature of the teachings of Theosophy reveals that you are dealing with natural laws. If you put a seed into the ground, it will come up according to its kind—a lotus seed will bring forth a lotus. We know that the law works in certain

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definite ways. So if you study Theosophy, you will understand that according to the natural laws, what a person is before dying he will be after death.

I have a picture among my things—one of those little comic strips shown in the newspapers of the West. Sometimes these cartoonists hit on a great truth. The picture I have shows an old gentleman walking along smoking a big cigar, and he is reading the sports page of a magazine—all about racing and so on. You see him coming to the edge of a precipice; a stone on the edge rolls over as he steps on it. Then the picture shows him at last still walking along reading the paper at the end of his fall, but wearing two little wings. He is on the astral plane of course, but he still has the cigar and he is still walking along reading the sports page! That gives you a far more clear idea of the fact that, even after you have been killed by an avalanche, you are exactly the same person with the same habits.

With regard to your question about our leaders: Dr. Besant was a hard worker and our Brother Leadbeater was also a hard worker. They would be exactly the same the moment after death as before. You know what Brother Leadbeater said the last thing in the nursing home to the two who were leaving him for a few hours: "Well, if I do not see you again in this body, *carry on*." He is carrying on, so is she. In what way? Remember what they did here. Think it out for yourself and you can easily imagine what they will be doing now, only in a more splendid and a more glorious way.

The Theosophical World.

The Spirit of India

By Rukmini Devi

Hear clearly the voice of the silence within yourselves. That is what India urges you to do. Not because I happen to be an Indian (I am forgetting that and only thinking of India impersonally), but India can teach us to listen to the voice of the silence. She is a country evolved in silence. Often in Southern India many people watch for the sunset, and as soon as the sun goes down there is a

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peculiar, sudden silence. You see women working in the fields, and carts going along dusty roads as people come from their homes on the pilgrimage to the temples, poor people who know no comfort or joy, who are illclad, are simple, and have little education—even there, among them, you sometimes hear the voice of the silence. Or, in the early morning when the sun rises, there is deep silence in the air. The orthodox people, on rising, sing and chant mantrams, after bathing in the river or sea, and pray to the goddess that she may bring prosperity. You perhaps need not go to the river with them, but rather sit in your room and listen. There, even though you do not see anything, you *hear* something, and *feel* something, an exalting something to which we are all trying to listen with our "other ears," and in hearing one contacts a *sense of eternity*, a sense of *being*, a sense of *greatness*, of *majesty*.

Daily you can hear chants expressing the real majesty of the great teachings of the Manu, who gave them to the Hindus. The rhythm which comes with them is like an eternal pulse that beats with the heartbeat of the universe. You hear that in the silence. It is the atmosphere of *centuries of spiritual thought* which makes India different. Like old age—beautiful.

Those who have the eyes to see and the ears to hear can ever pierce through into its essential glory.

The Divinity of Rhythm

Shrimati Rukmini Devi was asked the following questions about her dancing, and her replies are illuminating :

Questioner : If it is a fair question, may I ask you to explain why the classical dance in India was so interwoven with religion ?

Rukmini Devi : I suppose it is because both endeavour to express the idea of creation, of rhythmic movement, of the influence of spirit upon matter. Religion endeavours to express in words and ideas the concept of divinity and to raise man to it. So does the classical dance, in a different way, endeavour to express that concept in terms of movement, of colour, of symbol, of music, and so to exalt the onlooker as to bring him into closer understanding with those rhythmic potencies which the dancer strives to embody and release. It is thus that the dance, properly understood and performed,

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becomes a religious ceremonial, a great mantram, a bridge to the great Rishis who brought it to India. And the dancer, properly inspired, should thrill with the very joyousness of life and endeavour to convey some of the scintillation, of the sparkling qualities, that are inherent in the reservoir of creative art that she is trying to release.

Questioner: Do you conceive the dance as having any part in the larger renaissance of India ?

Rukmini Devi: Yes, indeed. Perhaps you will think I over-emphasize my own form of art when I say that India will not be restored to her real greatness unless she re-establishes her artistic freedom along with political freedom. We must have cultural freedom with political and economic freedom. We must have the vision of India's all-round upliftment if we would make her what she ought to be—the spiritual leader of the world.

The Theosophical World.

The International Convention, 1937. Adyar.

Bulletin No. 1

I WANT to make this ensuing International Convention of The Theosophical Society, to be held at Adyar, the beginning of a new Theosophical era. I feel strongly that presence at such a Convention as I want this 1937 gathering to be, will vitally help each member who attends it to enter very much more fully into an understanding of Theosophy, of its application to the world and its needs, and into those privileges of membership of The Society which are by no means always esteemed at their unique and precious value.

The very living at Adyar—temporary though it be—will potently aid to these ends, for Adyar is a sacred place, full of that power and peace which are so vital to the leading of a truly Theosophic life. And there are at Adyar associations and links with the great Elder Brethren and Their appointed messengers to the outer world which ever work wonderful magic upon all who reside within its precincts. Theosophy is alive at Adyar, independently of those who happen to be living here, and those who come to Adyar in a receptive spirit will themselves gain new and sparkling life.

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Then there will be present at the Convention some of our members whose dedicated Theosophic lives have brought immense benefit to their surroundings. There will be at such a Convention the living presence and example of great Theosophists.

Further, there will be an international exchange of views of priceless value to those participating in it. A League of Nations will be at work at Adyar, far stronger and more purposeful than its counterpart in the outer world.

But above all there will be both the blessing of our Masters upon such a gathering, and, I think, an opportunity to translate such blessing into the foundations of that new Theosophical era to which I look forward most confidently. Your President already feels full of fire and expectation. Already he feels its stirrings in his heart, as do others also, he is sure, and he believes that at this coming Convention these will mature into splendid action. Those whose good karma will have allowed them to make the pilgrimage to this holy place will return home immeasurably fortified, gladdened and inspired. Thus will the whole world be helped to peace and happiness.

As a result of this Convention there should everywhere be manifest a substantial increase of interest in Theosophy, and of membership of The Theosophical Society, because of increasing recognition of the fact that while on the one hand the science of Theosophy gives a vision of the solution of the world's problems clearer and more practical than any other philosophy of life, on the other hand members of The Theosophical Society are everywhere citizens more alert than most of their fellows for the wellbeing of those around them —human and subhuman.

To achieve this does not depend so much upon the lead given either by the President of The Society or by any of his colleagues. It would be a positive confession of weakness and incapacity for any member or group of members to insist that before useful work can be done a lead must be given by one or another of the authorities of The Society. Its achievement mainly depends upon the extent to which our members are Theosophy-conscious and The Theosophical-Society-conscious, are deeply aware of the immensely practical utility of Theosophy and membership of The Society both in helping people to lead worthwhile lives, and in contributing individually and collectively

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towards a solution of the world's problems and thus to the establishment of peace and happiness.

Each member should be a live wire in those worlds to which he has access—in the intuitional and idealistic world, in the aspirational and emotional world, in the world of the mind, in the world of speech and action. He should be scintillatingly alive somewhere, for it is he, and he alone, who can know best the problems that are round about him, and therefore can know best the way out from them, with the unerring aid of the Light of Theosophy and of the strength of his membership of The Society.

I am eager that this ensuing International Convention shall directly and inspiringly stir members throughout the world to an increasing realization of their opportunities and therefore duties in these dark and dangerous days. And I therefore suggested in the May *Theosophist* ways and means whereby this objective may be promoted. If there be better ways, I shall be thankful to know them and to put them into operation.

The International Convention will begin on December 25th at Adyar, and will continue formally until and including December 28th or possibly the 29th, though there will be much activity on many of the succeeding days.

I should like to see many members from Sections throughout the world taking part in proceedings which will be dedicated to the renewal of our Theosophic life. The world needs us. Every country needs us. Every faith needs us. Every individual needs us.

We must be equal to these needs, giving as freely and as richly as we have received.

I expect that the Art side will receive special attention during this Convention, for I hope Shrimati Rukmini Devi will give us an evening of Hindu Classical Dancing, that the Adyar Players will present an Indian play, and that other beautiful entertainments will be forthcoming.

May I ask every member to help this ensuing International Convention with his understanding of the work Theosophy has to do in his area, with his strengthening thoughts, and with his wise views as to the work which lies before The Theosophical Society in

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the immediate future and with the most effective presentation of Theosophy in this changed world of ours ?

This is Bulletin No. 1 of the 1937 International Convention (Adyar). There will be more to follow. May I ask wide publicity in the National Journals and throughout the Sections for each Bulletin as it appears ?

GEORGE S. ARUNDALE.

May I.....?

May I this month, as one who can speak for all the religions in India and none, offer our newly-crowned King our humble homage? All our domestic differences notwithstanding, the British Empire is a huge family, a veritable commonwealth of Nations, with persons of all ages, young and old, vigorous and feeble, worldly and otherworldly, efficient and otherwise. The more vigorous and industrious ones often arrogate to themselves all the power, and appear to take more than their due share, in the opinion of others, causing great heart-burning, justifiable or otherwise; yet all these are but family squabbles, to be solved like all other domestic problems. A little more Understanding is all that is needed; and in this our King who is indeed the Head of this mighty family can always help very greatly. Words of advice from one whose motive can not possibly be questioned, often succeed where power may fail. Even majorities succeed best when they rule not by their voting strength, but by persuasion, which can not come without sympathetic Understanding.

* * * 2 * * *

Our President therefore places Understanding in the forefront of our programme for this year. In this wide world full of misery as it is, no one wants to be miserable. The drunkard drinks not to be miserable, nor does the teetotaler feel miserable when he abstains. The first becomes the second, only when he understands that he can thereby secure more lasting happiness. To an outsider it is clear that it must be so; but once the craving for drink gets hold of a man, it speaks louder than the Understanding. And yet, a better understanding alone will control the craving. Strong and powerful as the senses and emotions are, they are but the horses. They can be

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maddened still more or be stunned by brute force; but that is no use. Only a wise coachman can control them; and Understanding is the Coachman.

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When we deal with other persons, we have to remember that he too has his horses and his coachman; and the coachman is naturally easier to persuade. The first thing is therefore to understand how his coachman sees the problem. The more thoroughly we can get into his skin, the easier is it to persuade him. To understand an opponent's case—its weak and strong points—is the first step towards success, and is as necessary as understanding one's own case. Even a bullock can crash into a gate and if sufficiently powerful, can burst it open, perhaps at some damage to itself and the gate. But human beings do not proceed that way. They stop, observe, understand how it is fastened, and then open it with one tenth the effort. That is why every good pleader first studies his opponent's case thoroughly; and that is why in the good old days in India, when intellectual problems were the order of the day, every man started by stating the case of the opposite party—the Purva Paksha—as best he could. The stronger the "Misstatement" the greater the glory in demolishing it. Every word of praise heaped upon Ravana is transferred to Rama, when the last sentence is uttered, that "Rama beat Ravana."

* * * 4 * * *

If our politicians understood this little thing, they would not merely repeat their statements *ad infinitum*. Even in fighting, they would explore all avenues to arrive at a common formula, to meet the other man's point of view, with which they have to be thoroughly familiar. I have heard that the Rt. Hon. Shriniwas Shastri soon after he returned from his Ambassadorial tour to the other parts of the Empire, was once asked to speak at a College; and great was the consternation, when instead of dilating upon all the sins of South Africa, he very lucidly expounded for an hour *the case for South Africa*, adding at the end.—"Well, my young friends, you know I have not succeeded in my mission in South Africa, and some of you have to carry on the struggle till justice is done to us. I have therefore thought it best to tell you, of what *you* have to meet." Such words appear too *cold* and fail to create any enthusiasm. They do not naturally appeal to the

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"horses"; but the whole idea is to get to the Coachman first, and through him to the horses.

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This intellectual diagnosis is certainly necessary, but it is only a step towards the solution of the problem. Cold reasoning alone has achieved nothing, and is often liable to go wrong. And what the President means is not such a cold recapitulation but one warmed by the fire of sympathy. We have not only to understand the other man's point of view, but to sympathise with it too, before we can persuade him to do anything. All our solutions fall to the ground for want of this sympathy. "The British Empire belongs to Britain, and Britain shall govern it as she chooses" fails to appeal to an Indian, because it shows no sympathy. On the other hand, "Britain is doing everything only for the sake of the down-trodden in India," sounds hollow, and seems too good to be true. But just try to understand the problem in this manner:—

"Britain is an industrial country, and needs markets, which it gets in India. The richer the Indian, the more will he buy from Britain, and so it is in the interests of both, that India should be contented and rich." And the solution does not seem so distant or difficult.

* * * 6 * * *

But this sympathy is so difficult to arouse, on the emotional plane. What to each one are the "past misdeeds" of his opponents are so firmly engraved on the memory, and repeated so often with additions each time, that it calls forth an enormous strain on our goodness even to imagine that the other fellow might have some good in him too, and might conceivably mean well at least once. It is these "lessons of history" which is the greatest stumbling block in the path of good-will. That is why in the 13th century some one said that "The case of a historical writer is hard. If he tells the truth, he provokes men; if he writes what is false he provokes God." No wonder Sir Walter Raleigh added to it; "Beware how in writing modern history, you follow truth too near the heels, lest it may strike out your teeth." And that is why Lord Buddha gave "Right memory" a place in his Eight-fold path. Without this, Understanding is such up-hill work.

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Here comes in the value of the slogan of Brotherhood, which is obviously based upon the great fact of One Life pervading all the good and bad, the saint and the sinner. We are all, Indians and Englishmen, Congressites and non-congressites, Marxists and the Orthodox, sparks of the Divine, and not the tallest among us has the monopoly of any virtues, or vices. I have every right to act up to my convictions and my emotions, such as they are; but so has the other one. If I am right in not accepting Office the other one who does so, is not necessarily "a crow eating carrion", and I have no right to condemn him. I can not, and will not follow a certain line of action; but my other brother has exactly the same right to follow his conscience, or emotions or the devil that guides him; and if he is doing wrong, the GOOD LAW shall overtake him, just as infallibly as it will catch me up, if I am offending against the great Fact of Unity. If he deserves punishment, he will get it. Punishments and pain are inevitable, while people do not obey the Law; but woe to him through whom they come. Let God or Nature find other agents to do their dirty work Nor is this cowardice or indifference. That would be the case if I failed to do my duty as I think best, or even relaxed my effort to the smallest extent. As long as I am not guilty of that, let me mind my own business, and leave the other fellow to mind his, in a brotherly way, with a certainty that perhaps both are equally necessary.

* * * 8 * * *

May I share with you the contents of a letter, I received this morning? "I am very much interested in the affairs of your Society, and want to be skilled in knowledge and action. How can it be? Please send me names and addresses of members of the Society here to enable me to mix with them." It is very heartening to find men who "*want to be skilled in knowledge and action.*" So many of us who have been in it for years do not still feel that urge very strongly, and here is something that our latest aspirant can teach us. I only hope that by "I" he means "the whole I" with all the bodies, physical, mental and spiritual. I want to do great things, but when my mental body is brilliant, my physical body feels lazy, and when the latter is in good trim, the mind does not feel interested. In the physical body itself, my tongue likes Ice-cream, but my throat does not relish it, and lower down I feel too cold; and so all the "skill in knowledge" I possess

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is "in action" spent in settling the disputes between my various "I's." That is the trouble. I do hope our new friend has already got over this problem.

* * * 9 * * *

THE BHARAT SAMAJ

This attempt at the reform of the Sanatana Dharma was, as we all know started long ago, when Mr. J. Krishnamurti took an active part in it; and its activities—so to say—reached their high water mark in the 1925 Jubilee Convention at Adyar. Since then due to various causes, the cause has languished, although the Samaj exists and has its Head-quarters at Adyar. One of the activities started by the Samaj is the new Congregational worship, and as far as I know this is still carried on daily, thanks to the devotion of Bro. C. Subramayya at Adyar and Dr. Phansalkar at Benares. Perhaps other places also carry it on with regularity, and I shall be glad to have information on the subject. In any case, there is still a great deal to be done in this behalf, and our good Bro. M. G. Kanitkar has kindly offered to visit places where there are at least three earnest members who wish to learn the proper intonation and to do the Puja regularly in future. The idea is not to rush about from place to place, giving lectures on the Bharat Samaj, but to help the few who are already convinced that Ceremonials can help, and wish to take advantage of this revised version, suited to the modern times. Bro. Kanitkar would like to stay in each place at least one week, in order to give it a good start; and while he is there, he would of course be glad to speak to individuals interested in the T. S., E. S., Co-Masonry and allied activities. Whether he will thus go round entirely depends upon the demand. Those who invite Bro. Kanitkar will of course bear their local expenses; and can contribute towards the travelling, whatever they like, and can. Those interested should write early to me at Benares.

* * * 10 * * *

May I mention that I have received a number of complaints from members that they have already paid their annual dues to their Lodges or to their Federations, in some cases as early as November last? I am sure all members will recognise that the Indian Section office has to go by its records and all I can say is that red slips are

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sent after careful verification that the dues have not been received in Benares. If the Lodges and Federations have received the dues four and five months ago and not yet sent them on to Benares— and some Federations have obviously done this, as we have not received from them a statement or even one rupee since 1st. October — all I can say is that it is *very regrettable.* That is not what is meant by Autonomy. To give a chance to all these complaining members who have a just grievance, I am sending the June issue to all, but may I request all Lodges and Federations— specially the *autonomous ones,* to look into all their records and remit all dues received by them to Benares, before the 15th of June. We have sent the Indian Theosophist to all for eight months and those who have not yet paid or do not care to pay, have not just cause of complaint if their copies are stopped, after repeated notices; but at least in the T. S. let the resqonsibility be on the members themselves, and not on the Lodge or Federation officials.

G. N. G.

Campaign for Understanding

The President's Plan for the Campaign for Understanding is now complete. This campaign is a natural sequence of the two which preceded it—"Straight Theosophy," and "There is a Plan." The objective is to stimulate in those interested, a keener and more universal Understanding of their own, and so to aid in the solving of the Individual and world problems to which Understanding is the key.

The Campaign will be carried out in ten stages; and a set of leaflets has been issued with the following titles and key-notes :—

No. 1. "PLAN OF THE CAMPAIGN"

Our Campaign for Understanding brings to its fulfilment the powerful aid of the strength of Friendship, the splendour of Freedom, and the Science of noble living—Theosophy.

No. 2. "TOWARDS A GOLDEN AGE"

Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours.

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No. 3. "THE LAWS OF UNDERSTANDING"

The first Law of Understanding is that in general the same hopes, sorrows, joys, troubles, fears, encompass us all. The same Destiny beckons us. The same Love enfolds us. The same Justice educates us.

No. 4. "UNDERSTANDING—THE HEALER"

When we misunderstand ourselves, then come the dangers of disease and destitution and loneliness, with all the bitterness and rebellious sense of futility which follow in the wake of these.

No. 5. "UNDERSTANDING—THE LIGHT-BRINGER"

He who would have understanding must seek where others do not seek, or perchance disdain to seek. He must find where others have failed to find. He must explore where others have explored in vain.

No. 6. "UNDERSTANDING ONESELF"

We understand what splendid powers we have, what fine opportunities are ours, what glorious certainties impel us irresistibly forward—through deaths, through darkness, through defeats, through dumb despair.

No. 7. "UNDERSTANDING—THE BRIDGE BETWEEN RACES, NATIONS, FAITHS"

Each race, nation, faith, is but an individual writ large, intensified a millionfold and more. Each is a note in a simultaneous sounding of notes—sometimes discordant, but ever moving towards concord.

No. 8. "UNDERSTANDING—THE CONQUEROR OF UNHAPPINESS"

There is nothing more beautiful or more true than to have the power to make ourselves one with another—one with his limitations, with his weaknesses, with his fears, with his anxieties, with his foolishnesses, even with his defeats.

No. 9. "UNDERSTANDING AS BALANCE"

Understanding is balance. Misunderstanding is lack of balance. And the lack of balance so noticeable everywhere soon develops into physical, emotional or mental excess.

No. 10. "CREATIVE UNDERSTANDING"

Understanding must not be merely sympathetic and appreciative. It must also be creative. It must help actively to contribute

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towards the solution of Life's problems and the clarification of Life's Purpose.

These leaflets are primarily intended for wide distribution among the members and the general public; and are being sold by the T. P. H. at cost at Re. one per 50, post free. For the convenience of lecturers and leaders of study classes, all these leaflets have been made up into a booklet, which is priced at As. 3 post free, in lots of 10, Rs. 1-6-0 post free in India. I am sending to each lodge with the Indian Section Annual Report one copy of the first leaflet of the series, together with an order form, so that each Lodge may understand for themselves what is meant and then get as many copies as they think they can usefully utilise.

I most heartily recommend the activity to each Lodge.

G. N. G.

Theosophical Year Book.

The 1937 Theosophical Year Book has proved such a success, that the first edition is now completely sold out, and a second edition is in press. It will not be reprinted again; and will soon be a rare and historical publication. Those individuals and Lodges who wish to have a copy should place their order at once.

2. The 1938 issue is now being compiled. May I request all members to carefully go through that part of the 1937 issue with which they are familiar, and bring to the notice of the Year Book Committee, Adyar, any mistakes or omissions they notice, as early as possible. Also please register your name for the 1938 issue, early to save disappointment later.

GENERAL SECRETARY.

Young Theosophists Programme.

Young Theosophists of the All India Federation have evolved a practical programme of work which has the active support of both Shrimati Rukmini Devi and Dr. Arundale, Presidents respectively of the World Federation and of the parent Theosophical Society. It was

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resolved to inaugurate a campaign for starting new youth Lodges in South India. Mr. S. V. Venugopalan, Joint General Secretary, All India Federation of Young Theosophists with a group of helpers was to start touring on May 10th.

The Federation programme also includes Social activities embracing kindness to animals, village reconstruction work and social service. It was decided to promote study circles for non-Theosophists, youth cultural activities in the form of music competitions and art exhibitions, hobbies, including photography, arts and crafts, and other schemes prepared by individual Lodges and celebrations of birthdays and anniversaries of Theosophical leaders. These essential activities of the Lodges will give youth members wider means for a fuller expression.

Study Notes.

ON

SOME STEPS IN THE PRODUCTION OF FORM.

BY GEOFFREY HODSON.

(*Concluded from page 202*).

V*

THE ENTRANCE OF CONSCIOUSNESS.

1. Sub-human kingdoms cannot maintain form at its original level. Only man can do this. Therefore, deterioration sets in, in all sub-human forms, the animalculæ being not early but late deteriorated forms on their way out of existence. The amoebæ represent the latest stages of deterioration of the first cycle human bodies, the vorticellæ of the second, and the rotiferæ of the third.

Thus the Secret Doctrine reverses the present theory of evolution from below.

2. These early forms pass through three stages of projection from the archetype at the causal level on a downward arc into the physical during the first three cycles. In the first Chain human consciousness is induced to occupy them as follows :—

* Most of the ideas in this and the succeeding articles were gathered from Mr E. L. Gardner of England.

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The Asura Pitris induce or entice human consciousness into the first forms which are *mental, the lure being concrete individuality and sex.* This is their Satanic function, carried out with some difficulty since some egos rebelled and consequently have been (mis) named "Asuras." As these forms are cast off the more advanced animals enter them.

The Agnishvattha Pitris later cause certain animal and plant consciousnesses to enter these forms now projected to the *astral.*

The Barrhisshad Pitris later cause the mineral consciousness to enter these forms now densified to *the physical.*

3. In this the fourth Round of the Fourth Chain the archetype is perfectly projected in the physical body of advanced man, particularly at the Chohan level.

The human body is not an improvement of the animal but the opposite. Animal changes are deteriorations from the human point of view, though perfect adaptations of the human to animal need; e. g. the present single-toed horsefoot is better suited to speedy travel over hard ground than the five-fingered hand and five-toed foot of man, from which it is an adaptation. The five toes are present in the horse embryo.

4. Man may be thought of as a carrier bringing down from the Causal, to which he alone of the kingdoms has reached, the archetype with its sub-archetypal possibilities.

If man attempts to develop outside of the Archetype by specialisation he fails, he creates a dissonance in the Word-force which affects the pituitary gland and through that, growth processes.

The symbol of the hour-glass well represents the whole process. The upper half corresponds to the Arupa worlds with Atma as creative energy (the sand) descending and the lower corresponds to the rupa worlds and resultant forms.

The waist then corresponds to man in whom (at Manas IV) the whole process is focussed and through whom the creative energy must pass on its way down.

5. It must be remembered that the first forms existed only in Higher Manas. The first Round form is a mental concept.

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In the first Chain of our scheme there was but one (mental) Globe, the rest being but vortices in the aura of the Scheme Manu.

All later planes have forms only by virtue of this first mental form or "skeleton".

At the first Chain the only activity is that of the human monads who are the first occupants of the first forms which in terms of the Kingdoms of Nature represent the Mineral, i. e. zero dimensional and most primitive.

VI

THE CROSS

6. If the Rupa mental section of the Major Mind be conceived of as "built" of innumerable three dimensional crosses, all interwoven to produce an exceedingly fine web or mesh (for so it appears and is), then this first cycle incarnation of human consciousness then at the mineral stage may be thought of as being centred at the meeting place of the arms and reaching out along the arms. Thus the ego in a body built of Manas 1. 2. 3. contacts and incarnates in Manas 4, the meeting point of the arms of the cross; thus is taken the first step into form. *At first* as consciousness it is in the centre and has zero dimensions, i. e., man at the mineral stage, and as form, it gradually produces that of a centre with radiating lines. This is the basic mineral, i. e. crystal form.

This corresponds to the first "line" bodies of early cycles. Human consciousness at the mineral stage used, and in a sense, built them, but, they were mineral in terms of form, being of zero (or point) dimensions.

Second, as this human consciousness reaches out along the lines, sending thrills and ripples along one of the arms of the mental cross, and plant stage human consciousness can enter in, it needing a one dimensional (surface) form, the fifth subplane of the Mental being affected. The curve is now introduced.

This is the line and surface body, the lines becoming tubes, ultimately to be the interior astroetheric canals and primitive "nerves" and "blood-vessels" of plants which convey prana and sap and the exterior system of branches and stems.

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An astral envelop enclosed, and still encloses, this type of form which externally is like a jelly fish. This is probably the basket work type of early cycle forms, the basket work being the lines of the mental cross.

This gradually extending system of lines which become "tubes" in the plant develops in the animal into the vascular, nervous and lymphatic system, all within the periphery of the physical body.

Third, the play of human consciousness extends along a second line of the mental cross and so prepares the way for a form in which two dimensional consciousness can manifest i. e. the human at the animal level.

Fourth, the third line is thrilled and three-dimensional consciousness becomes possible i. e. the human at the human level.

The four stages correspond to the four Cycles, occurring in them, with overlapping in numerical order.

VII

THE THREE DIMENSIONS

7. Thus the Four Kingdoms follow each other into manifestation *and as far as form is concerned the mineral* leads.

But — and this is of the utmost importance to the Secret Doctrine concept of Man as the parent of all form *as far as consciousness is concerned, the Human leads.*

8. For *first* when the human consciousness, alone in manifestation to begin with, from the centre of the mental cross thrills out along an arm, the animal consciousness which had been following behind the human through preceding cycles, can and does follow immediately, being able to get a grip on the centre and attain a pseudo individuality by virtue of the presence and activity of man.

Second when the second line thrills and human consciousness moves further outwards from the centre, followed by the animal, plant consciousness can just get a grip of form at the centre.

Third, the plant follows outwards and mineral stage consciousness gets a grip on the centre and *all four* kingdoms are present in the rupa worlds *in terms of consciousness.*

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This is in part repeated in later cycles at lower levels, when matter is shed as "dust" and "sweat" from human bodies and built by the devas and natutre spirits into bodies which sub-human kingdoms use.

9. It is of interest to note that *the human consciousness* uses three lines (the whole) of the mental cross *and the centre*. He temporarily loses the centre because interested in the periphery, the outer forms of things, incited thereto by the Asuras, whose task it is to get him completely ensnared in the mental web on his way down to material manifestation and mastery.

The Animal consciousness uses two lines and retains the centre which is sub-dominant, there always being three levels. Contact with man stretches the animal along the third line and it loses the centre, three being the limit.

Animal instinct and even mathematic (causal) powers are possible because consciousness is at the centre and so in contact with Manas which can work through. *Hence intuitional instinct.*

The Plant conscioasness uses one line, the centre and Buddhi. It is one dimensional in consciousness i. e. surface, ends of twigs, branches etc. *Hence Sensitivity of certain plants.*

The Mineral consciousness has no line or dimension and has the centre and Atma, Buddhi. *Hence the immense power in the physical atom.*

VIII

PERFECTION

10. Since the *mineral form* has been in existence for four Chains it is now perfect in form, i. e. has reached the fourth stage.

Four rounds as a separate kingdom brings perfection, the remaining three being used to disintegrate.

Thus by the fourth Round :—

Man has reached	3	dimensions in consciousness,	but only	1	round as form.
Animal	„	2	„	„	—and—	2	„
Plant	„	1	„	„	„	3	„
Mineral	„	0	„	„	„	4	„

Thus the first shall be last, and the last shall be first.

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Mineral is the most perfect in form i. e. 3 dimensional, (the crystal built on axes of lines radiating from a centre), *and the most primitive in consciousness.*

The mineral "sleeps", being Atma, Buddhi, with a mental centre only. It has the perfect body and yet can only sleep in it.

MAN AS FORM CAN ONLY REACH PERFECTION IN THE SEVENTH ROUND, THOUGH INDIVIDUALS CAN ACHIEVE IT IN THE SEVENTH RACE.

This seeming paradox creates the difficulty of comprehension and must be resolved by the student with its two aspects kept clearly apart in all study of this subject.

The form Mineral is perfect because Man the leading kingdom in consciousness, created it in the first cycles.

The Mineral consciousness is primitive because it is the last to emerge and take the man-made form.

11. The "Men" who did this pioneer form building work are not the present earth humanity.

They *were* the humanity (Asura-men) of the first Chain and are *now* Super, super, super-men i. e. at the level of the Lord of the World. They were not Asuras then, only in this Chain, having assumed the Asura Office and activity. They were the newly individualised animals of the pre-Solar System and began in this as human egos with causal bodies. Under the Asura pressure of their Chain they began the form building and incarnating process.

Thus *first chain man* and not ourselves, was the parent of all form.

The underlined words have been omitted in the general exposition and that omission has caused the confusion.

So the statement should be :—

"Asura-human egos in causal bodies ***WERE*** the parents of all forms in the first chain".

GEOFFREY HODSON.

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The World Congress of Faiths

THE VERY REV. DEAN INGE

We all know the story. "What is your religion?" religion of all sensible men." "And what is that?" "Sensible men never tell."

Sensible men do not wish to label themselves. It was not quite for this reason that I declined to take part in the World Congress of Faiths, held in London last year. I was afraid that the upshot would be that all religions are much the same, one as good as another; or that the object would be to find the lowest common denominator, and perhaps to draw up a report in resolution English, in which each phrase is made to have the least meaning that it can carry.

To profess a religion which is no religion in particular is like speaking in a language which is no language in particular, a sort of creed in Esperanto.

I was mistaken. The Congress held under the chairmanship of that fine old soldier, explorer, and thinker, Sir Francis Younghusband, was frank as well as good-tempered. ("Faiths and Fellowship," J. M. Watkins, London.) Some of the papers were really valuable—those, for example, of Radhakrishnan, Betdyaeff, Yusuf Ali and Suzuki.

These names suggest that we do not need Esperanto; there is already a universal language, our own.

This is a wonderful thing, if we think of it. Bismarck, when he was asked what was the most significant fact in modern history, replied "The fact that North America speaks English."

I once asked Rabindranath Tagore whether his books were much read by Indians. He replied, "Yes, in English." Our language links the whole world together.

A great religion necessarily begins by being adapted to a particular time and place, and also to persons of a particular temperament. But when whole populations join it in a mass, it loses some of its distinctive features, and becomes the natural religion of great aggregates. It has to find room for much of the earlier faiths which it has displaced; or perhaps, the old tradition, maintained by a powerful priesthood, drives the new religion out of the land of its origin.

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This is what happened to Buddhism and Christianity. Buddhism accepted much that was alien to the teaching of its founder, but after the shock of the Mohammedan invasions it was finally driven out of India, and survives, with strange accretions, in China, Japan, Tibet, Burmah and other countries. Christianity, rejected by the Jews, took root in Europe, and became the least Asiatic of all religions.

The great cleavage, as the Germans are fond of emphasising, is between acceptance and renunciation of the world. Is it the function of religion to save the wicked world, or to help the elect to escape from it? Ethics points in one direction, mysticism in the other.

The popular notion in the West about Indian religion is that it teaches its followers that the world is unreal, and that to care about earthly things is sin and error. Salvation consists in complete detachment from things of sense, and is consummated by the dreamless sleep of Nirvana, which to the Western mind is hardly distinguished from annihilation.

Hinduism and Buddhism are certainly world-renouncing creeds, more decidedly so than Christianity: but mere flight from the world will not work; it is a gospel of suicide; and in practice many accommodations have been made with the world-accepting ideal, which has been followed much more energetically in the West, though a secularised religion is quite as unsatisfying as the dreamy quietism of the Indian saint.

We have to live in two worlds, the world of facts and the world of values. The problem is the same for all religions, and attempts to solve it bring them near together, as this Congress proved very happily.

Agreement cannot be complete, because each great religion has its own authorities, traditions, sacred books, and forms of worship. Political and social conditions also make a difference. Renunciation of the world naturally appeals to an unhappy, downtrodden nation, while a prosperous aggressive nation does not like to be told that "if in this life only we have hope in Christ, we are of all men most miserable."

But is there any common ideal of the good life, which all are willing to accept, with only slight differences of emphasis? I think there is.

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That love is the fulfilling of the law is generally admitted, though India extends the duty to all living things. We should hardly, perhaps, wish to imitate the Indian saint who offered himself to a hungry tigress, to save her from the sin of devouring her own cubs.

Condemnation of war and the God-State is unanimous. The equality of all men and women in God's sight is insisted on, and the sacredness of the family. In the whole sphere of morals, there are very few differences.

We are a little inclined to smile when we are told that Hinduism and Buddhism aim at establishing a kingdom of God on earth, and that Islam is distinguished by its toleration, peacefulness, and respect for women. If their adherents think so, so much the better. But it is not easy to smile when a Cambridge scholar, speaking as a Christian, bids us to let the Church "die to live," and to—join the Communists with their philosophy of "dialectical materialism."

This was the only, really jarring note in the Congress. For the first and the last word of Christ on economics was "Who made me a judge or a divider over you; Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The Communists hate Christianity, not because they do not understand it, but because they do. "The revolution," said Bebel, "does not seek new forms of religion; it denies religion altogether." "The first word of religion," said Engels, "is a lie." "The idea of God," said Marx, "must be destroyed."

One speaker said a wise thing. In the last century, we tried to to turn religion into economics. That has failed; we are now trying to turn it into psychology.

The rivals of the priesthood now are psychoanalysis, mind cures, and the like. They are not enough, for psychology, after all, is one of the natural sciences, and we need something more: but it is not an enemy of religion, and it may teach us a good deal.

We have also much to learn from the East. Religion there is more spiritual than it is with us. It is in practical ethics that it falls short. "There is no country," an Indian patriot confessed, "where the unfortunate meet with less pity than among us."

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This lack we can supply: our danger is in secularising religion and turning it into a mere machine for material amelioration.

It is hardly likely that Asia will ever become Christian, or rather if it does, it will have to strike out a new form of Christianity in accordance with its own needs and traditions.

I asked an English missionary in Japan whether there would ever be a strong Japanese Church. He said, "Yes, when the last European missionary has left!"

This is as it should be. The universal Church should be a choir of all nations, each playing harmoniously on its own instrument.

—*The Statesman.*

India: An Appeal For National Parks

"India is the only Dominion with a great fauna that is doing nothing to preserve it. There was a conference on Preservation, two years ago, and the United Provinces started a sanctuary, the first. Malaya has one also. But that is about all. India is far behind Ceylon.

"Mysore (which is what we might expect) is more awake than any other State. It contains districts which (like the American and Canadian National Parks) combine a splendid fauna with superb scenery. If these could be made into sanctuaries, the wild life brought back to abundance and fearlessness, would be an attraction, and tourist traffic would pay expenses. Another State concerning which I cherish hopes is Hyderabad, which has done a magnificent job of preservation in the Ajanta Caves frescoes. If the exquisite scenery around them—the deep ravine and river, the wooded hills—could become a sanctuary, this would wonderfully appeal to Indian sentiment. We might see everything again as the saffron-robed ascetics (disciples of the Buddha, with his teaching of mercy to all that lives) saw it in the morning of time—the peacocks glowing through the wilderness, the deer coming down to the stream. Then there is Parasnath, Bihar's highest mountain, in a lovely district of river and forest. The mountain is sacred to the Jains, whose reiigion forbids the taking of life; this wealthy community might surely lead a movement to save the whole region as a National Park.

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"Last of all, may not one appeal to the Princes? Will not Their Highnesses put the whole matter—of Fauna Preservation and National Parks—on the agenda of their Chamber? It is Coronation Year. What better way could be found of celebrating it?"

Mr. Edward Thompson.

What Animals know about Medicine

BY FRANK CLAY CROSS.

"Animals have an instinctive knowledge of how to doctor themselves when they get sick," Dr. Deason says, "and an even better knowledge of how to keep well. They know the use of laxatives, and they knew about vitamins long before human doctors learned how important they are for the prevention of disease. They know the value of sunlight in the treatment of certain ailments and the value of shade and quiet in others. They know the importance of hygiene and how to take care of injuries. Some of them even know how to set broken bones."

One experience which convinced Dr. Deason that the health knowledge of animals may sometimes be very much superior to that of man, came to him in India where he studied eye surgery in the Government Hospital in Madras. "There were literally thousands of the natives suffering from cataracts and other eye diseases, who came to us for treatment" he relates "and yet the monkeys, playing in the trees all around, never had eye sores. They protected themselves against the disease by eating fruits rich in vitamins while the natives ate rice grown in fields that had been drained of vitality through ages of one-crop cultivation. That rice contained no vitamins. It was lifeless. You couldn't have persuaded a monkey to eat it."

Carnivorous animals of course do not get vitamins from the same sources as herbivorous animals. When a mountain lion, a lynx or a bobcat makes a kill it first rips open the chest cavity and the abdomen of its prey to eat the liver and pancreas and other internal organs which we now know to be rich in vitamins.

Every one has seen *cats eat green grass* and especially catnip if they can get it when they are suffering from any digestive troubles.

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Dogs too will eat certain kinds of grass under similar circumstances. These herbs act as laxatives for the meat eaters. Bears *which eat both meat* and fruit know certain berries which *have a laxative action.* In the North-west the black bears when they come out of hibernation in the spring hunt these berries to put themselves in condition.

In special cases animals often go on special diets. A recent study of the diet of the mule deer has disclosed that the female in pregnancy selects her food as carefully as any expectant mother of the human species under orders of a doctor. She eats plants that she avoids more or less at other times and reduces her diet of other herbs that would commonly make up a large part of her fare.

Every trapper knows the difficulty of poisoning wolves and coyotes. When one of these animals suspects that he has eaten any poisonous substance he immediately ejects the contents of his stomach. When a human takes poison the doctor has to give an emetic or use a stomach pump; nature has enabled the wolf or coyote to achieve the same end by voluntary contraction of its stomach muscles.

An animal with a fever always hunts an airy and shady place near water and remains very quiet eating very little and drinking often until it recovers. Our human physicians prescribe identically the same conditions for us when we get a fever.

On the other hand a rheumatic animal always hunts the hottest spot that it can find in the sunlight and soaks up all the heat possible. It seems to know instinctively what human doctors have discovered only in recent years—that heat stimulates the elimination processes of the body which carry off the poisons causing rheumatism and many other ailments.

Of all the safeguards against disease, none is more important than cleanliness. Humans have to be taught the value of personal hygiene but wild animals practise it instinctively. The feline family to which cats and lions and tigers belong clean themselves carefully a dozen times or more a day. Elephants give themselves shower baths. Stags and many other animals bathe in streams and lakes at every opportunity. Birds, too, bathe frequently. When they get body parasites they rid themselves of the pests with dust baths, mud and clay.

When an animal is wounded its first impulse is to clean its wound. No human physician ever works harder to keep out infection.

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Most animals use their tongues for the purpose and the enzymes in the saliva act as a mild germicide. Of course iodine and other antiseptics used by human doctors are stronger but the principle is exactly the same. Wolves and other members of the canine family are also very careful not to let scar form until all danger of infection is past.

If a wound does become infected however, Nature comes to the rescue with an antiseptic agency of a most surprising kind. She brings the blowfly which deposits eggs in the wound. The eggs hatch into small white maggots which eat away the putrefaction. They never attack the live tissue. The animals seem to be aware of the value of maggots for an animal never disturbs the maggots that get into its sores.

AHIMSA.

News and Notes.

HIS ECONOMIC PROBLEM WAS SOLVED BUT...!

George Herbert Cuffin, a Cheshire farmer had three children when he married for the second time. His bride was a widow who had eight children. On a wage of less than 4 pounds a week, he was happy and contented, fond of his work, devoted to his family and home. Every spare hour he had was spent at home. His only indulgence was a very occasional glass of beer.

Five years after his second marriage, he won £. 50,000 in the Irish Hospitals Sweepstake. The little cottage in which he had been so happy was no longer good enough for him. He bought a comparatively big house. He bought a limousine and engaged a chauffeur, at a wage almost as large as he himself had ever earned. Cigars supplemented his pipe, and he began to order whisky almost by the bottle. He engaged in speculations which were just about as successful as anybody else might have anticipated, where a farmer was concerned.

His wife's lot was if anything harder, than it ever was when she was struggling to bring up eight children. For, almost every night the husband came home hopelessly drunk, and her task was to tend him, until morning came, when he would set out again in his great car,

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drive to the Bank, and draw a cheque with which to resume his debauch. When he died two years after his "success" he was almost penniless.

Sunday Standard.

* * * 2 * * *

I HAVE LIVED BEFORE.

An elderly gentleman who wishes to remain anonymous, related the following story in the "Sunday Standard" offices during the week.

"I am well past the prime of life and find it not a little disturbing to have to renounce my old religion and adapt my views and beliefs to encompass a revelation that has come to me rather late in life.

The theory of reincarnation has never held any attraction for me until now. Always a strict conservative I have had correspondingly strict views about the hereafter.

To say that I am shaken, both physically and morally, by this untimely enlightenment, is no exaggeration.

Let me pass on my experience to you.

You can believe it or not as you wish, but I am quite convinced of the significance of this incident. I have always complimented myself on my thriftiness which has enabled me to put aside quite a substantial amount of money in my banking account. I have no relatives or dependents and had been worried lately as to the best course to take with regard to my will. Not long ago I went to bed after turning the problem over in my mind for several hours without any reasonable plan suggesting itself. The next morning something prompted me to go to my bankers. I found myself asking to see the manager. Soon we were closeted in his office. I cast cautious glances around me before beginning in an undertone.

"I may not have long to live. As you know, I have a substantial banking account and have decided against leaving it to any charity whatever. On the contrary I intend calling back for it some time. Maybe 10 years, maybe a 100. You will leave orders for my account to be transferred to anyone who comes into your office and demands it."

These words came involuntarily from my lips and I seemed to be outside of myself—listening to my own voice.

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I was jerked back to earth when I saw the bank manager's face. It was ashen white—and he was trembling violently.

Without a word he went to his safe and took out a document yellow with age.

He showed it to me. Eighty-five years ago, an aged client had come to the manager of the bank at the time and had asked him to keep his account until such a time as it should be called for—whether in 10 years, or a 100 years time.

Our handwriting showed a marked similarity of style !"

Sunday Standard.

White Lotus Day

The White Lotus Day was celebrated extensively all over India. Practically in all places named below, the distribution of alms, rice, or food was a feature, and so were readings from the Bhagwadgita and the Light of Asia.

Reports have been received from the following places :—

Etawah, Simla, Belgaum, Sivaganga, Nagpore, Srirangam, Darbhanga, Muzaffarpur, Midnapore, Masulipatam, Patiala, Bengal T.S.—Calcutta, Comilla, Madura, Kumbakonam, Delhi and Benares.

Midnapore had a profusion of white lotuses, and they were distributed to all present after refreshments. At Darbhanga, Babu Harbansha Sahay gave a lecture on the life of H. P. B., and the President Bro. Dharanidhar pointed out how when rank materialism was rampant it was Theosophy which proclaimed that the truths of religion can be tested and demonstrated like other Laws in nature. At Masulipatam, the Local Brahmo Samaj also joined. At Simla a member traced H. P. B's biography, and explained how her life was an example to all those who were ardent in their desire to help humanity at large. At Nagpore they had two more lectures by Bro. R. K. Kulkarni. At Sivaganga and Midnapore they fed nearly 500 men. Madura read also a chapter from the Bible. Delhi had a lecture by Bro. Samatananda.

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Business with the Indian Section.

It is quite likely that members and office bearers of Lodges and Federations are not aware of the system in which a record of the members is kept in our office and this may be one of the chief causes that leads to a lot of delay, unnecessary correspondence and difficulties. A record of all members is kept in our registers of 'attached' and 'unattached' members showing :—

1. Their Diploma Number.
2. Date of admission.
3. Name in full.
4. Address.
5. Dues to be paid.
6. Dues actually paid.
7. Balance of dues.
8. Name of magazine supplied.
9. Our receipt No. and date on which the dues were received.
10. Transfer from and to a Lodge.

Keeping the above in mind it will greatly facilitate the work of the office which is increasing every year, if all persons concerned will kindly follow the procedure suggested below :—

Annual Dues.

Remittances of Annual Dues to the Indian Section are usually made either (1) By 'Lodge Organisers' who collect the dues from members at the places they visit. or

(2) By the Secretaries of the Federations, or

(3) By the Secretaries and Treasurers of Lodges, or

(4) By individual Lodge members or 'unattached' members directly, or

(5) By a member of a Lodge on behalf of other members of the Lodge, or

(6) By V. Ps sent from this office.

It will be clear that unless a uniform system is observed there will be unnecessary delay and confusion. We therefore request that the following procedure be observed by all when they remit the dues to the Indian Section.

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I. Annual Dues should always be accompanied by full details i.e.

(a) The Diploma number,
(b) The date of joining,
(c) The name of the member (written clearly & legibly),
(d) The year or years for which the dues are paid.

II. If the member on whose behalf the money is sent is not on the list of members of the Lodge but is lately *transferred to* that Lodge then the name of the Lodge *from* which he is transferred should be given along with his *present* address.

Note :—On receipt of information of transfers of members we as a rule intimate such transfer to the Lodges concerned. If no such communication has been previously received then it becomes absolutely necessary to supply the information about such transfer at the time the remittances are made to the Indian Section of dues paid by members so transferred. For want of this information it becomes difficult to trace out the names of such members and to post their dues without delay.

III. If the dues of a member who was dormant but has now been *revived* are sent, his Diploma number and the name of the Lodge to which he was last attached should always be supplied, with his *present* address. Without this information the Head Office has to keep the money in suspense for several weeks till particulars are received after enquiry and long correspondence.

IV. If the arrears of dues are to be exempted, an application to that effect, from the member concerned, to the General Secretary is necessary. All such applications should be sent through the Joint General Secretary of the Divisional Board, to whose jurisdiction the member belongs, and who has the authority to decide on behalf of the General Secretary.

V. Members, Secretaries of Lodges and Lodge Organisers under the "*Autonomous*" Federations will please note that the dues of 'attached' members should not be sent by them direct to the General Secretary but should always be sent to the Federation Secretary of their area.

This is a sample copy of the way we wish to have details filled in when sending dues of members. Printed copies can be had from the Indian Section on request.

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Diploma number. Date of joining.	Name.	Address.	Magazine required.	Dues for the year.	Transferred *to* Lodge.	Transferred *from* Lodge.

NEW MEMBERS.

We find that applications of new members are sent to us—

1. By the member himself,
2. By the Secretary of a Lodge,
3. By a Lodge Organiser,
4. By the Federation Secretary,
5. By the Treasurer or other office bearer of a Lodge,
6. By another member.

Sometimes applications are sent without examining whether the Entrance Fee and dues have been paid. In some applications the names are very illegible. Again, there have been several instances where a member has stated his wish to join a particular Lodge without the knowledge and consent of the Lodge concerned. In order to obviate delay in the issue of diplomas etc. due to the above mentioned defects the following methods are hereby suggested :

I. Every new application should have the name of the applicant clearly written. In the case of a lady it is necessary to add the prefix 'Miss' or Mrs.' as the case may be. In the case of married ladies it would facilitate references, if the husband's name is also given.

II. Where the applicant wishes to be enrolled as an 'attached' member, the name of the Lodge to which he wishes to be attached should be given and the *approval of the Secretary of the Lodge concerned obtained.*

III. Application for membership should always be accompanied with a remittance of Entrance Fee and Annual Dues.

Applications, for 'attached' membership in "*Autonomous*" Federation areas, together with Dues and Entrance Fees, should be submitted to the Federation Secretary and *not* to the General Secretary. But applications from '*unattached*' members together with the Dues and Entrance Fee should be sent direct to the General Secretary.

Note :—Care should always be taken that the applications and Entrance Fees are always sent *together*, otherwise it leads to unnecessary office correspondence and delay.

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Signs and Pass words.

Attention of officers authorised to initiate new members is invited to the note printed on page 3 of the application form: The signs and pass words are to be imparted to a new member only *after and not before* the receipt of his Entrance Fee and Annual Dues.

Election of Office Bearers of a Lodge.

When sending names of Presidents, Secretaries and other office-bearers of a Lodge it is necessary to see that they have paid their full dues up to the end of the current year and are attached to that particular Lodge. The observance of this rule is necessary because there have been instances where persons who are in heavy arrears or are not regular 'members' of that Lodge have been elected office-bearers and allowed to continue as such for a long time.

Autonomous Federations.

Federation Secretaries are requested to send statements with remittances of dues etc. to this office regularly, at least once a month, as that would facilitate prompt posting and despatch of business.

All applications of new members must be accompanied by the dues as without receipt of the money no Diploma can be issued.

Youth Federation

This Federation is a non-autonomous one under the Indian Section but all applications of new members and their dues should always be sent direct to the Secretary of this Federation, through whom Diplomas of new members will be issued.

General Secretary

Book Review.

Talks on Zoroastrianism by Mr. D. A. Anklesaria, of Rangoon 90 pages.

This is a summary of seven lectures on the subject delivered at Rangoon. The author is a Theosophist of repute and so in his study of Zoroastrianism he takes account of what Theosophical writers have to suggest on the subject; his exposition is therefore the richer for it.

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1937]

Mr. Anklesaria first explains how according to their philosophy, the Universe and every part of it is under the perfect control of Ahurmazda, who has a Plan that can never fail, which He works out through the agency of his Seven Archangels and 33 angels. The unfoldment of the Plan comes about by the interplay of the two forces of Light and Darkness, which are really two aspects of exactly the same thing—two poles of the same magnet—the pairs of Opposites, the Dwandwas. This Law of Polarity leads to the Law of Cause and Effect—hence the teaching in the Gathas—"Happiness to him from whom happiness flows."—the basis of Zoroastrian Ethics. The path is "Right thought, right speech, right action." and is to be trodden with the fullest trust in the Law—Ahurmazda.

The author then goes on to the question of rites and ceremonies which are inseparable from Religion, and explains how the followers of Zoroaster do not worship, but adore, admire Fire as symbolising the Powers of Light, and their most sacred Fire is the one drawn from sixteen places—including a potter and a goldsmith and a cowherd—that is, the Parsee is taught to look for the Powers of Light working in all these departments of life, the so-called lowly as well as high. Every Zorastrian is expected to be a soldier on the side of Light and so is naturally protected by a coat of mail and a girdle—his Sudresh and Kusti; and these are bestowed on each person at the ceremony of Navjote, when he is of age and joins the army. Even after death, the bodies of the richest as well as the poorest are dressed only in this Sudresh and Kusti, and these are all naturally White, all Light.

The author has very kindly sent me a certain number of copies for free distribution to those interested—Lodges or individuals, and a copy will be sent to any one who writes for it to Benares, with Ans 2 stamps for postage, or As 5 if he wishes it sent registered.

G. N. G.

* * * 2 * * *

Swadhyaya—Bro. Laxman Balkrishna Raje of Empress Mahal, B. 2., Vincent Road, Dadar, Bombay, has started a new magazine "Swadhyaya" in Marathi. (Rs. 1/8 per year). Each issue has five parts, dealing with 1. The Bhagwadgita, 2. Rituals, 3. Theosophy, 4. Astrology, 5. Miscellaneous. It is really a monthly bulletin intended to help STUDY; and from the four numbers that have reached Benares,

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one feels like asking for more. I have no doubt that Mr. Raje has enough material at his disposal, and will be very glad to enlarge the magazine, if only it will pay its own way. I heartily recommend it to all those who understand Marathi.

G. N. G.

In Memoriam

Unattached—Mr. Lakshmi Nath Misra passed away on the eve of 16th February at his residence at Jaipur. He joined the Theosophical Society in 1917 and was a regular member throughout.

Calcutta, Bengal Lodge—Mr. Mathura Nath Banerjee passed away on the 13th April last after suffering for sometime from the effects of blood pressure.

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THE INDIAN THEOSOPHIST

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"The Brotherhood of man has often been derided, but the world will find no rest until it acknowledges it as the ultimate wisdom."

STANLEY BALDWIN.
to Empire youth

June 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY.

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

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New Conventions for the next Conventions

By Dr. G. S. Arundale

New Conventions for Old

I want our ensuing International Convention at Adyar to mark a new departure in Conventions. I want to be iconoclastic and to do away with the usual lectures—at least for this Convention; and I want to have four great Assemblages, Forums—if you like to use the hackneyed word, Symposia—to discuss four great problems relating to Theosophy and to The Theosophical Society, which is to say four great problems with which Theosophy and The Society are, or should be, vitally concerned. Speakers at these Symposia may be by invitation only, for if I leave them open for general discussion they may lamentably degenerate, since most people do not know what to say, how to say it, or to sit down when they have briefly said it.

Now what are four great problems with which we Theosophists, with the aid of our Theosophy and our membership of the Theosophical Society, should concern ourselves today? They must be problems of international import, problems in which everySection throughout The Society is keenly interested. They must be problems to the solution of which both Theosophy and the Theosophical Society are particularly equipped with truth and its application. They must be problems on which Theosophy and members of The Theosophical Society ought to be heard.

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My Four Problems

I shall be very glad to hear from members their views on this question as to four great problems, so that I may see how far there are problems more or less universally current throughout the world. As at present advised, here are my four :

1. What are the functions of The Theosophical Society as an organization in the outer world ?

Has it the duty of inviting adherence to its Three Objects ?

Has it the duty of spreading a knowledge of the body of teaching known as Theosophy ? If so, how shall we arrive at a definition of the nature of this body of teaching such as shall be generally acceptable to our membership ?

Is there other activity in which it can properly engage as a Society, it being borne in mind that the whole membership must remain in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy ?

Does the history of The Society warrant the statement that from time to time The Society as such has been (i) virtually (ii) specifically committed to policies and activities by no means apparently part of official purposes ?

2. In what ways are the truths of Theosophy so to be represented that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darknesses in his life productive of fear and the sense of impotence :

For example—the problems of Death, Doubt, Disease, Despair, Difficulties, Despair, Destitution.

How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment ?

How are the truths of Theosophy so to be re-presented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that brotherhood matters more than differences ?

3. In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples ?

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How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations ?

4. Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become "the past" we may not be unworthy of the example of that "past" which is our present inspiration ?

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves ?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence ?

Does not the life of Theosophy reincarnate in different forms as the times themselves change ? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life ? In other words, what is the life of Theosophy as distinct from the forms in which we find it from time to time enclosed ?

I have no doubt that these statements of my problems can be very substantially improved. In fact, I am publishing them hoping to stimulate the production of a really fine set of four great problems, though as at present advised I feel that the four subjects I have submitted are vital for discussion at an international Convention of our Society. I shall be thankful if General Secretaries will be so good as to give publicity to the above in their journals so that Lodges and members may discuss them. I think that every Lodge might set apart a session for the elucidation of the four problems which to its members seem of greatest moment for discussion, sending the results of their deliberations to the General Secretary for his own publicity and for transmission to me.

—*The Theosophist.*

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Theosophical Work After Death

BY. C. JINARAJADASA.

In one of the sessions of the recent South Indian Conference of Theosophical Lodges at Adyar, Mr. Jinarajadasa held a Question and Answers meeting, and the following is one of the most thought-provoking of his answers.

Question: Where are A. B. and C. W. L.? How are they engaged and how long approximately will it be before they come back to life?

Mr. Jinarajadasa: My brothers, even if I could answer in detail, are the answers likely in the least to help you? Even if I knew and were to tell you what they are doing, it would be no proof at all. It would be merely one more statement added to dozens of other statements. Remember that if you are going to get knowledge, you have to select the knowledge that is worth while. This kind of knowledge, information you desire, cannot be given knowledge, it can be nothing more than a kind of hearsay or gossip. Fortunately you can come to a certain degree of knowledge by an understanding of the fundamental laws of nature. Let us presume that you have studied something of the great principles of Theosophy; if so, you will have realized that death is nothing more than a casting aside of the physical vehicle with no other change.

The character of the individual does not change after death, though there is a curious religious tradition of a certain type that if you are evil and repent when you are dying, then somehow you are purified. Suppose you have been a horrible brutal criminal and are condemned to be hung. Theosophically speaking, the moment you are dead you are just the same: the root of the evil is still within you. Yet certain dogmas teach that if a man repents and confesses his sins, then everything of a sinful nature has been wiped out of him. It is said that if you go to Gaya and perform certain ceremonies, you can even wash out some of the sins of your future lives, even wash away many of the sins of your ancestors!

The sensible and inspiring nature of the teachings of Theosophy reveals that you are dealing with natural laws. If you put a seed into the ground, it will come up according to its kind—a lotus seed will bring forth a lotus. We know that the law works in certain

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definite ways. So if you study Theosophy, you will understand that according to the natural laws, what a person is before dying he will be after death.

I have a picture among my things—one of those little comic strips shown in the newspapers of the West. Sometimes these cartoonists hit on a great truth. The picture I have shows an old gentleman walking along smoking a big cigar, and he is reading the sports page of a magazine—all about racing and so on. You see him coming to the edge of a precipice; a stone on the edge rolls over as he steps on it. Then the picture shows him at last still walking along reading the paper at the end of his fall, but wearing two little wings. He is on the astral plane of course, but he still has the cigar and he is still walking along reading the sports page! That gives you a far more clear idea of the fact that, even after you have been killed by an avalanche, you are exactly the same person with the same habits.

With regard to your question about our leaders: Dr. Besant was a hard worker and our Brother Leadbeater was also a hard worker. They would be exactly the same the moment after death as before. You know what Brother Leadbeater said the last thing in the nursing home to the two who were leaving him for a few hours: "Well, if I do not see you again in this body, *carry on*." He is carrying on, so is she. In what way? Remember what they did here. Think it out for yourself and you can easily imagine what they will be doing now, only in a more splendid and a more glorious way.

The Theosophical World.

The Spirit of India

By Rukmini Devi

Hear clearly the voice of the silence within yourselves. That is what India urges you to do. Not because I happen to be an Indian (I am forgetting that and only thinking of India impersonally), but India can teach us to listen to the voice of the silence. She is a country evolved in silence. Often in Southern India many people watch for the sunset, and as soon as the sun goes down there is a

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peculiar, sudden silence. You see women working in the fields, and carts going along dusty roads as people come from their homes on the pilgrimage to the temples, poor people who know no comfort or joy, who are illclad, are simple, and have little education—even there, among them, you sometimes hear the voice of the silence. Or, in the early morning when the sun rises, there is deep silence in the air. The orthodox people, on rising, sing and chant mantrams after bathing in the river or sea, and pray to the goddess that she may bring prosperity. You perhaps need not go to the river with them, but rather sit in your room and listen. There, even though you do not see anything, you *hear* something, and *feel* something, an exalting something to which we are all trying to listen with our "other ears," and in hearing one contacts a *sense of eternity*, a sense of *being*, a sense of *greatness*, of *majesty*.

Daily you can hear chants expressing the real majesty of the great teachings of the Manu, who gave them to the Hindus. The rhythm which comes with them is like an eternal pulse that beats with the heartbeat of the universe. You hear that in the silence. It is the atmosphere of *centuries of spiritual thought* which makes India different. Like old age—beautiful.

Those who have the eyes to see and the ears to hear can ever pierce through into its essential glory.

The Divinity of Rhythm

Shrimati Rukmini Devi was asked the following questions about her dancing, and her replies are illuminating :

Questioner : If it is a fair question, may I ask you to explain why the classical dance in India was so interwoven with religion ?

Rukmini Devi : I suppose it is because both endeavour to express the idea of creation, of rhythmic movement, of the influence of spirit upon matter. Religion endeavours to express in words and ideas the concept of divinity and to raise man to it. So does the classical dance, in a different way, endeavour to express that concept in terms of movement, of colour, of symbol, of music, and so to exalt the onlooker as to bring him into closer understanding with those rhythmic potencies which the dancer strives to embody and release. It is thus that the dance, properly understood and performed,

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becomes a religious ceremonial, a great mantram, a bridge to the great Rishis who brought it to India. And the dancer, properly inspired, should thrill with the very joyousness of life and endeavour to convey some of the scintillation, of the sparkling qualities, that are inherent in the reservoir of creative art that she is trying to release.

Questioner: Do you conceive the dance as having any part in the larger renaissance of India?

Rukmini Devi: Yes, indeed. Perhaps you will think I over-emphasize my own form of art when I say that India will not be restored to her real greatness unless she re-establishes her artistic freedom along with political freedom. We must have cultural freedom with political and economic freedom. We must have the vision of India's all-round upliftment if we would make her what she ought to be—the spiritual leader of the world.

The Theosophical World.

The International Convention, 1937. Adyar.

Bulletin No. 1

I WANT to make this ensuing International Convention of The Theosophical Society, to be held at Adyar, the beginning of a new Theosophical era. I feel strongly that presence at such a Convention as I want this 1937 gathering to be, will vitally help each member who attends it to enter very much more fully into an understanding of Theosophy, of its application to the world and its needs, and into those privileges of membership of The Society which are by no means always esteemed at their unique and precious value.

The very living at Adyar—temporary though it be—will potently aid to these ends, for Adyar is a sacred place, full of that power and peace which are so vital to the leading of a truly Theosophic life. And there are at Adyar associations and links with the great Elder Brethren and Their appointed messengers to the outer world which ever work wonderful magic upon all who reside within its precincts. Theosophy is alive at Adyar, independently of those who happen to be living here, and those who come to Adyar in a receptive spirit will themselves gain new and sparkling life.

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Then there will be present at the Convention some of our members whose dedicated Theosophic lives have brought immense benefit to their surroundings. There will be at such a Convention the living presence and example of great Theosophists.

Further, there will be an international exchange of views of priceless value to those participating in it. A League of Nations will be at work at Adyar, far stronger and more purposeful than its counterpart in the outer world.

But above all there will be both the blessing of our Masters upon such a gathering, and, I think, an opportunity to translate such blessing into the foundations of that new Theosophical era to which I look forward most confidently. Your President already feels full of fire and expectation. Already he feels its stirrings in his heart, as do others also, he is sure, and he believes that at this coming Convention these will mature into splendid action. Those whose good karma will have allowed them to make the pilgrimage to this holy place will return home immeasurably fortified, gladdened and inspired. Thus will the whole world be helped to peace and happiness.

As a result of this Convention there should everywhere be manifest a substantial increase of interest in Theosophy, and of membership of The Theosophical Society, because of increasing recognition of the fact that while on the one hand the science of Theosophy gives a vision of the solution of the world's problems clearer and more practical than any other philosophy of life, on the other hand members of The Theosophical Society are everywhere citizens more alert than most of their fellows for the wellbeing of those around them —human and subhuman.

To achieve this does not depend so much upon the lead given either by the President of The Society or by any of his colleagues. It would be a positive confession of weakness and incapacity for any member or group of members to insist that before useful work can be done a lead must be given by one or another of the authorities of The Society. Its achievement mainly depends upon the extent to which our members are Theosophy-conscious and The Theosophical-Society-conscious, are deeply aware of the immensely practical utility of Theosophy and membership of The Society both in helping people to lead worthwhile lives, and in contributing individually and collectively

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towards a solution of the world's problems and thus to the establishment of peace and happiness.

Each member should be a live wire in those worlds to which he has access—in the intuitional and idealistic world, in the aspirational and emotional world, in the world of the mind, in the world of speech and action. He should be scintillatingly alive somewhere, for it is he, and he alone, who can know best the problems that are round about him, and therefore can know best the way out from them, with the unerring aid of the Light of Theosophy and of the strength of his membership of The Society.

I am eager that this ensuing International Convention shall directly and inspiringly stir members throughout the world to an increasing realization of their opportunities and therefore duties in these dark and dangerous days. And I therefore suggested in the May *Theosophist* ways and means whereby this objective may be promoted. If there be better ways, I shall be thankful to know them and to put them into operation.

The International Convention will begin on December 25th at Adyar, and will continue formally until and including December 28th or possibly the 29th, though there will be much activity on many of the succeeding days.

I should like to see many members from Sections throughout the world taking part in proceedings which will be dedicated to the renewal of our Theosophic life. The world needs us. Every country needs us. Every faith needs us. Every individual needs us.

We must be equal to these needs, giving as freely and as richly as we have received.

I expect that the Art side will receive special attention during this Convention, for I hope Shrimati Rukmini Devi will give us an evening of Hindu Classical Dancing, that the Adyar Players will present an Indian play, and that other beautiful entertainments will be forthcoming.

May I ask every member to help this ensuing International Convention with his understanding of the work Theosophy has to do in his area, with his strengthening thoughts, and with his wise views as to the work which lies before The Theosophical Society in

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the immediate future and with the most effective presentation of Theosophy in this changed world of ours ?

This is Bulletin No. 1 of the 1937 International Convention (Adyar). There will be more to follow. May I ask wide publicity in the National Journals and throughout the Sections for each Bulletin as it appears ?

GEORGE S. ARUNDALE.

May I.....?

May I this month, as one who can speak for all the religions in India and none, offer our newly-crowned King our humble homage? All our domestic differences notwithstanding, the British Empire is a huge family, a veritable commonwealth of Nations, with persons of all ages, young and old, vigorous and feeble, worldly and otherworldly, efficient and otherwise. The more vigorous and industrious ones often arrogate to themselves all the power, and appear to take more than their due share, in the opinion of others, causing great heart-burning, justifiable or otherwise; yet all these are but family squabbles, to be solved like all other domestic problems. A little more Understanding is all that is needed; and in this our King who is indeed the Head of this mighty family can always help very greatly. Words of advice from one whose motive can not possibly be questioned often succeed where power may fail. Even majorities succeed best when they rule not by their voting strength, but by persuasion, which can not come without sympathetic Understanding.

* * * 2 * * *

Our President therefore places Understanding in the forefront of our programme for this year. In this wide world full of misery as it is, no one wants to be miserable. The drunkard drinks not to be miserable, nor does the teetotaler feel miserable when he abstains. The first becomes the second, only when he understands that he can thereby secure more lasting happiness. To an outsider it is clear that it must be so; but once the craving for drink gets hold of a man, it speaks louder than the Understanding. And yet, a better understanding alone will control the craving. Strong and powerful as the senses and emotions are, they are but the horses. They can be

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maddened still more or be stunned by brute force; but that is no use. Only a wise coachman can control them; and Understanding is the Coachman.

* * * 3 * * *

When we deal with other persons, we have to remember that he too has his horses and his coachman; and the coachman is naturally easier to persuade. The first thing is therefore to understand how his coachman sees the problem. The more thoroughly we can get into his skin, the easier is it to persuade him. To understand an opponent's case—its weak and strong points—is the first step towards success, and is as necessary as understanding one's own case. Even a bullock can crash into a gate and if sufficiently powerful, can burst it open, perhaps at some damage to itself and the gate. But human beings do not proceed that way. They stop, observe, understand how it is fastened, and then open it with one tenth the effort. That is why every good pleader first studies his opponent's case thoroughly; and that is why in the good old days in India, when intellectual problems were the order of the day, every man started by stating the case of the opposite party—the Purva Paksha—as best he could. The stronger the "Misstatement" the greater the glory in demolishing it. Every word of praise heaped upon Ravana is transferred to Rama, when the last sentence is uttered, that "Rama beat Ravana."

* * * 4 * * *

If our politicians understood this little thing, they would not merely repeat their statements *ad infinitum*. Even in fighting, they would explore all avenues to arrive at a common formula, to meet the other man's point of view, with which they have to be thoroughly familiar. I have heard that the Rt. Hon. Shriniwas Shastri soon after he returned from his Ambassadorial tour to the other parts of the Empire, was once asked to speak at a College; and great was the consternation, when instead of dilating upon all the sins of South Africa, he very lucidly expounded for an hour *the case for South Africa*, adding at the end.—"Well, my young friends, you know I have not succeeded in my mission in South Africa, and some of you have to carry on the struggle till justice is done to us. I have therefore thought it best to tell you, of what *you* have to meet." Such words appear too *cold* and fail to create any enthusiasm. They do not naturally appeal to the

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"horses"; but the whole idea is to get to the Coachman first, and through him to the horses.

* * * 5 * * *

This intellectual diagnosis is certainly necessary, but it is only a step towards the solution of the problem. Cold reasoning alone has achieved nothing, and is often liable to go wrong. And what the President means is not such a cold recapitulation but one warmed by the fire of sympathy. We have not only to understand the other man's point of view, but to sympathise with it too, before we can persuade him to do anything. All our solutions fall to the ground for want of this sympathy. "The British Empire belongs to Britain, and Britain shall govern it as she chooses" fails to appeal to an Indian, because it shows no sympathy. On the other hand, "Britain is doing everything only for the sake of the down-trodden in India," sounds hollow, and seems too good to be true. But just try to understand the problem in this manner:—

"Britain is an industrial country, and needs markets, which it gets in India. The richer the Indian, the more will he buy from Britain, and so it is in the interests of both, that India should be contented and rich." And the solution does not seem so distant or difficult.

* * * 6 * * *

But this sympathy is so difficult to arouse, on the emotional plane. What to each one are the "past misdeeds" of his opponents are so firmly engraved on the memory, and repeated so often with additions each time, that it calls forth an enormous strain on our goodness even to imagine that the other fellow might have some good in him too, and might conceivably mean well at least once. It is these "lessons of history" which is the greatest stumbling block in the path of good-will. That is why in the 13th century some one said that "The case of a historical writer is hard. If he tells the truth, he provokes men; if he writes what is false he provokes God." No wonder Sir Walter Raleigh added to it; "Beware how in writing modern history, you follow truth too near the heels, lest it may strike out your teeth." And that is why Lord Buddha gave "Right memory" a place in his Eight-fold path. Without this, Understanding is such up-hill work.

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Here comes in the value of the slogan of Brotherhood, which is obviously based upon the great fact of One Life pervading all the good and bad, the saint and the sinner. We are all, Indians and Englishmen, Congressites and non-congressites, Marxists and the Orthodox, sparks of the Divine, and not the tallest among us has the monopoly of any virtues, or vices. I have every right to act up to my convictions and my emotions, such as they are; but so has the other one. If I am right in not accepting Office the other one who does so, is not necessarily "a crow eating carrion", and I have no right to condemn him. I can not, and will not follow a certain line of action; but my other brother has exactly the same right to follow his conscience, or emotions or the devil that guides him; and if he is doing wrong, the GOOD LAW shall overtake him, just as infallibly as it will catch me up, if I am offending against the great Fact of Unity. If he deserves punishment, he will get it. Punishments and pain are inevitable, while people do not obey the Law; but woe to him through whom they come. Let God or Nature find other agents to do their dirty work Nor is this cowardice or indifference. That would be the case if I failed to do my duty as I think best, or even relaxed my effort to the smallest extent. As long as I am not guilty of that, let me mind my own business, and leave the other fellow to mind his, in a brotherly way, with a certainty that perhaps both are equally necessary.

* * * 8 * * *

May I share with you the contents of a letter, I received this morning? "I am very much interested in the affairs of your Society, and want to be skilled in knowledge and action. How can it be? Please send me names and addresses of members of the Society here to enable me to mix with them." It is very heartening to find men who "*want to be skilled in knowledge and action.*" So many of us who have been in it for years do not still feel that urge very strongly, and here is something that our latest aspirant can teach us. I only hope that by "I" he means "the whole I" with all the bodies, physical, mental and spiritual. I want to do great things, but when my mental body is brilliant, my physical body feels lazy, and when the latter is in good trim, the mind does not feel interested. In the physical body itself, my tongue likes Ice-cream, but my throat does not relish it, and lower down I feel too cold; and so all the "skill in knowledge" I possess

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is "in action" spent in settling the disputes between my various "I"s. That is the trouble. I do hope our new friend has already got over this problem.

* * * 9 * * *

THE BHARAT SAMAJ

This attempt at the reform of the Sanatana Dharma was, as you all know started long ago, when Mr. J. Krishnamurti took an active part in it; and its activities—so to say—reached their high water mark in the 1925 Jubilee Convention at Adyar. Since then due to various causes, the cause has languished, although the Samaj exists and has its Head-quarters at Adyar. One of the activities started by the Samaj is the new Congregational worship, and as far as I know this is still carried on daily, thanks to the devotion of Bro. C. Subramanyam at Adyar and Dr. Phansalkar at Benares. Perhaps other places also carry it on with regularity, and I shall be glad to have information on the subject. In any case, there is still a great deal to be done in this behalf, and our good Bro. M. G. Kanitkar has kindly offered to visit places where there are at least three earnest members who wish to learn the proper intonation and to do the Puja regularly in future. The idea is not to rush about from place to place, giving lectures on the Bharat Samaj, but to help the few who are already convinced that Ceremonials can help, and wish to take advantage of this revised version, suited to the modern times. Bro. Kanitkar would like to stay in each place at least one week, in order to give it a good start; and while he is there, he would of course be glad to speak to individuals interested in the T. S., E. S., Co-Masonry and allied activities. Whether he will thus go round entirely depends upon the demand. Those who invite Bro. Kanitkar will of course bear their local expenses; and can contribute towards the travelling whatever they like, and can. Those interested should write early to me at Benares.

* * * 10 * * *

May I mention that I have received a number of complaints from members that they have already paid their annual dues to their Lodges or to their Federations, in some cases as early as November last? I am sure all members will recognise that the Indian Section office has to go by its records and all I can say is that red slips are

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sent after careful verification that the dues have not been received in Benares. If the Lodges and Federations have received the dues four and five months ago and not yet sent them on to Benares— and some Federations have obviously done this, as we have not received from them a statement or even one rupee since 1st. October — all I can say is that it is *very regrettable.* That is not what is meant by Autonomy. To give a chance to all these complaining members who have a just grievance, I am sending the June issue to all, but may I request all Lodges and Federations— specially the *autonomous ones,* to look into all their records and remit all dues received by them to Benares, before the 15th of June. We have sent the Indian Theosophist to all for eight months and those who have not yet paid or do not care to pay, have not just cause of complaint if their copies are stopped, after repeated notices; but at least in the T. S. let the resqonsibility be on the members themselves, and not on the Lodge or Federation officials.

G. N. G.

Campaign for Understanding

The President's Plan for the Campaign for Understanding is now complete. This campaign is a natural sequence of the two which preceded it—"Straight Theosophy," and "There is a Plan." The objective is to stimulate in those interested, a keener and more universal Understanding of their own, and so to aid in the solving of the Individual and world problems to which Understanding is the key.

The Campaign will be carried out in ten stages; and a set of leaflets has been issued with the following titles and key-notes :—

No. 1. "PLAN OF THE CAMPAIGN"

Our Campaign for Understanding brings to its fulfilment the powerful aid of the strength of Friendship, the splendour of Freedom, and the Science of noble living—Theosophy.

No. 2. "TOWARDS A GOLDEN AGE"

Our world is the Rainbow—the Good in many forms, the Beautiful in many forms, the True in many forms, the White Eternal Light in a myriad glorious colours,

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No. 3. "THE LAWS OF UNDERSTANDING"

The first Law of Understanding is that in general the same hopes, sorrows, joys, troubles, fears, encompass us all. The same Destiny beckons us. The same Love enfolds us. The same Just educates us.

No. 4. "UNDERSTANDING—THE HEALER"

When we misunderstand ourselves, then come the dangers of disease and destitution and loneliness, with all the bitterness and rebellious sense of futility which follow in the wake of these.

No. 5. "UNDERSTANDING—THE LIGHT-BRINGER"

He who would have understanding must seek where others do not seek, or perchance disdain to seek. He must find where others have failed to find. He must explore where others have explored in vain.

No. 6. "UNDERSTANDING ONESELF"

We understand what splendid powers we have, what immense opportunities are ours, what glorious certainties impel us irresistibly forward—through deaths, through darkness, through defeats, through dumb despair.

No. 7. "UNDERSTANDING—THE BRIDGE BETWEEN RACES, NATIONS, FAITHS"

Each race, nation, faith, is but an individual writ large, intensified a millionfold and more. Each is a note in a simultaneous sounding of notes—sometimes discordant, but ever moving towards concord.

No. 8. "UNDERSTANDING—THE CONQUEROR OF UNHAPPINESS"

There is nothing more beautiful or more true than to have the power to make ourselves one with another—one with his limitations, with his weaknesses, with his fears, with his anxieties, with his foolishnesses, even with his defeats.

No. 9. "UNDERSTANDING AS BALANCE"

Understanding is balance. Misunderstanding is lack of balance. And the lack of balance so noticeable everywhere soon develops into physical, emotional or mental excess.

No. 10. "CREATIVE UNDERSTANDING"

Understanding must not be merely sympathetic and appreciative. It must also be creative. It must help actively to contribute

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towards the solution of Life's problems and the clarification of Life's Purpose.

These leaflets are primarily intended for wide distribution among the members and the general public; and are being sold by the T. P. H. at cost at Re. one per 50, post free. For the convenience of lecturers and leaders of study classes, all these leaflets have been made up into a booklet, which is priced at As. 3 post free, in lots of 10, Rs. 1-6-0 post free in India. I am sending to each lodge with the Indian Section Annual Report one copy of the first leaflet of the series, together with an order form, so that each Lodge may understand for themselves what is meant and then get as many copies as they think they can usefully utilise.

I most heartily recommend the activity to each Lodge.

G. N. G.

Theosophical Year Book.

The 1937 Theosophical Year Book has proved such a success, that the first edition is now completely sold out, and a second edition is in press. It will not be reprinted again; and will soon be a rare and historical publication. Those individuals and Lodges who wish to have a copy should place their order at once.

2. The 1938 issue is now being compiled. May I request all members to carefully go through that part of the 1937 issue with which they are familiar, and bring to the notice of the Year Book Committee, Adyar, any mistakes or omissions they notice, as early as possible. Also please register your name for the 1938 issue, early to save disappointment later.

GENERAL SECRETARY.

Young Theosophists Programme.

Young Theosophists of the All India Federation have evolved a practical programme of work which has the active support of both Shrimati Rukmini Devi and Dr. Arundale, Presidents respectively of the World Federation and of the parent Theosophical Society. It was

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resolved to inaugurate a campaign for starting new youth Lodges in South India. Mr. S. V. Venugopalan, Joint General Secretary, All India Federation of Young Theosophists with a group of helpers was to start touring on May 10th.

The Federation programme also includes Social activities embracing kindness to animals, village reconstruction work and social service. It was decided to promote study circles for non-Theosophists, youth cultural activities in the form of music competitions and art exhibitions, hobbies, including photography, arts and crafts, and other schemes prepared by individual Lodges and celebrations of birthdays and anniversaries of Theosophical leaders. These essential activities of the Lodges will give youth members wider means for a fuller expression.

Study Notes.

On

SOME STEPS IN THE PRODUCTION OF FORM.

BY GEOFFREY HODSON.

(*Concluded from page 202*).

V*

THE ENTRANCE OF CONSCIOUSNESS.

1. Sub-human kingdoms cannot maintain form at its origi level. Only man can do this. Therefore, deterioration sets in all sub-human forms, the animalculæ being not early but late deteriora forms on their way out of existence. The amoebæ represent latest stages of deterioration of the first cycle human bodies, vorticellæ of the second, and the rotiferæ of the third.

Thus the Secret Doctrine reverses the present theory of evolut from below.

2. These early forms pass through three stages of project from the archetype at the causal level on a downward arc into t physical during the first three cycles. In the first Chain hum consciousness is induced to occupy them as follows :—

* Most of the ideas in this and the succeeding articles were gathered f Mr E. L. Gardner of England.

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The Asura Pitris induce or entice human consciousness into the first forms which are *mental, the lure being concrete individuality and sex.* This is their Satanic function, carried out with some difficulty since some egos rebelled and consequently have been (mis) named "Asuras." As these forms are cast off the more advanced animals enter them.

The Agnishvattha Pitris later cause certain animal and plant consciousnesses to enter these forms now projected to the *astral.*

The Barrhisshad Pitris later cause the mineral consciousness to enter these forms now densified to *the physical.*

3. In this the fourth Round of the Fourth Chain the archetype is perfectly projected in the physical body of advanced man, particularly at the Chohan level.

The human body is not an improvement of the animal but the opposite. Animal changes are deteriorations from the human point of view, though perfect adaptations of the human to animal need; e.g. the present single-toed horsefoot is better suited to speedy travel over hard ground than the five-fingered hand and five-toed foot of man, from which it is an adaptation. The five toes are present in the horse embryo.

4. Man may be thought of as a carrier bringing down from the Causal, to which he alone of the kingdoms has reached, the archetype with its sub-archetypal possibilities.

If man attempts to develop outside of the Archetype by specialisation he fails, he creates a dissonance in the Word-force which affects the pituitary gland and through that, growth processes.

The symbol of the hour-glass well represents the whole process. The upper half corresponds to the Arupa worlds with Atma as creative energy (the sand) descending and the lower corresponds to the rupa worlds and resultant forms.

The waist then corresponds to man in whom (at Manas IV) the whole process is focussed and through whom the creative energy must pass on its way down.

5. It must be remembered that the first forms existed only in Higher Manas. The first Round form is a mental concept.

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In the first Chain of our scheme there was but one (mental) Globe, the rest being but vortices in the aura of the Scheme Manu.

All later planes have forms only by virtue of this first mental form or "skeleton".

At the first Chain the only activity is that of the human monads, who are the first occupants of the first forms which in terms of the Kingdoms of Nature represent the Mineral, i. e. zero dimensional and most primitive.

VI

THE CROSS

6. If the Rupa mental section of the Major Mind be conceived of as "built" of innumerable three dimensional crosses, all interwoven to produce an exceedingly fine web or mesh (for so it appears and is) then this first cycle incarnation of human consciousness then at the mineral stage may be thought of as being centred at the meeting place of the arms and reaching out along the arms. Thus the ego in a body built of Manas 1. 2. 3. contacts and incarnates in Manas 4, the meeting point of the arms of the cross; thus is taken the first step into form. *At first* as consciousness it is in the centre and has zero dimensions, i. e., man at the mineral stage, and as form, it gradually produces that of a centre with radiating lines. This is the basic mineral, i. e. crystal form.

This corresponds to the first "line" bodies of early cycles. Human consciousness at the mineral stage used, and in a sense, built them, but, they were mineral in terms of form, being of zero (or point) dimensions.

Second, as this human consciousness reaches out along the lines, sending thrills and ripples along one of the arms of the mental cross, and plant stage human consciousness can enter in, it needing a one dimensional (surface) form, the fifth subplane of the Mental being affected. The curve is now introduced.

This is the line and surface body, the lines becoming tubes ultimately to be the interior astroetheric canals and primitive "nerves" and "blood-vessels" of plants which convey prana and sap and the exterior system of branches and stems.

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An astral envelop enclosed, and still encloses, this type of form which externally is like a jelly fish. This is probably the basket work type of early cycle forms, the basket work being the lines of the mental cross.

This gradually extending system of lines which become "tubes" in the plant develops in the animal into the vascular, nervous and lymphatic system, all within the periphery of the physical body.

Third, the play of human consciousness extends along a second line of the mental cross and so prepares the way for a form in which two dimensional consciousness can manifest i. e. the human at the animal level.

Fourth, the third line is thrilled and three-dimensional consciousness becomes possible i. e. the human at the human level.

The four stages correspond to the four Cycles, occurring in them, with overlapping in numerical order.

VII

THE THREE DIMENSIONS

7. Thus the Four Kingdoms follow each other into manifestation *and as far as form is concerned the mineral* leads.

But — and this is of the utmost importance to the Secret Doctrine concept of Man as the parent of all form *as far as consciousness is concerned, the Human leads.*

8. For *first* when the human consciousness, alone in manifestation to begin with, from the centre of the mental cross thrills out along an arm, the animal consciousness which had been following behind the human through preceding cycles, can and does follow immediately, being able to get a grip on the centre and attain a pseudo individuality by virtue of the presence and activity of man.

Second when the second line thrills and human consciousness moves further outwards from the centre, followed by the animal, plant consciousness can just get a grip of form at the centre.

Third, the plant follows outwards and mineral stage consciousness gets a grip on the centre and *all four* kingdoms are present in the rupa worlds *in terms of consciousness.*

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This is in part repeated in later cycles at lower levels, when matter is shed as "dust" and "sweat" from human bodies and built by the devas and natutre spirits into bodies which sub-human kingdoms use.

9. It is of interest to note that *the human consciousness* uses three lines (the whole) of the mental cross *and the centre.* He temporarily loses the centre because interested in the periphery, the outer forms of things, incited thereto by the Asuras, whose task it is to get him completely ensnared in the mental web on his way down to material manifestation and mastery.

The Animal consciousness uses two lines and retains the centre which is sub-dominant, there always being three levels. Contact with man stretches the animal along the third line and it loses the centre three being the limit.

Animal instinct and even mathematic (causal) powers are possible because consciousness is at the centre and so in contact with Manas which can work through. *Hence intuitional instinct.*

The Plant consciousness uses one line, the centre and Buddhi. It is one dimensional in consciousness i. e. surface, ends of twigs, branches etc. *Hence Sensitivity of certain plants.*

The Mineral consciousness has no line or dimension and has the centre and Atma, Buddhi. *Hence the immense power in the physical atom.*

VIII

PERFECTION

10. Since the *mineral form* has been in existence for four Chains it is now perfect in form, i. e. has reached the fourth stage.

Four rounds as a separate kingdom brings perfection, the remaining three being used to disintegrate.

Thus by the fourth Round :—

Man has reached	3	dimensions in consciousness,	but only	1	round as form.
Animal	„	2	„	„	—and—	2	„
Plant	„	1	„	„	„	3	„
Mineral	„	0	„	„	„	4	„

Thus the first shall be last, and the last shall be first.

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Mineral is the most perfect in form i. e. 3 dimensional, (the crystal built on axes of lines radiating from a centre), *and the most primitive in consciousness.*

The mineral "sleeps", being Atma, Buddhi, with a mental centre only. It has the perfect body and yet can only sleep in it.

MAN AS FORM CAN ONLY REACH PERFECTION IN THE SEVENTH ROUND, THOUGH INDIVIDUALS CAN ACHIEVE IT IN THE SEVENTH RACE.

This seeming paradox creates the difficulty of comprehension and must be resolved by the student with its two aspects kept clearly apart in all study of this subject.

The form Mineral is perfect because Man the leading kingdom in consciousness, created it in the first cycles.

The Mineral consciousness is primitive because it is the last to emerge and take the man-made form.

II. The "Men" who did this pioneer form building work are not the present earth humanity.

They *were* the humanity (Asura-men) of the first Chain and are *now* Super, super, super-men i. e. at the level of the Lord of the World. They were not Asuras then, only in this Chain, having assumed the Asura Office and activity. They were the newly individualised animals of the pre-Solar System and began in this as human egos with causal bodies. Under the Asura pressure of their Chain they began the form building and incarnating process.

Thus *first chain man* and not ourselves, was the parent of all form.

The underlined words have been omitted in the general exposition and that omission has caused the confusion.

So the statement should be :—

"Asura-human egos in causal bodies ***WERE*** the parents of all forms in the first chain".

GEOFFREY HODSON.

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The World Congress of Faiths

THE VERY REV. DEAN INGE

We all know the story. "What is your religion?" "The religion of all sensible men." "And what is that?" "Sensible men never tell."

Sensible men do not wish to label themselves. It was not quite for this reason that I declined to take part in the World Congress of Faiths, held in London last year. I was afraid that the upshot would be that all religions are much the same, one as good as another; or that the object would be to find the lowest common denominator, and perhaps to draw up a report in resolution English, in which each phrase is made to have the least meaning that it can carry.

To profess a religion which is no religion in particular is like speaking in a language which is no language in particular, a sort of creed in Esperanto.

I was mistaken. The Congress held under the chairmanship of that fine old soldier, explorer, and thinker, Sir Francis Younghusband, was frank as well as good-tempered. ("Faiths and Fellowship," J. M. Watkins, London.) Some of the papers were really valuable—those, for example, of Radhakrishnan, Betdyaeff, Yusuf Ali and Suzuki.

These names suggest that we do not need Esperanto; there is already a universal language, our own.

This is a wonderful thing, if we think of it. Bismarck, when he was asked what was the most significant fact in modern history, replied "The fact that North America speaks English."

I once asked Rabindranath Tagore whether his books were much read by Indians. He replied, "Yes, in English." Our language links the whole world together.

A great religion necessarily begins by being adapted to a particular time and place, and also to persons of a particular temperament. But when whole populations join it in a mass, it loses some of its distinctive features, and becomes the natural religion of great aggregates. It has to find room for much of the earlier faiths which it has displaced; or perhaps, the old tradition, maintained by a powerful priesthood, drives the new religion out of the land of its origin.

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This is what happened to Buddhism and Christianity. Buddhism accepted much that was alien to the teaching of its founder, but after the shock of the Mohammedan invasions it was finally driven out of India, and survives, with strange accretions, in China, Japan, Tibet, Burmah and other countries. Christianity, rejected by the Jews, took root in Europe, and became the least Asiatic of all religions.

The great cleavage, as the Germans are fond of emphasising, is between acceptance and renunciation of the world. Is it the function of religion to save the wicked world, or to help the elect to escape from it? Ethics points in one direction, mysticism in the other.

The popular notion in the West about Indian religion is that it teaches its followers that the world is unreal, and that to care about earthly things is sin and error. Salvation consists in complete detachment from things of sense, and is consummated by the dreamless sleep of Nirvana, which to the Western mind is hardly distinguished from annihilation.

Hinduism and Buddhism are certainly world-renouncing creeds, more decidedly so than Christianity: but mere flight from the world will not work; it is a gospel of suicide; and in practice many accommodations have been made with the world-accepting ideal, which has been followed much more energetically in the West, though a secularised religion is quite as unsatisfying as the dreamy quietism of the Indian saint.

We have to live in two worlds, the world of facts and the world of values. The problem is the same for all religions, and attempts to solve it bring them near together, as this Congress proved very happily.

Agreement cannot be complete, because each great religion has its own authorities, traditions, sacred books, and forms of worship. Political and social conditions also make a difference. Renunciation of the world naturally appeals to an unhappy, downtrodden nation, while a prosperous aggressive nation does not like to be told that "if in this life only we have hope in Christ, we are of all men most miserable."

But is there any common ideal of the good life, which all are willing to accept, with only slight differences of emphasis? I think there is.

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That love is the fulfilling of the law is generally admitted, though India extends the duty to all living things. We should hardly perhaps, wish to imitate the Indian saint who offered himself to a hungry tigress, to save her from the sin of devouring her own cubs.

Condemnation of war and the God-State is unanimous. The equality of all men and women in God's sight is insisted on, and the sacredness of the family. In the whole sphere of morals, there are very few differences.

We are a little inclined to smile when we are told that Hinduism and Buddhism aim at establishing a kingdom of God on earth, and that Islam is distinguished by its toleration, peacefulness, and respect for women. If their adherents think so, so much the better. But it is not easy to smile when a Cambridge scholar, speaking as a Christian, bids us to let the Church "die to live," and to—join the Communists, with their philosophy of "dialectical materialism."

This was the only, really jarring note in the Congress. For the first and the last word of Christ on economics was "Who made me a judge or a divider over you; Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

The Communists hate Christianity, not because they do not understand it, but because they do. "The revolution," said Bebel, "does not seek new forms of religion; it denies religion altogether." "The first word of religion," said Engels, "is a lie." "The idea of God," said Marx, "must be destroyed."

One speaker said a wise thing. In the last century, we tried to turn religion into economics. That has failed; we are now trying to turn it into psychology.

The rivals of the priesthood now are psychoanalysis, mind cures and the like. They are not enough, for psychology, after all, is one of the natural sciences, and we need something more: but it is not an enemy of religion, and it may teach us a good deal.

We have also much to learn from the East. Religion there is more spiritual than it is with us. It is in practical ethics that it falls short. "There is no country," an Indian patriot confessed, "where the unfortunate meet with less pity than among us."

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This lack we can supply: our danger is in secularising religion and turning it into a mere machine for material amelioration.

It is hardly likely that Asia will ever become Christian, or rather if it does, it will have to strike out a new form of Christianity in accordance with its own needs and traditions.

I asked an English missionary in Japan whether there would ever be a strong Japanese Church. He said, "Yes, when the last European missionary has left!"

This is as it should be. The universal Church should be a choir of all nations, each playing harmoniously on its own instrument.

—*The Statesman.*

India: An Appeal For National Parks

"India is the only Dominion with a great fauna that is doing nothing to preserve it. There was a conference on Preservation, two years ago, and the United Provinces started a sanctuary, the first. Malaya has one also. But that is about all. India is far behind Ceylon.

"Mysore (which is what we might expect) is more awake than any other State. It contains districts which (like the American and Canadian National Parks) combine a splendid fauna with superb scenery. If these could be made into sanctuaries, the wild life brought back to abundance and fearlessness, would be an attraction, and tourist traffic would pay expenses. Another State concerning which I cherish hopes is Hyderabad, which has done a magnificent job of preservation in the Ajanta Caves frescoes. If the exquisite scenery around them—the deep ravine and river, the wooded hills—could become a sanctuary, this would wonderfully appeal to Indian sentiment. We might see everything again as the saffron-robed ascetics (disciples of the Buddha, with his teaching of mercy to all that lives) saw it in the morning of time—the peacocks glowing through the wilderness, the deer coming down to the stream. Then there is Parasnath, Bihar's highest mountain, in a lovely district of river and forest. The mountain is sacred to the Jains, whose reiigion forbids the taking of life; this wealthy community might surely lead a movement to save the whole region as a National Park.

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"Last of all, may not one appeal to the Princes? Will not Their Highnesses put the whole matter—of Fauna Preservation and National Parks—on the agenda of their Chamber? It is Coronation Year. What better way could be found of celebrating it?"

Mr. Edward Thompson.

What Animals know about Medicine

By Frank Clay Cross.

"Animals have an instinctive knowledge of how to doctor themselves when they get sick," Dr. Deason says, "and an even better knowledge of how to keep well. They know the use of laxatives, and they knew about vitamins long before human doctors learned how important they are for the prevention of disease. They know the value of sunlight in the treatment of certain ailments and the value of shade and quiet in others. They know the importance of hygiene and how to take care of injuries. Some of them even know how to set broken bones."

One experience which convinced Dr. Deason that the health knowledge of animals may sometimes be very much superior to that of man, came to him in India where he studied eye surgery in the Government Hospital in Madras. "There were literally thousands of the natives suffering from cataracts and other eye diseases, who came to us for treatment" he relates "and yet the monkeys, playing in the trees all around, never had eye sores. They protected themselves against the disease by eating fruits rich in vitamins while the natives ate rice grown in fields that had been drained of vitality through ages of one-crop cultivation. That rice contained no vitamins. It was lifeless. You couldn't have persuaded a monkey to eat it."

Carnivorous animals of course do not get vitamins from the same sources as herbivorous animals. When a mountain lion, a lynx or a bobcat makes a kill it first rips open the chest cavity and the abdomen of its prey to eat the liver and pancreas and other internal organs which we now know to be rich in vitamins.

Every one has seen *cats eat green grass* and especially catkin if they can get it when they are suffering from any digestive troubles

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Dogs too will eat certain kinds of grass under similar circumstances. These herbs act as laxatives for the meat eaters. Bears *which eat both meat* and fruit know certain berries which *have a laxative action.* In the North-west the black bears when they come out of hibernation in the spring hunt these berries to put themselves in condition.

In special cases animals often go on special diets. A recent study of the diet of the mule deer has disclosed that the female in pregnancy selects her food as carefully as any expectant mother of the human species under orders of a doctor. She eats plants that she avoids more or less at other times and reduces her diet of other herbs that would commonly make up a large part of her fare.

Every trapper knows the difficulty of poisoning wolves and coyotes. When one of these animals suspects that he has eaten any poisonous substance he immediately ejects the contents of his stomach. When a human takes poison the doctor has to give an emetic or use a stomach pump; nature has enabled the wolf or coyote to achieve the same end by voluntary contraction of its stomach muscles.

An animal with a fever always hunts an airy and shady place near water and remains very quiet eating very little and drinking often until it recovers. Our human physicians prescribe identically the same conditions for us when we get a fever.

On the other hand a rheumatic animal always hunts the hottest spot that it can find in the sunlight and soaks up all the heat possible. It seems to know instinctively what human doctors have discovered only in recent years—that heat stimulates the elimination processes of the body which carry off the poisons causing rheumatism and many other ailments.

Of all the safeguards against disease, none is more important than cleanliness. Humans have to be taught the value of personal hygiene but wild animals practise it instinctively. The feline family to which cats and lions and tigers belong clean themselves carefully a dozen times or more a day. Elephants give themselves shower baths. Stags and many other animals bathe in streams and lakes at every opportunity. Birds, too, bathe frequently. When they get body parasites they rid themselves of the pests with dust baths, mud and clay.

When an animal is wounded its first impulse is to clean its wound. No human physician ever works harder to keep out infection.

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Most animals use their tongues for the purpose and the enzymes in the saliva act as a mild germicide. Of course iodine and other antiseptics used by human doctors are stronger but the principle is exactly the same. Wolves and other members of the canine family are also very careful not to let scar form until all danger of infection is past.

If a wound does become infected however, Nature comes to the rescue with an antiseptic agency of a most surprising kind. She brings the blowfly which deposits eggs in the wound. The eggs hatch into small white maggots which eat away the putrefaction. They never attack the live tissue. The animals seem to be aware of the value of maggots for an animal never disturbs the maggots that get into its sores.

AHIMSA.

News and Notes.

HIS ECONOMIC PROBLEM WAS SOLVED BUT...!

George Herbert Cuffin, a Cheshire farmer had three children when he married for the second time. His bride was a widow who had eight children. On a wage of less than 4 pounds a week, he was happy and contented, fond of his work, devoted to his family and home. Every spare hour he had was spent at home. His only indulgence was a very occasional glass of beer.

Five years after his second marriage, he won £. 50,000 in the Irish Hospitals Sweepstake. The little cottage in which he had been so happy was no longer good enough for him. He bought a comparatively big house. He bought a limousine and engaged a chauffeur, at a wage almost as large as he himself had ever earned. Cigars supplemented his pipe, and he began to order whisky almost by the bottle. He engaged in speculations which were just about as successful as anybody else might have anticipated, where a farmer was concerned.

His wife's lot was if anything harder, than it ever was when she was struggling to bring up eight children. For, almost every night the husband came home hopelessly drunk, and her task was to tend him, until morning came, when he would set out again in his great car,

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drive to the Bank, and draw a cheque with which to resume his debauch. When he died two years after his "success" he was almost penniless.

Sunday Standard.

* * * 2 * * *

I HAVE LIVED BEFORE.

An elderly gentleman who wishes to remain anonymous, related the following story in the "Sunday Standard" offices during the week.

"I am well past the prime of life and find it not a little disturbing to have to renounce my old religion and adapt my views and beliefs to encompass a revelation that has come to me rather late in life.

The theory of reincarnation has never held any attraction for me until now. Always a strict conservative I have had correspondingly strict views about the hereafter.

To say that I am shaken, both physically and morally, by this untimely enlightenment, is no exaggeration.

Let me pass on my experience to you.

You can believe it or not as you wish, but I am quite convinced of the significance of this incident. I have always complimented myself on my thriftiness which has enabled me to put aside quite a substantial amount of money in my banking account. I have no relatives or dependents and had been worried lately as to the best course to take with regard to my will. Not long ago I went to bed after turning the problem over in my mind for several hours without any reasonable plan suggesting itself. The next morning something prompted me to go to my bankers. I found myself asking to see the manager. Soon we were closeted in his office. I cast cautious glances around me before beginning in an undertone.

"I may not have long to live. As you know, I have a substantial banking account and have decided against leaving it to any charity whatever. On the contrary I intend calling back for it some time. Maybe 10 years, maybe a 100. You will leave orders for my account to be transferred to anyone who comes into your office and demands it."

These words came involuntarily from my lips and I seemed to be outside of myself—listening to my own voice.

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I was jerked back to earth when I saw the bank manager's face. It was ashen white—and he was trembling violently.

Without a word he went to his safe and took out a document yellow with age.

He showed it to me. Eighty-five years ago, an aged client had come to the manager of the bank at the time and had asked him to keep his account until such a time as it should be called for—whether in 10 years, or a 100 years time.

Our handwriting showed a marked similarity of style !"

Sunday Standard.

White Lotus Day

The White Lotus Day was celebrated extensively all over India. Practically in all places named below, the distribution of alms, rice, or food was a feature, and so were readings from the Bhagwadgita and the Light of Asia.

Reports have been received from the following places :—

Etawah, Simla, Belgaum, Sivaganga, Nagpore, Srirangam, Darbhanga, Muzaffarpur, Midnapore, Masulipatam, Patiala, Bengal T.S.—Calcutta, Comilla, Madura, Kumbakonam, Delhi and Benares.

Midnapore had a profusion of white lotuses, and they were distributed to all present after refreshments. At Darbhanga, Babu Harbansha Sahay gave a lecture on the life of H. P. B., and the President Bro. Dharanidhar pointed out how when rank materialism was rampant it was Theosophy which proclaimed that the truths of religion can be tested and demonstrated like other Laws in nature. At Masulipatam, the Local Brahmo Samaj also joined. At Simla a member traced H. P. B's biography, and explained how her life was an example to all those who were ardent in their desire to help humanity at large. At Nagpore they had two more lectures by Bro. R. K. Kulkarni. At Sivaganga and Midnapore they fed nearly 500 men. Madura read also a chapter from the Bible. Delhi had a lecture by Bro. Samatananda.

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Business with the Indian Section.

It is quite likely that members and office bearers of Lodges and Federations are not aware of the system in which a record of the members is kept in our office and this may be one of the chief causes that leads to a lot of delay, unnecessary correspondence and difficulties. A record of all members is kept in our registers of 'attached' and 'unattached' members showing :—

1. Their Diploma Number.
2. Date of admission.
3. Name in full.
4. Address.
5. Dues to be paid.
6. Dues actually paid.
7. Balance of dues.
8. Name of magazine supplied.
9. Our receipt No. and date on which the dues were received.
10. Transfer from and to a Lodge.

Keeping the above in mind it will greatly facilitate the work of the office which is increasing every year, if all persons concerned will kindly follow the procedure suggested below :—

Annual Dues.

Remittances of Annual Dues to the Indian Section are usually made either (1) By 'Lodge Organisers' who collect the dues from members at the places they visit. or

(2) By the Secretaries of [illegible] Federations, or

(3) By the Secretaries and Treasurers of Lodges, or

(4) By individual Lodge members or 'unattached' members directly, or

(5) By a member of a Lodge on behalf of other members of the Lodge, or

(6) By V. Ps sent from this office.

It will be clear that unless a uniform system is observed there will be unnecessary delay and confusion. We therefore request that the following procedure be observed by all when they remit the dues to the Indian Section.

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I. Annual Dues should always be accompanied by full details i.e.,

(a) The Diploma number,
(b) The date of joining,
(c) The name of the member (written clearly & legibly),
(d) The year or years for which the dues are paid.

II. If the member on whose behalf the money is sent is not on the list of members of the Lodge but is lately *transferred to* that Lodge, then the name of the Lodge *from* which he is transferred should be given along with his *present* address.

Note :—On receipt of information of transfers of members we as a rule intimate such transfer to the Lodges concerned. If no such communication has been previously received then it becomes absolutely necessary to supply the information about such transfer at the time the remittances are made to the Indian Section of dues paid by members so transferred. For want of this information it becomes difficult to trace out the names of such members and to post their dues without delay.

III. If the dues of a member who was dormant but has now been *revived* are sent, his Diploma number and the name of the Lodge to which he was last attached should always be supplied, with his *present* address. Without this information the Head Office has to keep the money in suspense for several weeks till particulars are received after enquiry and long correspondence.

IV. If the arrears of dues are to be exempted, an application to that effect, from the member concerned, to the General Secretary is necessary. All such applications should be sent through the Joint General Secretary of the Divisional Board, to whose jurisdiction the member belongs, and who has the authority to decide on behalf of the General Secretary.

V. Members, Secretaries of Lodges and Lodge Organisers under the "*Autonomous*" Federations will please note that the dues of 'attached' members should not be sent by them direct to the General Secretary but should always be sent to the Federation Secretary of their area.

This is a sample copy of the way we wish to have details filled in when sending dues of members. Printed copies can be had from the Indian Section on request.

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Membership number. Date of joining.	Name.	Address.	Magazine required.	Dues for the year.	Transferred *to* Lodge.	Transferred *from* Lodge.

NEW MEMBERS.

We find that applications of new members are sent to us—

1. By the member himself,
2. By the Secretary of a Lodge,
3. By a Lodge Organiser,
4. By the Federation Secretary,
5. By the Treasurer or other office bearer of a Lodge,
6. By another member.

Sometimes applications are sent without examining whether the Entrance Fee and dues have been paid. In some applications the names are very illegible. Again, there have been several instances where a member has stated his wish to join a particular Lodge without the knowledge and consent of the Lodge concerned. In order to obviate delay in the issue of diplomas etc. due to the above mentioned defects the following methods are hereby suggested :

I. Every new application should have the name of the applicant clearly written. In the case of a lady it is necessary to add the prefix 'Miss' or Mrs.' as the case may be. In the case of married ladies it would facilitate references, if the husband's name is also given.

II. Where the applicant wishes to be enrolled as an 'attached' member, the name of the Lodge to which he wishes to be attached should be given and the *approval of the Secretary of the Lodge concerned obtained.*

III. Application for membership should always be accompanied with a remittance of Entrance Fee and Annual Dues.

Applications, for 'attached' membership in "*Autonomous*" Federation areas, together with Dues and Entrance Fees, should be submitted to the Federation Secretary and *not* to the General Secretary. But applications from '*unattached*' members together with the Dues and Entrance Fee should be sent direct to the General Secretary.

Note :—Care should always be taken that the applications and Entrance Fees are always sent *together*, otherwise it leads to unnecessary office correspondence and delay.

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Signs and Pass words.

Attention of officers authorised to initiate new members is invited to the note printed on page 3 of the application form: The signs and pass words are to be imparted to a new member only *after and not before* the receipt of his Entrance Fee and Annual Dues.

Election of Office Bearers of a Lodge.

When sending names of Presidents, Secretaries and other office-bearers of a Lodge it is necessary to see that they have paid their full dues up to the end of the current year and are attached to that particular Lodge. The observance of this rule is necessary because there have been instances where persons who are in heavy arrears or are not regular 'members' of that Lodge have been elected office bearers and allowed to continue as such for a long time.

Autonomous Federations.

Federation Secretaries are requested to send statements with remittances of dues etc. to this office regularly, at least once a month, as that would facilitate prompt posting and despatch of business.

All applications of new members must be accompanied by the dues as without receipt of this money no Diploma can be issued.

Youth federation

This Federation is a non-autonomous one under the Indian Section but all applications for new members and their dues should always be sent direct to the General Secretary of this Federation, through whom Diplomas of new members will be issued.

General Secretary

Book Review.

Talks on Zoroastrianism by Mr. D. A. Anklesaria, of Rangoon 90 pages.

This is a summary of seven lectures on the subject delivered at Rangoon. The author is a Theosophist of repute and so in his study of Zoroastrianism he takes account of what Theosophical writers have to suggest on the subject; his exposition is therefore the richer for it.

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Mr. Anklesaria first explains how according to their philosophy, the Universe and every part of it is under the perfect control of Ahurmazda, who has a Plan that can never fail, which He works out through the agency of his Seven Archangels and 33 angels. The unfoldment of the Plan comes about by the interplay of the two forces of Light and Darkness, which are really two aspects of exactly the same thing—two poles of the same magnet—the pairs of Opposites, the Dwandwas. This Law of Polarity leads to the Law of Cause and Effect—hence the teaching in the Gathas—"Happiness to him from whom happiness flows."—the basis of Zoroastrian Ethics. The path is "Right thought, right speech, right action." and is to be trodden with the fullest trust in the Law—Ahurmazda.

The author then goes on to the question of rites and ceremonies which are inseparable from Religion, and explains how the followers of Zoroaster do not worship, but adore, admire Fire as symbolising the Powers of Light, and their most sacred Fire is the one drawn from sixteen places—including a potter and a goldsmith and a cowherd—that is, the Parsee is taught to look for the Powers of Light working in all these departments of life, the so-called lowly as well as high. Every Zorastrian is expected to be a soldier on the side of Light and so is naturally protected by a coat of mail and a girdle—his Sudresh and Kusti; and these are bestowed on [illegible] person at the ceremony of Navjote, when he is of age and joins the army. Even after death, the bodies of the richest as well as the poorest are dressed only in this Sudresh and Kusti, and these are all naturally White, all Light.

The author has very kindly sent [illegible] certain number of copies for free distribution to those interested [illegible] lodges or individuals, and a copy will be sent to any one who writes [illegible] to Benares, with Ans 2 stamps for postage, or As 5 if he wishes it sent registered.

G. N. G.

* * * 2 * * *

Swadhyaya—Bro. Laxman Balkrishna Raje of Empress Mahal, B. 2., Vincent Road, Dadar, Bombay, has started a new magazine "Swadhyaya" in Marathi. (Rs. 1/8 per year). Each issue has five parts, dealing with 1. The Bhagwadgita, 2. Rituals, 3. Theosophy, 4. Astrology, 5. Miscellaneous. It is really a monthly bulletin intended to help STUDY; and from the four numbers that have reached Benares,

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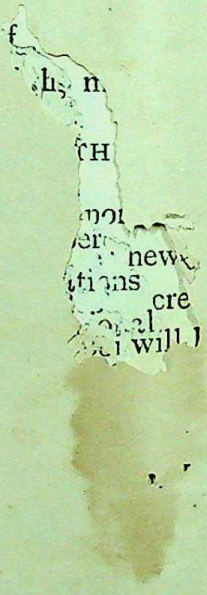
one feels like asking for more. I have no doubt that Mr. Raje has enough material at his disposal, and will be very glad to enlarge the magazine, if only it will pay its own way. I heartily recommend it to all those who understand Marathi.

G. N. G.

In Memoriam

Unattached—Mr. Lakshmi Nath Misra passed away on the eve of 16th February at his residence at Jaipur. He joined the Theosophical Society in 1917 and was a regular member throughout.

Caicutta, Bengal Lodge—Mr. Mathura Nath Banerjee passed away on the 13th April last after suffering for sometime from the effects of blood pressure.



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An F. T. S. Garden Superintendent for the Adyar Estate comprising about 264 acres. He is to be a full-time Resident Superintendent. Preference will be given to one with previous experience in this line and sufficient means of his own to serve in an Honorary capacity. It is requested that application may be sent to The Recording Secretary, The Theosophical Society, Adyar, Madras, stating Age, Qualifications, Experience, Reference and other useful particulars.

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THE INDIAN THEOSOPHIST

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"That if, to a certain extent, (having received a bit of Western Education) I may be familiar with your (to me) peculiar notions about the propriety of this thing or another, and the obligations of a *Western* gentleman, so are you to a degree, acquainted with the manners and customs of China and Tibet. For all that, as you would decline to conform yourself to our habits and live according to our customs—so do I, preferring our modes of life to your [illegible] our ideas to those of the W[illegible]

K. H[illegible] P. S.

July 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

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Bubbles in Koilon.

By C. Jinarajadasa

Bubbles, bubbles, bubbles,
Bright and glistening !
Flung into rings and strung into chains,
Heaped into worlds with seven great Planes !
Watch them darting,
Hither and yon,
Swift in the water,
Slow in the stone,
Each is a fire
Of God's desire,
That dashes and splashes,
In radiant flashes,
Light that is Love and Love that is Light.

Bubbles, bubbles, bubbles,
Singing and ringing !
Praise intoning, litanies droning,
From one Mother Heart lullabies crooning !
Hear them pealing
Treble and bass,
Half revealing
Beauty's Face.

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Each is a tone,
In unison,
That blending is sending,
Heart-rending, heart-mending,
Sound that is Love and Love that is Sound.

Bubbles, bubbles, bubbles,
Trooping and grouping!
Positive this and negative th' other,
Coming and going yet held in tether!
See them building
Gold and dross,
Twining, weaving,
Crown and cross.
Each is a shrine,
Where Muses nine
Conceal, here descending,
Reveal, there ascending,
Form that is Love and Love that is Form.

Envoi

Bubbles, bubbles, bubbles,
Loveliest playmates,
You that are nearest to where I would be!
When worlds are wending,
To their due ending,
Fly to me, Bubbles, your playmate and love.
For here now I tarry,
Sorrowful and weary,
Pining and drooping far from home;
When breaks the dawning,
And night grows to morning,
Bubbles, dear Bubbles, come, oh come!

American Theosophist.

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Why you should join The Theosophical Society

By George S. Arundale

I

A Circle of Friendship

First, because membership adds the friendly to your circle of friends. Theosophists are friendly people, might even be called—pardon the phrase—good mixers. They happen to know that friendship matters infinitely more than opinion or belief or conviction or social status or race or nationality or creed. Within The Theosophical Society are men and women belonging to every race and creed and nation and persuasion under the sun. And each may hold fast to whatever he has and is. Where the Theosophist differs from some others is that he does not think he has the sole monopoly of everything good, beautiful and true.

He does not think that he and others of similar persuasion have an exclusive monopoly of righteousness, nor that he is favoured above others. He believes he is favoured, and that all others are favoured too.

He thinks that others have their good and beautiful and true things for themselves just as he has them for himself. So he is happy himself and happy in others' happiness. And what is more, he recognizes that others may be treading ways no less straight than he knows his own to be. Thus, letting live, he himself is able to live more abundantly. And it is fascinating to discover and to watch how very many ways, many so different from others, lead Home.

On the other hand, happily grateful for the light Theosophy and The Theosophical Society have shed upon his own way, he is eager that their light should shine upon the ways of others. For he knows that such light helps each where he is, not in any spirit of dictatorial conversion, but magically helping him to unfold his own nature along its own individual lines to its own unique perfection.

Theosophy as the Science of Universal and Eternal Life is the Science of each individual life at any time. The Theosophical Society exalts friendship above differences, and understanding above prejudice, to the end that the growth of personal individuality may contribute to the enrichment of collective solidarity.

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II.

Free Men and Women

Second, because through membership you are brought into touch with people who are intensely free. Many of them may hold the truths which are called Theosophy. They may be professing Christians or Hindus or Buddhists or Mussalmans or Jews or Parsis. They may have strong convictions, amounting to certainties, in every department of thought and aspiration. They may be as sure as sure can be that they are right—for themselves. But they try never to be the slaves of these things. They try never to allow themselves to be prisoners in them.

They hold, above all these, the great motto of The Society: "There is no religion higher than Truth"; and they know that even their deepest certainty is at the very best but a fragment of the Truth—the shadow of a shade. They know that as they grow they will substantially modify the wisdom which for the time being, perhaps, seems so perfect, complete, unalterable, final. And they are fascinated by the thought that as time passes they will change radically, out of all knowledge of their present selves: *Omnia mutantur, nos et mutamur in illis.* "All things change and we in them." What new light is waiting just round the corner which will make the present light seem but as darkness? What added enlightenment is coming to show how infinitely more beautiful, wonderful, worth living, Life is even than it already appears? What peace is waiting our onward movement through sorrow and despair to make us know for ever and for ever that Love is the Law?

Theosophists are free men and women, free within their limitations, free to leave these, free in their search for Truth, free from prejudices, superstitions, and from the narrow pride of ignorance.

Theosophists are friendly men and women—friendly to all, counting friendship infinitely more precious than difference.

Thus, to join The Theosophical Society is to join the ranks of the FRIENDLY and the FREE.

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III

When You Should Join the Theosophical Society.

A Way of Adventure

When you feel you really *want to*, never because friends urge you to join. It is a great thing to join The Theosophical Society, and a challenging thing, too. It is a great thing, because membership at once places you among the few who are treading a narrow way which some day shall become the broad way of the many. Membership classes you among pioneers, among the forward-looking, among those who care not if they have to break chains and fetters so long as they can escape from the less into the more. Membership classes you among those who feel suffocated by the dust of crowds, who long for the clear air of those sparsely populated regions where Truth shines undimmed by the thicker dust.

It is a challenging thing, because membership often means a ceasing to lead lives sheltered by the sanctions of orthodoxy, tradition, convention: sheltered by homage to public opinion, and by movement within established grooves. Membership of The Theosophical Society often seems to involve adventure, sometimes even catastrophic cataclysms, in its magic power of blasting people out of small self-centredness. Membership often involves the challenge of that which seems so unalterably established, and thus leads to an aftermath of personal disestablishment out of many of the accepted orders of life.

Living Differently

Membership often leads to an urge to live *differently*—differently from the way in which most people live. And it is difficult to live differently, easy to live as others live. It is difficult to live ahead of the times, easy to live in and with them. Membership of The Theosophical Society by no means demands difference. But membership often leads to it. Yet all these soul-quakes are the "tension-thrills" which

.....hint the larger state
Though but in shadow of a shade.....

And the world and happiness and peace grow because of them.

So you may well hesitate to join The Theosophical Society if you are not quite sure if you will mind weather somewhat more stormy than that to which you have been accustomed, or if you really want to learn how to ride storms spiritedly. You may well

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hesitate to join if you are perfectly happy just as you are and seek for nothing more. Even then membership of The Society adds to the number of real friends. But you will be disappointed if you want all your friends to be more or less like yourself.

No; do not rush into membership. Wait—if you are at all doubtful. Join when you are reasonably sure that membership is your heart's desire, and that you will be steadfast in your membership to the end.

Join when you feel within you stirring a spirit of adventure, of seeking more Truth, of understanding and appreciating the lives which around you live so differently from yourself. Join when you are sure that you are by no means superior to others, or that they must become converted to your own individual certainties.

IV

How You Should Join The Theosophical Society

Support The Society

In a spirit of determination to make friendliness the dominant note of your life. You come among those who are FRIENDLY and FREE. Among them be FRIENDLY and FREE; and let nothing, no difference however radical, mar the steady shining of your friendship and understanding, in a spirit of determination to make The Society stronger for your membership.

But remember that no one can be either friendly or free all the time. Were this the state of any of us, we should be superhuman. We can only be free and friendly—at best—most of the time. And when sometimes we lack either or both, then is there need for patience and understanding on the part of others.

The Society is always giving much to its members, even though they are not always conscious of receiving it. What are you going to give to The Society? First and foremost, the strength of steady *Friendship and Goodwill*. Other members may sometimes fall into illwill, misunderstanding, quarrelsomeness, narrowness, dogmatism, self-assurance. We have still to grow amidst success and failure. Specially should you then try to stand strongly and imperturbably for goodwill, understanding, peace, broad-mindedness, tolerance, respect. No member of The Society is perfect. All of us from time

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to time fall by the way. When some of us so fall, let there be many to remain erect, thus helping the fallen to rise and become erect once more.

Then you can give The Society your public support. Ever be proud of The Society's Objects, of the work it has achieved, and of the destiny that lies before it. Be proud of its great origins. Be proud of its great protagonists. Be proud of its Truths. Be proud of its purposes. Be proud of your membership.

Study the Truths which are The Society's life. Strengthen The Society which is their channel. Serve the world—be it a small world or a large world—which is the field of its activity.

—*The Theosophist.*

India and Her Future

BY N. SRI RAM.

There are two kinds of nationalism, the lower and the higher. The first is greedy, destructive and aggressive. The latter is appreciative, co-operative and constructive. The lower nationalism makes for separation between different nations. It creates war in political and economic fields. It wants to wipe off all that is of value. People are carried away by its dynamic effects. In Italy, Japan, Germany, nationalism tends to intensify the spirit of hostility towards others. But we forget we are all sharers in one and the same life. We have the same hopes and problems. Patriotism is a great and uplifting force and a Patriot is capable of making tremendous self-sacrifice. There must be some value in that conception of nationalism.

Each nation has a unique genius, a peculiar quality of its own. This quality is shown in the character of the nation. A nation is like a tree that grows and bears leaves and flowers and fruit. Just as one tree differs from another, so each nation has its own music, art, architecture and literature.

A nation can make its own native original quality. There were glorious epochs of creative spirit in Indian life and character. These must be revived if India's Future has to be made great and free. Politics represent but one department of national life, thought and consciousness. There are other aspects, Art, Religion, Education,

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which have a greater value. Politics produce Rules and Regulations. If one is going to produce a definite influence upon others, one must produce something from oneself. One's life may be a work of art. India will be great in the field of culture if scope is given to self-expression. If this is not done, there is restlessness and discontent. To establish such condition, in which every person will be trained to express himself, is necessary. If we find our own soul, we shall be happy and make others happy.

Formerly nations lived in isolation. We now read novels of all nations. We should be open-minded and open-hearted to respond to what is really good and beautiful in others. India cannot live a life of isolation. She must preserve her purity which is distinctively Indian. We must bring out from the depths of our consciousness something graceful and beautiful and help the world in a very real manner.

There is the Egyptian mode of life and worship. The Chinese mode of life and thought are the product of the nation's peculiar quality. A man has in his character certain potentialities which he is able to realise when he rises to his height. India has its own outlook on the world. There may be a world war unless we make the world secure. A new mentality has to be produced. Treaties and pacts cannot make the world secure and stable. If the world can be organised for unity, there will be peace. We need the establishment of an International organisation inspired by an International Ideal. We must encourage each nation to develop all that is best in it. Indians should realise the importance of playing their part in concert with the other nations. India must have a rich life of its own. It has produced the best productions in Drama, Poetry, Philosophy. Its social organisations of the past require to be radically modified. There was the Rajput Chivalry and character. The Brahman was devoted to study and teaching. There were Educators, Protectors, Producers, Workmen, who lived according to their own dharma. Whatever is valuable and beautiful should be preserved for the future. All that is beautiful in its national and individual life should be preserved and modified. Genius is original. One must not be a copyist. The greatest contribution that a nation can make is its own native original quality.

Notes of a lecture—Sind Bulletin.

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1937]

May I....?

May I this month talk of a difficulty I have often noticed-the difficulty people find, in understanding how a Theosophist with Universal Brotherhood on his lips, can at all talk of being Indian and all that. These people think that once a man accepts Brotherhood as an ideal his progress is to be judged by the extent to which he can *forget* what country he was born in, what race he comes of, his creed, the colour of his skin, his or her very sex. Have we not agreed to make no distinction in these things ? They would object to the very name of the person, as it sounds too narrow and limited, but they are prepared to tolerate it, for the convenience of the Post Office, and perhaps because the only other alternative would be a number—Mr. or Mrs—(I am sorry. Theosophist) Tt. No. so and so. Many think that at least in the Theosophical Society we should have one language—English ; for, is it not fast becoming the language of the world ? Of course the English dress is very convenient and suitable, Does not everyone wear it including the Japanese ? And was not Turkey not *really* civilised until hats were made compulsory ? In short they interpret Brotherhood as standardisation. And the fun is that even non-theosophists expect us to live up to these, their ideas of Universal Brotherhood. I am sure you have met these people, as I have.

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May I remind these estimable gentlemen, that leaving the "hood" aside, the very word "brother" connotes a difference in age, difference in size and shape of the physical body, difference in the digestive apparatus, difference in the sentiments, difference in the mental capacities, difference in culture, and difference in the stage of evolution reached by the Inner man ? Would it be sensible to expect all brothers to have clothes of the same one size, or to insist on all eating the same food or sharing the baby's milk bottle in a true brotherly fashion ? As long as our bodies have some colour, how can we ignore it in choosing the colour of our very dress ? A black coat may be very becoming for a fair complexioned Englishman, but in the case of some Indians, very learned as they may be, one does like to know where the coat ends and the man begins. There is again no accounting for tastes, nor are our likes and dislikes amenable to the logical process. Our mental capacities and equipment vary

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enormously, and even in the case of the same man, with time. Our Culture is the quintessence of all we (our country, our family, our surroundings) have been from the earliest of times in all respects—geographical, historical, material, moral and spiritual. How can this be standardised ?

* * * 3 * * *

Therefore it is that Rukmini Devi and other leaders of the Theosophical Society urge upon all Indians to "BE INDIANS" first, "BUY INDIAN" sometimes : but "INDIA for INDIANS" never, "INDIA, a *REAL* INDIAN INDIA for the WHOLE World" that is what they suggest. Of course a *really great* GREAT BRITAIN, and a really Great France and Germany and Italy are what we want—all for the Whole World. In Music we need all notes, and there is no superiority or inferiority about them ; there is no comparing them. There is no distinction between them ; but each must be itself, and clearly distinguishable from the other. The purer each note sounds at its appointed time, the better the whole music. And some must be sounded softly and others loudly as required. Some notes have to be dominant and others sub-dominant at times. Now, not only each Individual has thus his own appointed Note in the Creation—no one is unimportant—but each family, each member of Society, each Town, each Country has its own characteristic note; and if each played his own part correctly, the earth would be a veritable paradise—better than we think paradise is like. Even one false note mars the Music, and that is why Rukmini Devi in asking Indians to BE INDIANS is doing nothing more than calling upon each member of the Orchestra to play his own Note properly. And she adds that in the World Symphony India has an important portion assigned to her. The Indian Culture she speaks of is *neither superior nor inferior* to that of other Countries, but it is INDIAN, just as I am what I am, and you are what you are—distinct without distinction. That is one aspect of the question.

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Then again the Orchestra has other members, countless numbers of them, each having his or her own part—Individual and collective. For the World Symphony it is not enough that I or my country play their part well ; but that everybody plays his, equally well. All notes that follow each other must be equally pure, before we can get

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harmony. Of course we all honestly believe that it is the "other fellow" who is the real cause of the spoilt effect; and we try to shout that fact at him. The whole world has thus become a Managing Committee or Corporation, where five members or all are on the legs at the same time, and trying to make themselves heard. We have all seen such assemblies. If we only heard each other with patience and tried to understand the other point of view, perhaps an understanding can be reached. So it is that Dr. Arundale asks each Musician to play his "Bhom" or "Tim" whatever it is, and then to let the other fellow play his—not merely tolerate him doing it badly, but actually listen to him carefully and try to find out the reason for dissonance if any. May be, that the other man has a sore throat or a splitting headache; and naturally the remedy would lie in helping him to get rid of it.

* * * 5 * * *

It also means that when other people criticise us, we must give them a respectful hearing, and be prepared to re-examine our own performance, and change if we are convinced. If the other fellow does not show us any consideration, it is his job, not ours, and unless he exerts actual force to prevent us from doing what we consider right, we must try not to get impatient with his criticism. But when it comes to a garland of old shoes, I am afraid we must draw the line. That is enough to make even a Theosophist turn. Because we happen to have a little success at the polls—thanks to the three generations who have steadily worked for the cause, as they thought fit—some of us think that we must "honour" our erstwhile friends in that fashion, because they now differ from us. May I remind these friends that at least in India the fashion has been to adore Ganesha, as THE Deva from whom all blessings flow, and directly afterwards to proceed to recognise with equal admiration the great part played by Shiva, or Durga? That is our tradition; and unless this new, entirely un-Indian tendency is promptly nipped in the bud, this string of "shoey" pearls will easily turn into lead, as opportunity offers. The sooner we see this the better will it be for our own honour and happiness.

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Nor is it a question of mere outward politeness, or outward appearance. That is all too apparent and capable of standardisation; and hence it is often mistaken for the real thing. A little thought

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will show us that just as a beard or a yellow robe does not necessarily mean holiness, a neck-tie or even a glass of whisky is no guarantee of good will for the British. One may have a flowing Moulavi beard and may even advocate meat-eating and yet show no understanding of Islam. Kudtas alone do not make Theosophists; nor is the wearing of khaddar by itself a proof of a man's patriotism; and I have seen such men clad in handspuns burning British goods between their lips in the shape of British cigarettes. Willingness to eat with men of every caste—of course on festive occasions—is not a sure sign of the man having risen above "caste"; and it is not every man who swears by the "fatherland", who is willing and prepared to share the shirt on his back with the "down and out", or to give his fountain pen or wrist-watch to a friend. Let me hasten to add that membership of the Theosophical Society itself does not make Theosophists of us. All these externals have their own use and do matter to us; but it is our *attitude* which really affects others. In India we become true Indians for our own sake; but we preserve an understanding inner attitude for others. Like a beautiful mango, we have a nice skin to strut about; but the sweet pulp inside is meant for others. Our outside for ourselves; our inside for the world ...sounds rather topsy—turvy! Does it not? But that is how I see the problem.

* * * 7 * * *

May I invite your attention to the story of Prahlada and Indra which is printed elsewhere, and which might incidentally solve the difficulty of Lord Baden Powell. He came to India, travelled a good deal, talked to many people, shook hands with a lot more, with the left one because that is nearer the heart, and like Puruvavas of old, asked every tree and wolf in India for a Hindustani word for "Honour and Character"; alas, without success. He returned "home" but his desire for knowledge was so great, that he was compelled to place his "small" difficulty before the great Press of greater Great Britain, only forgetting in his hurry that those were the last persons likely to know that Hindustani word. He only raised a veritable nest of hornets, and is now busy explaining away. Lord Baden Powell is unquestionably a great man, and I am sorry for him. I feel the good old gentleman only repeated loudly what had been dinned into his ears all the time, by the men on the spot, in whom Englishmen have such a touching

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1937]

faith. I do wish he had met some decent Indian Indians in India, and I am sure if he had asked them his difficulty, they would have told him the wellknown story and suggested—Shila, Dharma, or Izzat or some better word. Of course I know that no word in any language can ever convey all that another word in another language means. But that is inevitable. Because no single word in the English language can denote Dharma (Religion, Duty, God—appointed task—etc.) no body has suggested that those qualities are absent in that country. Words acquire their meaning through decades or centuries of use, and it is futile to complain of that. In India we have to BE INDIAN ; in England—ENGLISH.

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That is as regards theory ; in practice, man for man, no race, no country in the world has a monopoly of any virtue. But collectively speaking, I am afraid we all live in glass houses, and I for one would not sit in judgement on any group. Lord Baden Powell himself now accepts this in his explanation ; but I wish he had understood beforehand, that he had not gone to the meeting of Journalists to give them a sermon on the general value of scouting, but just after a tour of India in that connection. His remarks were therefore bound to be taken as applying to this country and to this country only. If he had talked of lack of honour and character, after a condolence visit to the Ethiopian Emperor, I can assure him that no Indian would have taken offence at those very words. But the tragedy of it all is that, by the few thoughtless words, he has very effectively undone a great deal of the good his visit could have done towards a better understanding ; and Mr. Hogg has not improved matters by taking respected Indians to task for "airing" their views in a hurry. I admit that we Indians are somewhat "airy" in our temperament ; but then our books have told us that "fire" is but a "child of air." Those who held their breath first, can now "fire" their criticism. They will recall that Sir Robert (as he then was) once upon a time, refused to recognise Scout troops with Indians in them, although they were allowed in European schools in India. And that was *after* "his ten years' experience of the country and the great affection and admiration for India," he refers to in his explanation. It was only after Dr. Annie Besant took up the challenge, started the movement and carried it on with some success, that he agreed to take in Indians. We have seen but too often that Englishmen will conclude a

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"gentlemen's agreement" only with a "Vesuvius" and that is what makes people feel like heaping on more brimstone. If Mr. Hogg wants to help Scouting it is not wise for him to forget that the B. P. movement has this past to live down in India.

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All these misunderstandings are so much foolish waste of energy; but the whole episode has brought out very clearly the "Un-Indian" character in which the B. P. movement is being carried on at present. That the officials at present in charge can not find a Hindustani word for "Honour or Character" is sufficient proof of this and they stand condemned by the mouth of the Chief Scout himself. When I say "Un-Indian" I am not referring to the colour of the skin of those that run the show: I do not care what it is. But I am not content with Englishmen putting on turbans and even condescending to eat with their hands. All these are externals and can be simulated. We want men who understand Indian Tradition, Indian Temperament, and are familiar not with the worst, but all that is best in India's past. It is only on such a foundation that a New India can be built. And here a son of the soil has an enormous advantage. I knew half the Mahabharata in the form of stories from my "illiterate" aunt long before I could read it myself; and it would be very uphill work for an Englishman. On the other hand we all know how full of Biblical allusions the English language is, and how the beauties of these are so often lost on us. Some of us do want to remain part of an International movement; but not merely to copy Zulu cries or the Englishman's slang, but to bring into it our real Indian atmosphere. An India—a Real India for the whole World, that is what many Theosophists look forward to, and I for one am not ashamed of it and consider it good Theosophy.

* * * 10 * * *

A Theosophical Lodge has been started in New Delhi, and under Presidentship of Bro. D. A. Dantyagi is forging ahead. They are trying to secure a plot of land, and they have a very legitimate ambition of having a Lodge building there, worthy of the great capital and the Theosophical Society. Delhi is not exactly a matter of Local concern; and they have a claim to the active support of members and sympathisers all over India. Here is an opportunity. So do heave your bricks towards Delhi, and let them be golden ones.

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* * * 11 * * *

The Annual Report of the Indian Section is now out and copies have been sent to all Officials, and Lodges with seven or more active members. If any one has not got his copy, please write to us at once. And those who have got one, please open it. You will find inside, the first one of the President's pamphlet on Understanding. Make use of it and order extra copies of the same and the subsequent numbers from the T. P. H., Adyar. Re. 1 for 20 copies post free.

* * * 12 * * *

OUR FRIEND BRO. PENA GIL WRITES FROM MEXICO :—

"I have just translated into Spanish your review of Mr. Mehta's book "Theosophical Socialism", and it shall be published here as a pamphlet, considering that it will be a good piece of work to be done in our midst where so clear a conception of the social problems is needed. Our President (of the Nation) is firmly supporting any movement in favour of the workers and poor farmers ; he is a friend the best friend, of Syndicates and Cooperative Societies ; he has just founded a "SCHOOL OF COOPERATIVISM" for the fostering of this movement ; and we think this to be a good opportunity to straighten the ideology."

So Long live Theosophical Socialism. Here is a lesson for us. I have printed a number of copies of that summary, which I am sending on to all Colleges in India, for our rising generation. If you agree, spread the ideas. Twenty copies for Re. one post free. The Great Ones give ideas, but require human beings to propagate them faster. And after all Ideas rule the world ; but of this next month.

G. N. G.

Shila or Character.

After seeing the prosperity of Yudhisthira, Duryodhan burning with grief at the sight of Yudhisthira's prosperity, once approached his father, and there ensued the following conversation :—

Dhritarashtra said :—If thou wishest to win prosperity like that or even superior to it, do thou, oh son, endeavour to be SHILAWAN.....one with Shila.....Without doubt by SHILA alone one may conquer the three worlds.....

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In this connection the following old narrative is told :—

In the days of yore the Daitya Prahlada, by merit of his Shila snatched from the high—souled Indra his sovereignty and reduced the worlds to subjection. Indra then with joined hands approached his great Preceptor, and asked him as to what benefited most (Shreyas). Brihaspati replied : "Knowledge". Indra asked if there was anything higher. He was told, "Yes, there is something higher. Please see Bhârgava." Bhârgava told him that Prahlada himself (who had defeated Indra) had better knowledge.

Indra, possessed of great intelligence, then disguised as a Brahmana, approached his enemy Prahlada and asked him as to the secret of his prosperity. Prahlada at first replied that he was too busy with his duties as a King, and had no time to teach. Indra humbly offered to await his pleasure,at which Prahlada was gratified and explained it to him :—

"I do not feel any pride in consequence of my being a King.....In complete trustfulness my advisers say unto me what they wish to say : and restrain me from courses that are unrighteous or improper.....I bear no malice.....I have conquered wrath, I am self-restrained and all my senses are under my control.....". Prahlada being very pleased at the Brahmana's dutiful behaviour, asked him to choose some present.

The Brāhmana said,—If, O king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy character (shila) ! Even this is the boon that I solicit ! —At this, though delighted, Prahlāda became filled with a great fear. Indeed, when this boon was indicated by the Brāhmana, the *Daitya* chief thought that the solicitor could not be an ordinary person. Wondering much, Prahlāda at last said,—Let it be so !—Having, however, granted the boon, the *Daitya* chief became filled with grief. The Brāhmana, having received the boon, went away, but Prahlāda, O king, became penetrated by deep anxiety and knew not what to do.

While the *Daitya* chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour and huge proportions. Prahlāda asked the form, saying,—Who art thou ? The form answered, saying,—I am the embodiment of thy character.

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Cast off by thee I am going away. I shall henceforth, O king, dwell in that faultless and foremost of Brāhmanas who had become thy devoted disciple!—Having said these words, the form disappeared and soon after entered the body of Shakra.

After the disappearance of that form, another of similar shape issued out of Prahlāda's body. The *Daitya* chief addressed it, saying,—Who art thou?—The form answered, saying,—Know me, O Prahlāda, for the embodiment of Righteousness. I shall go there where that foremost of Brāhmanas is, for, O chief of the *Daityas*, I reside there where character dwells!—Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high-souled Prahlāda. Asked by Prahlāda as to who he was, that form possessed of great effulgence answered, saying,—Know, O chief of the *Daityas*, that I am Truth! I shall leave thee, following the way of Righteousness!—After Truth had left Prahlāda, following in the wake of Righteousness, another great person issued out of Prahlāda's body. Asked by the *Daitya* king, the mighty being answered,—I am the embodiment of Good deeds! Know, O Prahlāda, that I live there where Truth lives!—After this one had left Prahlāda, another being came out, uttering loud and deep cries. Addressed by Prahlāda, he answered,—Know that I am Might. I dwell there where Good deeds are!—Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlāda's body. The *Daitya* chief asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.—The high-souled Prahlāda, penetrated with great fear, once more asked the goddess, saying,—Where dost thou go, O goddess, O thou that dwellest amid lotuses? Thou art ever devoted to truth, O goddess, and thou art the first of deities! Who is that foremost of Brāhmanas (who was my disciple)? I desire to know the truth!—

—The goddess of Prosperity Laxmi said,—Devoted to the vow of Brahmacharyya, that Brāhmana who was instructed by thee was Indra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds. O righteous one, it was by thy character that thou hadst reduced the three worlds to subjection.

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Knowing this, the chief of the celestials robbed thee of thy character! Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root—verily in conduct—Behaviour—Character—Shila.

Towards Freedom and Friendship.

* * * I * * *

Lord Zetland, Secretary of State for India in the House of Lords on 9th June, 1937 :—

Transfer of Responsibility to Indian Legislatures

Lord Zetland replying, said that Lord Lloyd's question had already been answered in clear terms by Lord Lothian. The salient feature of the new constitution, so far as the government of the provinces was concerned, was, surely a transfer of responsibility from the Parliament of the United Kingdom to popularly elected bodies in India itself. Under the Act of 1935, Parliament had quite deliberately transferred responsibilities to Indian Assemblies, and the Instruments of Instructions specifically instructed Governors, except under certain limited circumstances, to act upon the advice of their Ministers who were responsible not to the Parliament of the United Kingdom but to Indian legislatures. Just as it was the right of Indian legislatures to challenge the policy and administrative action of Indian Governments, so was it to those Assemblies that Indian Ministers were answerable.

Where Ministers May Decline to Give Information

Lord Zetland proceeded to say that to the extent to which the Parliament of this country had divested itself of the responsibility for the government of the provinces, it had relinquished the right to hold inquests upon the Governments of Indian provinces by means of the machinery of questions and answers in the British Parliament. He had not the right to demand from provincial Governments the information necessary to answer a question which might be put to him, and, if he was to demand information, Indian Ministers would be perfectly within their rights in declining to supply it. This principle was, of course, subject to certain qualifications. The Parliament of this country had reserved to itself a potential measure of control in a certain limited and clearly defined sphere—

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the special responsibilities of Governors. Since Governors, when acting in respect of their special responsibilities were responsible both for acts of commission and of omission to the Parliament of this country, he would naturally be prepared to answer any question bearing upon the discharge by Governors of their duties within that sphere.

* * * II * * *

The Governor of Bihar at Ranchi on 10th June 1937 :—

"It is true the Act gives me power to dismiss a Ministry; it is equally true that a Ministry can resign. But these are very drastic steps and it hardly appears reasonable to suggest that if in a minor matter a Governor differed from his Ministry, he should at once turn out his Ministry. In such a case the responsibility for decision would rest solely on the Governor and it would be in order for a Minister to indicate publicly that his advice had been disregarded."

Physiological Study of Yogis

The effect of the mind upon the body has intrigued philosophers throughout the centuries, and in these days is being seriously investigated by medical psychologists. One of the mysteries of the East is the voluntary control over such apparently involuntary functions as the maintenance of the heart beat, a control which the Yogis in India claim to exercise. C. Laubry and T. Brosse travelled to British India in order to examine certain physiological effects among these people. The investigations included the simultaneous registration of pulse, respiration, and, electrocardiogram, together with, in some instances, an estimation of the basal metabolism. Blood pressure readings were also taken, and observations were made during the Yogi exercises, lasting usually for about fifteen minutes. Several hundred metres of photographic film were used in the forty separate investigations carried out. Laubry and Brosse found that the Yogis could maintain periods of absolute apnœa usually for five minutes after an initial abnormally long and deep inspiration. They sometimes also found apparent apnœa, which was, in fact, accompanied by a very superficial type of breathing imperceptible save on the electrical records and lasting between fifteen minutes to several hours. The pulse records

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obtained during the periods of "trance" show modifications not only in rhythm but in the character and the waves, and on occasions, during the periods of apnœa, it was possible to demonstrate almost complete disappearance of the pulse at the wrists. But modifications in the electrocardiogram are of particular interest, since they deal with variations in the conduction time of the heart. During the trance the P wave might disappear, followed by a reappearance, during which time the T wave then became considerably flattened. The Yogi, at the end of some special exercises, during which the foregoing modifications had been observed, would announce that he had now gained "control of the heart," and at this moment the electrocardiogram became completely normal. Other examples are given, with illustrations, of changes in the R and S waves, and in every case a return to normal was the rule when the Yogi had concluded the particular set of exercises chosen for securing mental control over bodily functions. Blood pressure readings before and after the Yogis' experiences were apparently normal, and basal metabolic rate estimations seemed to suggest that there was some slight reduction. As the authors frankly admit, the facts obtained by them are not only curious but difficult to interpret. As experimental subjects, the Yogis must be regarded as exceptional in view of the long periods of special mental and physical discipline which they have undertaken. The results, however, are in keeping with the modern orientation of medicine towards giving a more honourable place to the psychological causes of apparent physiological disturbances than has hitherto been allowed. —*British Medical Journal.*

Scientific Evaluation of Yoga

Yoga, a discipline of mind and body, which has existed in India for more than two thousand years, has for the first time been fully described and appraised from the standpoint of science and in the perspective of western culture by Dr. Kovoor T. Behanan, of the psychological laboratories of Yale's Institute of Human Relations. His findings show that two of the most important contributions to modern psychology, theories of the unconscious and of instincts, were known and utilized by Yogins, those who practise Yoga, as early as the first century before Christ. Dr. Behanan also believes that many of the Yoga practices may, with benefit, be incorporated in western gymnastics.

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Dr. Behanan, a Syrian Christian of Travancore, and graduate of the University of Calcutta, received the Doctor of Philosophy degree from Yale two years ago. His doctoral study, made under the auspices of the Institute of Human Relations and in collaboration with Professor Walter R. Miles, was devoted to Yoga. He was sent to India on a Sterling Fellowship and there became a disciple of the noted Yogin, Swami Kuvalayananda, of Lonavla, near Bombay. He returned to this country with a mastery of the Yogic exercises. In the Yale laboratories experiments were carried on to determine the effects of these practices with Dr. Behanan as the subject. The results of his studies are published in a book entitled, "Yoga, a Scientific Evaluation." (Macmillan).

* * * *

Dr. Behanan carried out the breathing and concentration exercises in the Yale laboratories and immediately following was given various types of mental tests. The results showed that his mental functions had been retarded for this period of time; there is no experimental evidence to prove or disprove that these practices would in the long run improve such intellectual processes as memory, logical acumen, etc. In the mental tests, which included adding, code, colour naming, co-ordination and Chinese puzzle tests. Dr. Behanan showed scores lower than those he achieved before the exercises. The immediate reduction of mental functions, Dr. Behanan explains, is due to the general relaxation of the body brought about by the exercises. While the Yogic discipline does not influence intellectual life favourably or unfavourably, Dr. Behanan is convinced from his own experience of its beneficial effect in creating emotional stability.

The Times of India.

Sachal and Sind

Sachal's Sind is the Land of Mystics and Singers. The 'Desert' of Sind had bloomed with sweet-souled Dervishes. Sind was the "latest left of all the knights"—about the last to come under the influence of the West; and Sind had rich contributions to make to the New life of the Indian Nation. It would be a "composite' nation, blending the traditions and cultures of the Hindu and the Muslim, of the Ancient and the Modern. And nowhere had Hinduism and Islam met

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and mingled with each other in the measure and the spirit in which they had in Sind. The mystics and poets of Sind had taught Hindu-Muslim unity which was to them not a creed in politics but a living reality of culture and religion. One of them sings :—

One calls himself a Hindu !
The other says he is a Mussalman !
The blind see not darkness !
Who, then, may reveal to them the Truth ?
As I walked the way of Wisdom
I saw there is but One-in-all
And in Him is no shadow of difference !

In his illuminated heart, Sachal saw the unity of the Hindu and the Muslim,—the unity of all communities and all races and all religions. Born almost two centuries ago in a village, he uttered the message of a man filled through and through with 'cosmic' consciousness. To many Sachal appeared to be "medieval". But we must not link up "medievalism" with Protestant associations of a "Dark Age". Sachal had an illuminated heart. Vaswani referred to Sachal's great love and reverence for Sri Krishna. Referring to Sachal's Teaching Vaswani drew attention to a line in one of Sachal's poems :—"There is no malady greater than Doubt." Vaswaniji recalled the saying of Sri Krishna :—"Doubt destroys *atmashakti*, soul-energy." Vaswani asked the communities of Sind not to doubt but trust one another,—to trust and to work together for the building up of a new, Renovated Sind.

Talks by T. L. Vasvani—Mira.

Buddha—the Social Reformer

By Bhikshu Gnyanapriya.

If by "social reformer" is meant one who puts forward a programme, forms an association, collects funds, prints treatises, delivers lectures discusses and employs agents to carry on a propaganda, Gotama, the Sakyamuni, was not certainly a social reformer. As I take it, however, the person who does all this, is "the social reformer" in the secondary sense. He is a very necessary person in the social economy ; but his utility and value entirely depends upon the "social reformer" in the primary and proper sense, that is, the man who

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diagnoses the social diseases and troubles correctly, and prescribes the true specific for the malady. With an only symptomatic manner of treatment he is dissatisfied. The former kind of "social reformer" is to this latter kind, what the chemist who makes and distributes medicines is to the doctor who examines thoroughly the patient and writes out the prescription. The modern notion favours institutional methods—that is to say, whenever there is an evil to be cured, society gets together a number of people and starts an organisation to combat it through the working of a programme. In the case of the more serious ills, the State is expected to take up the work. Social philosophers like Herbert Spencer and John Stuart Mill objected to State legislation and intervention in social matters on the ground that it weakened individual responsibility. But they did not oppose voluntary organisations.

The constant tendency in all social organisations and associations for machine methods and mechanisation, the tendency to eliminate altogether the human touch, the living, responsible man, nay, to violate him, has often enough called forth strong protests from the masses as well as the best persons in the society. To take one instance, Madame Montessori in her book on education severely criticises modern orphanages as utterly useless for the ideal which they are intended to fulfil. Great Teachers were not against organisations as such, but they attached greater importance to the fundamental human factor. To them organisation was strictly subservient to the human heart in all matters. It will be wrong to deny on that account alone the title of "social reformer" to the great luminaries, from whom all other reformers, innovators, and theorists who have worked for the people's happiness have lit their little lamps.

The fully Enlightened One differed from the Hindu philosophers and teachers of His time only in the intensely practical spirit in which He conceived His high mission. Having tried all the traditional methods and systems and failed to attain the highest goal, He discovered a practical method of His own, and at once set about to proclaim and demonstrate it to all mankind in a simple way. His way and experience went far beyond the limited intellect, its fruitless controversies and its snobbish knowledge of the superficial, purely practical aspect of life. He was sure that by following earnestly His way, every one could attain the highest peace of mind and the great silence of the Eternal Bliss which He Himself had attained by strain-

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ing every nerve. He did not overlook the need of organisations. In fact, He was perhaps the first great organiser in history. He formed His organisation, but showed how the fabric of society was based on morality and inner purity. He took care that every one who formed it had qualified himself for the task and mission of human regeneration by a strict course of study and discipline. Man is not purely a social being but a psychological being as well; complete self-realisation of Noble Wisdom and Love requires increased self-responsibility and dynamic spiritual energy. For life is in wholeness, while pure analysis is death. The true whole man, with his inmost cosmic tendencies, is more and greater than an 'unrelated atom' in terms of which the sterile pedantry and individualistic, false monasticism of some Theravada Buddhists would conceive him to be. The living man is man-in-the-universe, microcosm and macrocosm, Man and God and Destiny together as one and the same.

If the Tathagata prohibited His disciples from curing diseases or working miracles, it was because their doing so would have distracted public attention from His central teaching, which consisted in self-reliance and self-aid as the sole efficient way to final salvation. This teaching lay wholly in the power of man. That the Buddha's message of light and freedom did not prohibit the cure of disease is seen by the fact that the great Buddhist Emperor Asoka built hospitals for men and even for animals throughout his vast empire. The central idea of the Lord Buddha's teaching is that really all evil is of moral and mental origin, and that the remedy of it has to be sought in a complete renovation and harmonising of the mind and heart. Modern doctors and scientists have demonstrated that germs of disease are born of evil passions and unwholesome states of mind. However that may be, mind-cures which were once laughed at are now accepted not only as possible but as actual facts. The Blessed One was a reformer, religious, social and even political, but His peculiar manner was that of appeal to the human mind and heart, to the whole living man.

Frontal attacks are now recognised as ineffective and detrimental in dealing with bad habits and social evils. "The expansive power of a new and living affection" and a positive attitude are the most potent agents in removing an old unhealthy habit, and they are the essential elements in every successful life. If you want to cure a drunkard of his vicious craving, open attractive temperance hotels and homesteads in the neighbourhood. We needs must love the highest

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when we see it, as George Elliot wrote; but people to whom the opportunity of higher pleasures and noble beauty are denied, perforce will sink back into lower ones. If you want to get rid of a bad thought, the best way to do it is to hold steadfastly before your mind a pure idea. The highest impulse of the subjective self is to express itself in consciousness. It will express itself intuitively to its full capacity if freedom of action is allowed. The perfectly Awakened One systematically acted upon these very modern maxims during His life-time.

Take His way of dealing with the elegant courtesan, Ambapali. Jesus Christ, in a similar situation, reprimanded the men who accused the woman taken in adultery, and bade her go and sin no more. We feel, as we would if we had known her subsequent life personally, that the young woman turned over a new leaf of life after that meeting with the Master. But I venture to think that the Lord Buddha was a greater psychologist, and that His manner of treatment, while equally effective, was even better. He received the worldly-minded Ambapali just as courteously and trustfully as the Licchavi who called upon Him immediately after. He made no reference whatever to her moral conduct, and for the moment, made her forget all about it. He accepted her invitation to meals with the same gracious politeness as He would accept that of a King or Emperor. Yet He knew everything about her; but His object was merely to put His trust in her and make her cast the past out of her mind and soul completely. And when we read that at the end of the repast He accepted Ambapali's gift of the house for His community, He felt, and we feel sure, that Ambapali had renounced her manner of living for ever. The same master-touch is seen in the treatment of the returned prodigal son in Buddha's parable. In Christ's parable, the father is so immoderate in his touching instances of the love and joy as to make his dutiful elder son justly jealous of the treatment accorded to the returned squanderer. But the Blessed One is ever sensitive to, and careful of, moral values and emotions. The father in His parable does not betray his feeling, but with true regard for his son's permanent well-being, little by little prepares and disposes him for the final reunion. The moral is drawn: "By steps must the minds of men be trained for higher truths and states and brought to maturity."

That was the Buddha's unique method of social reform. He created for the human society and its conditions of life a new fertile

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and vigorous foundation, and threw open the gates of Immortality. Everybody can show what evil is, but he is the friend of mankind who really finds a way out of the difficulty. The first duty is to train and educate the people on national lines through national manner, as far as practicable, and to lead them to the eternal sources of power which lie in their own infinite and inmost nature. The peerless Master did not refuse to have intercourse with any person or institution, however erring in its ways. He probed to its root, found the evil principle and put a good principle in its place, firmly confident that the power of the good and positive must ever overcome evil.

His method is a priceless heritage to humanity. It is one which seeks to harmonise the inner life with outer life, one which tries to combine knowledge (Arhat) with love and compassion (Bodhisattva). But it requires time and patience to master. It is a way of spiritual dynamism which gives lasting results, and what is more, it is entirely free from untoward reactions of any kind. There is a rich store of helpful examples in the glorious life of the Enlightened One and in his lucid teachings which are of infinite use to us in solving our modern problems.

Vedanta Kesari—Navavidhan.

News and Notes

* * * 1 * * *

Mr. C. Jinarajadasa spent some time at Pondichery on his way to China and Japan..... He and his plants, which he collects from all parts of the world, and his love for "whom" is so well known, are doing well. He is expected back in Bombay early in August and will probably visit a few centres in India before going to Adyar.

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Mr. J. Krishnamurti:—After a quiet and pleasant voyage from Bombay, Mr. Krishnamurti arrived at Naples where he rested for three days. Thence he went to Rome where he stayed for three weeks as the guest of an American lady. In Rome he held several discussions and gave a certain number of talks which were translated by the Italian representative of the Trust. The discussions on meetings

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were very nearly like those held in Madras and in Bombay. From Rome he went to Florence and had a few quiet days and thence went to Ommen where he gave 20 days to the revision of his talks and their preparation for the press, working very hard for several hours. The manuscripts have now been sent to America for printing. He found that some of the talks in Adyar were repetitions and, therefore, felt it incumbent upon him to compress the seven talks into four. So the number of talks in his book would be 17 instead of 20. It is generally agreed that the talks at Adyar contain very deeply thought-provoking and uplifting material. The next book of talks is expected to be out before the Camp late in July in Ommen. There will be a gathering also in Ommen in June next. He is at present resting in Switzerland.

Bombay Bulletin.

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Hindu Mathematics

The first issue of a new Belgian periodical (*Osiris*: Studies in the History and Philosophy of Science and in the History of Learning and Culture, January, 1936) contains an account by Mr. A. N. Singh of the use of series in Hindu Mathematics. If the dating is correct it would appear that the use of arithmetical and geometric progressions is to be placed as far back as the Vedic Age, and incidentally it shows that "Gregory's series for $\tan^{-1}x$ was really discovered by Talakulattura Nambutiri in 1432, nearly two and a half centuries before Gregory.

* * * 4 * * *

Senses Interchangeable

A botanist of Leeds, Mr. John Grimshaw Wilkinson, blind for nearly sixty years, has died at the age of eighty-one. It was claimed that he knew and could distinguish by touch or taste any leaf, stem, fruit or flower of a plant or tree that grew in the British Isles. The University of Leeds conferred on him, twenty years ago the honorary degree of Master of Science.

"The senses are to a certain extent interchangeable.....The sense of seeing can be interchanged with the sense of touch" (*Transactions of the Blavatsky Lodge*, p. 43), without involving anything further than the exercise of senses on the physical plane. Some interesting hints upon the correlation of the senses appeared in "Sound and Scent" in "The Theosophical Movement" for September 1936. This physical

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phenomenon of Mr. Wilkinson's, however noteworthy, is still quite distinct from that "spiritual *unity* of the five senses" which "sees, hears, feels, tastes, and smells, unimpaired by either time or space" (*Isis Unveiled*, I, 145), though some psychic impressionability must presumably have been involved if Mr. Wilkinson could indeed, as claimed, tell nine times out of ten, by a handshake, what part of the country a man came from, and on a visit to Leeds prison indicate the habitual criminals in the same way.

The Theosophical Movement

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ASTROLOGY IN THE WEST

There is at present a general increase of public interest in the "occult." Astonishingly, prominent men in business and politics consult soothsayers as assiduously as any Hindu villager. Astrology—a business at present much mixed between actual knowledge of what was once a comprehensive science, and speculations and corruptions nothing short of superstitious—is not only more prominent in print, but more widely followed than ever before in the Western world. No less than ten American institutions of learning are conducting serious investigations into the psychic world, especially along the lines of telepathy. The natural unfolding of psychic senses and propensities in the race is such that one investigator, Dr. J. B. Rhine, has been able to make a collection of "subjects" who score practically one hundred per cent in difficult telepathic tests. The same psychic powers are unconsciously emerging on every hand in the hysterical suggestibility of the race and in the clairvoyant powers increasingly manifested in parallel plots in literature and identical inventions in science.

Theosophy

The Coronation

The King's Coronation was celebrated by many Theosophical Lodges. At Adyar itself special chantings were offered from the great religions, all having a special bearing upon a Coronation, specially the Hindu prayers which breathe the spirit and indicate some of the details of the greatest of all Coronations—that of Shri Ramchandra, the ideal King who received an ideal and therefore a supremely real, Coronation. The President then spoke of the spiritual significance of the Crown and

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coronets, and voiced the respectful good wishes and congratulations of all assembled. Food was distributed to the poor and at night the Headquarters were illuminated and The Society's symbol floodlit.

At Benares the Headquarters were illuminated at night with hundreds of scintillating little oil lamps, bringing out the contour of the stately building. At Bombay, Juhu, they made a day of it, beginning with a procession of children and some elders singing and stopping at every house. They had games and listened to the ceremony on the Radio, after which they had a camp fire, and ended with the King's Broadcast. Ahmedabad also held a meeting when short speeches were made on the spiritual significance of the Coronation, followed by a meditation, invoking blessings.

Mr. Rohit Mehta in Behar

Mr. Rohit Mehta, General Secretary, Youths, visited Behar in April. He gave two lectures at Patna, on the "Kingdom of Youth," and "The Future of Humanity" in the B. N. College Hall. At Muzaffarpur he spoke on the same subjects to packed audiences in the Town Hall. He also visited Gaya, Hazaribag, Monghyr, and Bhagalpore where he presided over the Youth Parliament.

As a result of his visit a good deal of interest has been created in Theosophy among the students. The sound reasonableness of his ideas has proved very effective wherever he has lectured.

Lodge Activities.

White Lotus Day—was also suitably celebrated by the following Lodges—Conjeevaram, Madras (Triplicane), Masulipatam, Rajahmundary, Razole.

Chapra—celebrated White Lotus Day, Prophet's Day and Buddha Jayanti, in a suitable manner.

Darbhanga—Celebrated Prophet's Day under the chairmanship of Moulvi Mahamed Shafi, M. L. A., Bar-at-Law.

New Delhi—Celebrated Vaishakhi and had a moonlight dinner at the place of the President Bro. Dantyagi, after a talk and a play.

Indore—A new Youth Lodge has been formed and they are launching a bold programme including a Campaign for Understanding, Music competitions, Art exhibitions, Staging of one act plays, childrens'

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gatherings, Lectures on current topics, etc. Indore celebrated the White Lotus Day.

Jeypore—is a new important place visited by the Assistant Secretary of the Andhra Circars Federation. They hope to form a Centre there.

Karachi—Very active as usual. Celebrated White Lotus Day, Goodwill Day, Krishnaji's birthday and Vaishakhi Purnima. Bro. F. J. Ginwala is on his usual summer visit to Karachi and is helping the local Lodge.

Karachi—The local Youth Lodge meets once a week to study "Text Book of Theosophy." They have a fine group to perform the Ceremony of the Mystic Star and they did it in the T. S. Hall for the public on 24th May, Vaishakhi Purnima.

Lucknow—Youth Lodge celebrated Goodwill Day and joined the local Buddhist Temple in celebrating the Vaishakhi Purnima. They also celebrated Krishnaji's birthday at the House of Bro. Raj Narayen with lectures, songs and ice-cream.

Muzaffarpur—celebrated Prophet's Day on 24th May, when Bro. Verma of the Patna Lodge, in a nice speech, depicted the beauties of Islam, and cited several anecdotes from the life of the Prophet showing how liberal and large-hearted he was. They also celebrated the Vaishakhi the next day.

Nagpur and Amaraoti—Celebrated the Buddha Jayanti with a talk, music and distribution of sweets.

Ootacamund—celebrated White Lotus Day at the residence of Mrs. Margaret Cousins.

Salur—celebrated the first anniversary of the Centre in May. The Assistant Secretary of the Andhra Circars Federation presided. The public showed much interest in the meeting. Three new members and three youths were admitted.

Srinagar—The Kashyapa Lodge and the Youth Lodge celebrated White Lotus Day in the Vasanta Girls' High School.

Vizagapatam—held their District Conference at Chedavaram in April when Bro. G. V. Subbarao presided. 26 members attended. They studied "Man and his bodies" and had a discourse on the Gita by Bro. K. Kamaraju of Peddapuram.

Vizianagaram—is growing in activity. The Group Secretary is very active and is fast getting to be known as Mr. Theosophy Raju.

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Book-Reviews

Understanding Godlike—by Dr. G. S. Arundale (T. P. H. Rs. 1-2-0).

An exquisite little book of poems by the President dealing with the subject so much to the fore at present.

The Lights of the Bhagvadgita by Baij Nath Khanna, M. A. (S. Chand and Co., Chandni Chowk, Delhi. 270 pages. Rs. 1-8-0). This book gives parallel quotations for selected verses from the Bhagvadgita, from philosophers all over the world, and makes the author's scholarship available to the average reader. It also shows how Great men have thought almost alike at all times, in all places. I remember to have read somewhere some very interesting passages from the Bible, which say the same thing as the Gita, e. g.

तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति । (Gita VI. 30).
"He dwelleth in me and I in him"..... (John VI)

Some of these Biblical quotations might be usefully included; and perhaps an index added. With these the compilation will prove more useful in these days, when people have no time to read anything serious.

G. N. G.

Lectures on the Bhagavat Gita by Principal D. S. Sarma, M. A.

(Hindu Samaj, Rajmahendry...213 pages. Rs. 1-4-0).
The book contains a summary of six lectures given by the author on this very important subject, and also his translation of the Gita. The whole philosophy has been very well put in a form likely to be acceptable to modern young men, for whom the book is really meant. Deserves wide publicity among the younger generation.

G. N. G.

WANTED.

The Indian Section Library is in need of copies of the Central Hindu College Magazine. If any member can present loose copies or sets of the same, they will be gratefully accepted.

General Secretary.

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In Memoriam

Calcutta-Bengal Lodge T. S.—Pt. Kulada Prasad Mallick, B. A., Bhagbatratna, Baishnab-Siddhantabhushan, passed away on Friday, the 11th June, 1937, after suffering for a short time from typhoid and pneumonia. He joined the Society in 1903 and served as an organiser of the Indian Section for a number of years. He was a profound scholar of Baishnab Philosophy and a prolific writer. He was a reputed lecturer and was well known not only to the members of the Society in Bengal but to the orthodox section of the Baishnavas who conferred on him the title of Baishnab-Siddhantabhushan. He was the Editor of the Bengali Magazine "Brahma Vidya" for the last 4 years. His passing away is an irreparable loss to the Bengal Federation.

The Lodge has also lost two more sincere members, Shrimati Anupama Bose and Mr. Niranjan Mitra.

Chitaldrug—Sister Sundaramma Subba Rao of this Lodge passed away in April, after a short period of illness. She was a great Bhakta and her loyalty to the T. S. continued steady to the end.

Ernakulum—lost Bro. P. Govinda Menon, Ayurvedic Physician. He was of a devotional temperament, steady in the cause, good and kind to all, very pure in his habits, a respected citizen and the oldest member of the Lodge.

Multan—The passing away of Bro. Jesmal was a severe loss to the Multan Lodge. He joined the T. S. in 1902 and was a regular member throughout.

Poona—Mrs. Laxmibai, wife of Prof. R. K. Kulkarni formerly of Gwalior, passed away all of a sudden on 30th May. She was one of the earnest lady members of the T. S. who heartily co-operated with their husbands in the service of the Masters. She attended every Convention, and travelled all over India like Mrs. T. Ramchandra Rao. She leaves behind her to take care of Prof. Kulkarni her adopted daughter Miss Prabhavati Kulkarni, M. A., who is gradually coming forward as an active young Theosophist.

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THE INDIAN THEOSOPHIST

ओं

"There is a peace that abides in the hearts of those who live in the Eternal; there is power that lives and moves in those who know the Self as One."

August 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
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धम्मचक्कपवत्तनसुत्तं ।

Dhamma-chakka-pavattana-Sutta.

(THE FIRST SERMON BY LORD BUDDHA AT SARNATH.)

एवं मे सुत्तं । एकं समयं भगवा वाराणसियं विहरति इसिपतने मिगदाये ॥ तत्र खो भगवा पंचवग्गिये भिक्खू आमन्तेसि ॥ १ ॥ द्वेमे भिक्खवे अन्ता पब्बजितेन न सेवितब्बा । कतमे द्वे । यो चायं कामेसु कामसुखल्लिकानुयोगो हीनो गम्मो पोथुज्जनिको अनरियो अनत्थसंहितो । यो चायं अत्तकिलमथानुयोगो दुक्खो अनरियो अनत्थसंहितो ॥ २ ॥ एते खो भिक्खवे उभो अन्ते अनुपगम्म मज्झिमा पटिपदा तथागतेन अभिसंबुद्धा चक्खुकरणी ञाणकरणी उपसमाय अभिञ्ञाय संबोधाय निब्बानाय संवत्तति ॥ ३ ॥ कतमा च सा भिक्खवे मज्झिमा पटिपदा तथागतेन अभिसंबुद्धा चक्खुकरणी ञाणकरणी उपसमाय अभिञ्ञाय संबोधाय निब्बानाय संवत्तति ॥ अयमेव अरियो अट्ठङ्गिको मग्गो । सेय्यथिदं । सम्मादिट्ठि । सम्मासंकप्पो । सम्मावाचा । सम्माकम्मन्तो । सम्माआजीवो । सम्मावायामो । सम्मासति । सम्मासमाधि ॥ अयं खो सा भिक्खवे मज्झिमा पटिपदा तथागतेन अभिसंबुद्ध चक्खुकरणी ञाणकरणी उपसमाय अभिञ्ञाय संबोधाय निब्बानाय संवत्तति ॥ ४ ॥

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus, and said :

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2. 'There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low and pagan way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded —and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable.

3. 'There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna?

4. 'What is the middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Verily! it is this noble eightfold path; that is to say:

Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness; and
Right contemplation.

'This O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!

इदं खो पन भिक्खवे दुक्खं अरियसच्चं। जातिपि दुक्खा। जरापि दुक्खा॥ व्याधिपि दुक्खा। मरणंपि दुक्खं। अप्पियेहि संपयोगो दुक्खो। पियेहि विप्पयोगो दुक्खो। यंपिच्छं न लभति तंपि दुक्खं। संखित्तेन पंचुपादानक्खन्धापि दुक्खा। इदं खो पन भिक्खवे दुक्खसमुदयं अरियसच्चं॥५॥ यायं तण्हा पोनोभविका नंदिरागसहगता तत्रतत्राभिनंदिनी। सेय्यथिदं। कामतण्हा। भवतण्हा। विभवतण्हा॥६॥ इदं खो पन भिक्खवे दुक्खनिरोधं अरियसच्चं। यो तस्सा येव तण्हाय असेसविरागनिरोधो चागो पटिनिस्सग्गो मुत्ति अनालयो॥७॥ इदं खो पन भिक्खवे दुक्खनिरोधगामिनिपटिपदा अरि-

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दुक्खं । अयमेव अरियो अट्ठंगिको मग्गो । सेय्यथिदं । सम्मादिट्ठि । सम्मासंकप्पो । सम्मावाचा । सम्माकम्मन्तो । सम्माआजीवो । सम्मावायामो । सम्मासति । सम्मासमाधि ॥८॥

5. 'Now this, O Bhikkhus, is the noble truth concerning suffering.

'Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their cause) are painful.

'This then, O Bhikkhus, is the noble truth concerning suffering.

6. 'Now this, O Bhikkhus, is the noble truth concerning the origin of suffering.

'Verily, it is that thirst (or craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there—that is to say the craving for the gratification of the passions, or the craving for (a future) life, or the craving for success (in this present life).

'This then, O Bhikkhus, is the noble truth concerning the origin of suffering.

7. 'Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering.

'Verily, it is the destruction, in which no passion remains, of this very thirst; the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst.

'This then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

8. 'Now this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! it is this noble eightfold path; that is to say:

Right views;
Right aspirations;
Right speech;
Right conduct;

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Right livelihood;
Right effort;
Right mindfulness; and
Right contemplation.

'This then, O Bhikkhus, is the noble truth concerning the destruction of sorrow.

इदं दुक्खं अरियसच्चंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥९॥ तं खो पनिदं दुक्खं अरियसच्चं परिञ्ञेय्यंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥१०॥ तं खो पनिदं दुक्खं अरियसच्चं परिञ्ञातंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥११॥

9. 'That this was the noble truth concerning sorrow, was not, O Bhikkhus, among the doctrines handed down, but there arose within me the eye (to perceive it), there arose the knowledge (of its nature), there arose the understanding of its cause), there arose the wisdom (to guide in the path of tranquillity), there arose the light (to dispel darkness from it).

10. 'And again, O Bhikkhus, that I should comprehend that this was the noble truth concerning sorrow, though it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

11. 'And again, O Bhikkhus, that I had comprehended that this was the noble truth concerning sorrow, though it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

इदं दुक्खसमुदयं अरियसच्चंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥१२॥ तं खो पनिदं दुक्खसमुदयं अरियसच्चं पहातब्बंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥१३॥ तं खो पनिदं दुक्खसमुदयं अरियसच्चं पहीनंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥१४॥

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12. 'That this was the noble truth concerning the origin of sorrow, though it was not among the doctrines handed down, there arose within me the eye; but there arose within me the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

13. 'And again, O Bhikkhus, that I should put away the origin of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

14. 'And again, O Bhikkhus, that I had fully put away the origin of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

इदं दुक्खनिरोधं अरियसच्चंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि । ञाणं उदपादि । पञ्ञा उदपादि ॥ विज्जा उदपादि । आलोको उदपादि ॥ १५ ॥ तं खो पनिदं दुक्खनिरोधं अरियसच्चं सच्छिकातब्बंति मे भिक्खवे पुब्बे अननुस्तुतेसु धम्मेसु चक्खुं उदपादि । ञाणं उदपादि । पञ्ञा उदपादि । विज्जा उदपादि । आलोको उदपादि ॥ १६ ॥ तं खो पनिदं दुक्खनिरोधं अरियसच्चं सच्छिकतंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि । ञाणं उदपादि । पञ्ञा उदपादि । विज्जा उदपादि । आलोको उदपादि ॥ १७ ॥

15. 'That this, O Bhikkhus, was the noble truth concerning the destruction of sorrow, though it was not among the doctrines handed down; but there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

16. 'And again, O Bhikkhus, that I should fully realise the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

17. 'And again, O Bhikkhus, that I had fully realised the destruction of sorrow, though the noble truth concerning it was not

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among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

इदं दुक्खनिरोधगामिनिपटिपदा अरियसच्चंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥१८॥ तं खो पनिदं दुक्खनिरोधगामिनिपटिपदा अरियसच्चं भावेतब्बंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। आलोको उदपादि ॥१९॥ तं खो पनिदं दुक्खनिरोधगामिनिपटिपदा अरियसच्चं भावितंति मे भिक्खवे पुब्बे अननुस्सुतेसु धम्मेसु चक्खुं उदपादि। ञाणं उदपादि। पञ्ञा उदपादि। विज्जा उदपादि। आलोको उदपादि ॥२०॥

18. 'That this was the noble truth concerning the way which leads to the destruction of sorrow, was not, O Bhikkhus, among the doctrines handed down; but there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

19. 'And again, O Bhikkhus, that I should become versed in the way which leads to the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

20. 'So again, O Bhikkhus, that I had become versed in the way which leads to the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

याव कीवंच मे भिक्खवे इमेसु चतुसु अरियसच्चेसु एवं तिपरिवट्टं द्वादसाकारं यथाभूतं ञाणदस्सनं न सुविसुद्धं अहोसि नेव तावाहं भिक्खवे सदेवके लोके समारके सब्रह्मके सस्समणब्राह्मणिया पजाय सदेवमनुस्साय अनुत्तरं सम्मासंबोधिं अभिसंबुद्धोति पच्चञ्ञासिं ॥२१॥ यतो च खो मे भिक्खवे इमेसु चतुसु अरियसच्चेसु एवं तिपरिवट्टं द्वादसाकारं यथाभूतं ञाणदस्सनं सुविसुद्धं अहोसि अथाहं भिक्खवे सदेवके लोके समारके सब्रह्मके सस्समणब्राह्मणिया पजाय सदेवमनुस्साय अनुत्तरं सम्मासंबोधिं अभिसंबुद्धोति पच्चञ्ञासिं ॥२२॥ ञाणं च पन मे दस्सनं उदपादि। अकुप्पा मे चेतोविमुत्ति। अयं अंतिमा जाति नत्थि दानि पुनब्भवोति ॥२३॥ इदमवोच भगवा। अत्तमना पंचवग्गिया भिक्खू भगवतो भासितं अभिनन्दुंति ॥२४॥

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21. 'So long, O Bhikkhus, as my knowledge and insight were not quite clear, regarding each of these four noble truths in this triple order, in this twelve-fold manner—so long was I uncertain whether I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth, among the whole race of Samanas and Brâhmans, or of gods or men.

22. 'But as soon, O Bhikkhus, as my knowledge and insight were quite clear regarding each of these four noble truths, in this triple order, in this twelvefold manner—then did I become certain that I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth, among the whole race of Samanas and Brâhmans, or of gods or men.

23. 'And now this knowledge and this insight has arisen within me. Immovable is the emancipation of my heart. This is my last existence. There will now be no rebirth for me!'

24. Thus spake the Blessed One. The company of the five Bhikkhus, glad at heart, exalted the words of the Blessed One.

(*Translation by Rhys David*)

A Beautiful Story

C. W. L.

It is recorded that somewhere in the desert at the back of Alexandria there was once a monastery whose abbot possessed the power of clairvoyance. Among his monks there were two young men who had an especial reputation for purity and holiness– qualities which ought to be common to all monks, but sometimes are not.

One day when they were singing in the choir it occurred to the abbot to turn his clairvoyant faculty upon these two young men, in the endeavor to discover how they contrived to preserve this special purity amidst the temptations of daily life. So he looked at the first young man and saw that he had surrounded himself with a shell as of glittering crystal, and that when the tempting demons (impure thought-forms we should call them) came rushing at him, they struck against this shell, and fell back without injuring him, so that he remained inside his shell, calm and cold and pure.

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Then the abbot looked at the second young monk, and he saw that he had built no shell around himself, but that his heart was so full of the love of God, that it was perpetually radiating from him in all directions in the shape of torrents of love for his fellow-men, so that when the tempting demons sprang at him with fell intent, they were all washed away in that mighty out-pouring stream, and so he also remained pure and undefiled. And it is recorded that the abbot said that the second monk was nearer to the kingdom of heaven than the first.

The American Theosophist.

Readjustment and Remembrance

DR. G. S. ARUNDALE.

The month of July, occultly speaking and therefore practically speaking too, is a month of Readjustment, for advantage is taken by the Ruling Powers of the world of the full moon of the month (called Asala) to recite the First Sermon of the Lord Buddha and to explain its application to the exigencies of modern conditions. Those who have the ears to hear, therefore, take most careful note of the lines along which Readjustment is needed and do what they can to intensify the forces which constitute such Readjustment.

Each one of us would be well advised to ally himself in special measure during this month to all that stands for Readjustment to the Real, for so should we be working not only along the lines of least resistance but also along the lines of most effective activity.

The full moon of May (called Vaisakh), a great festival indeed, also stands for Readjustment, but not in the same direct way. It has always seemed to me that while the full moon of Asala does stand for a very potent Readjustment, the full moon of Vaisakh is more in the nature of a wondrous Remembrance, a natural predecessor to Asala. We remember. Therefore we adjust.

All real festivals, such as these and others in the great faiths, have as their purpose the intensification in man of his spiritual life. Every festival is, in one way or in another, a Readjustment to

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Reality—by way of Remembrance, by way of actual Readjustment, by an Act of Magic, by an Act of Intensification of some particular aspect of man's nature.

Were we to live more carefully, understanding more scientifically each great festival as it comes round, immersing ourselves in its potencies, allying ourselves with its directions, we should find ourselves drawing definitely nearer to the Real towards which we aspire. We should become more cosmic, and the ego of each of us would be able to function more directly through his vehicles. Unfortunately, we imprison ourselves. We imprison ourselves within a particular temperament, as if we had only one. We imprison ourselves within a particular faith, as if we belonged to only one.

We imprison ourselves within a particular Ray as if we belonged to none of the others. We imprison ourselves within ourselves, as if we were only our selves as we know them down here. How narrow we are, and how little therefore we profit from the wonderful world round about us, so different from us, and thus so vitalizing.

Let us use this month of July, centring around the full moon day, Asala, for a breaking loose from our fetters and for a Readjustment to the Real.

—*The Theosophical World.*

May I...?

May I this month talk of another difficulty people find in deciding what are really the *Hard facts* of Life ? Diamonds are the hardest things in nature and Gold is one of the weightiest ; but we can hardly call them *Hard facts* of life. There are other very unpleasant things. We have the authority of even the Etherial Bishop Leadbeater that a good, decent toothache is the hardest to bear in this world: and I can add my humble testimony to it. Judging from the number of Dentists we see everywhere, I am sure many more will agree to this. It is no doubt very painful while it lasts; but can we honestly say that toothache has changed the course of our lives ?

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Hunger is another very *Hard fact* of life. To keep alive, all living beings must eat. Does not every animal procure its food in any manner it can ? Do not cats kill rats ? Yes, they do so; and so does a tiger kill a sheep or buffalo to satisfy his hunger. But let us be fair to these younger brothers of ours. Is it not well known that Mr. Tiger will kill and even share the kill with Mrs. Tiger and even with the *Babalok* where they exist ? They all eat as much as they can; and then they hide the carcass carefully for the next day. They all have their forty winks and their drink at the nearest brook and when after a romp they feel hungry, they come back to the place of the kill again; and it is at this second meal that our "brave" shikaris catch them. Even a tiger does not kill, until he is compelled to do so through hunger. Cats do kill rats; but have we heard them kill a couple of hundred in advance and place them for safe deposit in the cold storage vaults of a Bank ? That is Man's privilege—Man who justifies his killing by pointing at the cats, and instead of the siesta spends his time between meals, in *planning* more killing. It is this premeditation that distinguishes him from other animals; and this *hard fact* must be taken into consideration in solving his hunger problem.

* * * 3 * * *

"What sin will not a hungry man commit" asks an old Sanskrit poet. We have the story of an Indian Rishi—perhaps a vegetarian—who stole a dog's leg from the house of an "untouchable", because he had no food for days. That marks the lowest level to which a Brahmin could descend; and the conduct is held justifiable *under the circumstances*. The Upanishads mention that once when the country was over-run by locusts, a learned Pandit after migrating into another district, and being without food for some time, saw another eat some grain. No Brahmin would ordinarily eat food from another man's dish; and yet this one asked for a share, and ate it too, because it was only that way he could live. It is interesting to note that when he was offered water from the cup of his benefactor, he politely refused it, because that was not necessary for keeping alive. He could get clean water elsewhere. "Eating was to satisfy the *appetite*, drink would have been *enjoyment*—said the Pandit Ushasta (Chhandogya I. 10.) a distinction well worth remembering. Strengthened

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by that *unclean* food, he went out and earned his own living. Unlike the Orator who lives at the Taj Mahal Hotel and delivers beautiful speeches about the "hungry millions", hunger was to Ushasti a *Hard fact*.

* * * 4 * * *

"Sex" is another such *Hard fact*; and we know animals rend their rivals to shreds to get possession of a mate. Man too has tried to imitate them, forgetting that animals are so maddened, only at certain seasons; and do not then sit down brooding over it, and planning the attack. Animals moreover can not be said to have a sense of "shame" as it is understood by man. Man alone has it; and has to kill it first. We have plenty of cases where individuals have made great fools of themselves, or even ruined their families by unregulated sex; but on the whole, Man's "Sex-urge" is never so strong as to be beyond control. In any case he knows that "Sex" can not be satisfied without a "peaceful" possession of the mate, for as long a period as possible. King Yayati tried out this method to its fullest limit without any real happiness. Sex exists; but can hardly be said to dominate the average man's life to the exclusion of other considerations. At least it ought not to, if we are really *Men*.

* * * 5 * * *

Gold is another *hard fact* in life; but we have few Silas Marners who feel happy at the tingling sound of their hoard. Very few see their gold with their own eyes. They feel the Bank-balance. Their *hard* gold is a belief that they have got money, somewhere, which they can get when they want, but sometimes don't. Money is really useful for its exchange-value, which enables us to get other things like food, clothes and shelter, or now beer and baccy which have become greater necessaries than food itself. Gold does affect the life of an average man of today, but if we glance at the world we shall see that those who are really governing the affairs of Nations are hardly actuated by a love of Gold. The ruling passion of Lenin, Kemal, Mussolini, Hitler or Mahatma Gandhi to come nearer home, has never been food, nor sex, nor gold. Gold is useful, but does not Rule the World.

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Our likes and dislikes, on which our Emotions are based are less material; but perhaps far harder. People will do anything to get rid of a face that they do not like; and will suffer hunger, ignore the existence of sex, or throw away handfuls of gold, or even their very lives for the sake of one they love. The greatest things of life are not done by man for food, or clothing or shelter, or a mate or even wealth, but for love or hatred. I am not talking of the cannon-fodder which can be purchased for a few rupees; but of those heroes who really initiate and guide movements in the world. Our unregulated Emotions are very greatly responsible for the greatest feats of bravery or the subtlest of cruelties known and have changed the course of History. Even in the Marxist struggle it is not Economics, but the hatred of the Capitalist that is made the motive power; and that is why the followers seize every opportunity to fan it into flame. Hitler and Mussolini are actuated by a love of their country and a hatred of every one who, they think, thwart its appointed goal. That is why "Propaganda" is now one of the subtlest, but the hardest of weapons used by all who want to come into power, or to hold on to it. That is why we have a Director of information, and now a Minister for the same purpose. Generals have to be very careful to maintain the *Morale* of the Army; because they know that *Morale* is even more important than machine guns. Our Emotions, *Morale* and Laws of Morality are *Hard facts* of life, at least for human beings.

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But Reason which is still subtler to grasp, is a "*Harder fact* still". Reason can see that the whole World is governed by Laws, and every little incident has its appropriate result, from which there is no escape. The only way out of it is to balance one force against another, to get the desired result. Now this process of fine balancing needs a calm mind, incompatible with an Emotional temperament. It is this faculty to analyse, to compare, to infer that distinguishes Man from other animals. They have Associated Memory—a Branched memory; Man alone has a parallel Memory in addition. Emotions give warmth and are "hot"; Reason "Cold". But it is the latter which has made modern Science possible. That is why Science is no respector of persons, obeys no authority and tests everything by experience, phenomena against phenomena. The Modern civilisation is a triumph of this Impersonal Mind; and every Leader of Men needs to have at least

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reached this stage. He thinks; he plans; he sees forces for and against him; sets them off against each other and achieves the desired end. This is far harder than shouting slogans and even rushing at the enemy regardless of risk to our lives. All honour to men who do so; but they can not lead. It is the cold-blooded who rule; and they are the hardest to deal with.

* * * 8 * * *

This distinction between Emotions and Reason is another *Hard fact* of life. Men who like each other, or like the same thing, or even dislike the same thing naturally come together. Birds of a feather flock together; but they are emotional birds, not intellectual ones. The cold reasoning process can be best carried on in solitude, and hence it encourages aloofness..... Individuality. It is a separative tendency; and from it spring all notions of Liberty. A Scientific man has to learn to think impersonally and independently; and so it is not to be wondered at that the triumph of modern Science was so soon followed by the cry of Liberty. That is inevitable. I observe things; I note the sequence of events; I understand the relationship between cause and effect; I deduce certain Laws which hold good in nature; and by applying those I can to a certain extent predict what is likely to happen next; I see and estimate forces acting in a particular place; I can calculate their probable resultant; I can balance one force against another or even introduce a new force to achieve my end: in short I understand the *whole creation*, and can steer my course alone; what need is there for me to co-operate with others? I want my Independence.....my Liberty.....That is the process. I want my Liberty: *I must have it*.....that is quite as it should be. But so does every one else. That is the trouble.

* * * 9 * * *

So we have now so many varieties of Liberty—Individual, Economic, Civil, Political, Social and National, not forgetting Freedom of Thought and Conscience. So in the case of a Rational man the struggle is shifted from individuals to these Ideas—our Wars are Wars of Ideas, which rule the world of today. The article which is reprinted elsewhere from the learned President of the Philosophical Congress very well explains the factors. You may or may not accept his solution, but we cannot deny his general analysis. The problem becomes even more intricate when we remember that the majority

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of mankind has not risen above their emotions, nor can they think impersonally for any length of time; and think *they can*. The emotion of love tends to bring together people and groups, but its counterpart "hatred" is a potent force for separation. Intellect itself is a separative force, but when the Thinker understands all forces correctly it is a much better guide. We can go ahead with greater confidence in ourselves. But if we do not understand the Laws of nature this self-confidence itself becomes mere pride, which leads us to ruin more quickly. And when this Pride becomes so subtle that a man is proud of being the only one in the world who is not proud, it becomes very difficult to get rid of. One corrective for this is *Understanding*. which whispers into our ears that if we are quite right for ourselves, perhaps others are equally right for themselves; and that there is really no one patent solution for all problems. The whole problem is one of Dynamics. It varies from moment to moment—**क्षणिकं, क्षणिकं.** That is what Lord Buddha meant by that expression, not that everything is impermanent, or evanescent. That is another *Hard fact*.

* * * 10 * * *

Which of these facts is the "*Hardest*" of all? Surely not the one hardest to bear for the time being; but the one which has the greatest effect on our lives. Our food affects us, and so do the other appetites. Our emotions give us great strength and often carry us away; and our Reason greatly governs our conduct—at least ought to, at the present stage of evolution. It is only when we rise above one step that we can understand its laws and make the fullest use of that factor. A man dominated by sex would not mind hunger. A mother beginning with sex, would get beyond it for the love of the child; and a rational being will keep his emotions in their proper place. That is the highest stage reached at present; and it is these people, rather their Ideas that rule the world. We are all struggling and yet the solution does not seem within sight. Our wise men of old have told us that there are more facts "*Harder*" still—that we are all *IMMORTAL*, and that we are *ALL ONE*. We have to take this into *Consideration*. Then only shall we have the Peace that abides in the hearts of those who live in the Eternal; and the power that lives and moves in those who know the Self as One. Unity in Diversity; Diversity in Unity—that is the most permanent and therefore the *Hardest fact* of all.

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We all know how in every Law court, everybody is expected to tell the Truth, the whole truth and nothing but the truth; and yet we have two persons swearing to exactly opposite things. How the judges ever arrive at the real Truth, I wonder. Any way, a Magistrate in the United Provinces hit upon a novel method. He went to the site of the disputed property and had a long talk with the children round about—children who had not yet learnt the legal meaning of Truth. He understood the case through the mouths of these "babes", came to the court, and without troubling his witnesses, wrote out his judgment in accordance with the conclusions he had arrived at, after hearing the children on the spot. Perhaps he got at the *real Truth*; but it was not convenient to some men. They promptly appealed to a Higher Court, and here they decided that the decision was not in accordance with British Justice, and that the Magistrate was not fit to continue as such! But what is the Rational way of looking at it? That interested witnesses do lie hard is a fact; and that children do not have any motive for doing so, is another fact. But then they have no idea of property rights is another fact still; "*Hard facts*" on all sides; but the hardest of them is the poor Magistrate! My sympathies are with him: and that is perhaps why I have never been appointed one.

* * * 12 * * *

Bro. C. Jinarajadasa is expected to give a Radio Talk from the Delhi Station at 9-45 p. m. on 19th September, on the "Cultural blending of the East and the West." Of course he is always sending out waves to all those who wish to receive them; but in this case, we have the advantage that we know the wave-length and we can have an apparatus to make it audible to us. Those who can, will doubtless try to catch him on the ether.

* * * 13 * * *

I am thinking of having a sort of a Camp for one week at Benares during the Puja holidays. It is possible that we shall have the privilege of having Bro. Sri Ram amongst us. The idea is not to have too many lectures; just a short one in the morning and one in the evening, with perhaps some amusement interspersed. The rest of the time we can have quiet talks in small groups or spend it in

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reading in the Library, etc. We shall try to live Theosophy, and by *not attending* to your physical comforts, I shall try to give you all plenty of opportunities of cultivating virtues like patience, Titiksha (Will some one kindly suggest some English word for this?) etc. I would like to know how many are likely to come. May I request Federation and Lodge Secretaries to just give me an idea ?

* * * 14 * * *

All honour to America for raising about Rs. 5000 for the Adyar Day. Of course Americans are a very rich people and all that; but it is well to remember the state of affairs in Lanka where the barber got two bricks of gold for a shave, and paid three for a meal. Be that as it may, we shall certainly claim greater *punya* for every pice we give. We are not lacking in generosity nor the will to give, but our motor nerves are somewhat dull. If they responded every time we took our meals, only one pice a day, we would collect at the end of the year Rs. 5-11-3 per head i. e, Rs. 23,519-11-0 all over India. After paying off the annual dues we can contribute Rs. 7023-11-0 towards the maintenance of Adyar, without even asking any sacrifice of the youths. If we sacrifice two cinema shows a month with four anna-seats, we can raise our dues and Rs. 8248. That is, if we do it. Shall we let the Americans beat us year after year ?

* * * 15 * * *

I am glad to be able to announce that a new book "An Outline of Understanding" written by Mr. Bhupatrai Mehta and Mr. Rohit Mehta, will be shortly issued. This book deals with the problem of Understanding in its various aspects, and is intended to throw the light of Theosophy on many questions of vital interest in daily life. Apart from the fact that the book will have seven sections, each with seven chapters, coming as it does from the pens of brothers so well-known, it is bound to be very interesting and useful. It is expected to be out by the middle of August; and we shall all look forward to it.

* * * 16 * * *

When a lady, a Mother and an Old Mother sets her heart on a thing she is going to do it. This is what has been proved once

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again at Surat. They have been able to secure a fine little building for their Lodge in the heart of the town in a prominent locality. The amount required for it, Rs. 8000 and odd was raised by the members at one sitting. It was a phenomenon of crystallisation round a thought form, nursed by the Mother. They now want to build for the new baby a Hall, and will appreciate brotherly help however small. May I hope that other Lodges will adopt similar Mothers ?

G. N. G.

Wars of Ideas*

BY THE RIGHT HON. SIR HERBERT SAMUEL, G.C.B., G.B.E., D.C.L.

In a speech to the meeting last September of the Assembly of the League of Nations, the Foreign Minister of Spain, after describing the tragic struggle in his unhappy country, foretold that "future wars are likely to be the conflict of two sets of ideas, two mentalities, two different conceptions of life." In Germany we hear the leaders of the nation using the most hostile language towards Russia ; not, so they say, because of any racial antipathy or any clash of territorial or economic interest, but because they are against the principles of bolshevism, and believe that Germany, and Europe, are threatened by Communist ambitions to spread those principles universally. They themselves cherish a different philosophy of government and of life, for which they are resolved to live, and ready, if need be, to die. We see peoples making themselves—or being made—formidable and destructive engines of ideas. We see, gradually shaping itself, a possible alignment of the nations to the Left and to the Right. And it may be that some event will suddenly cause that alignment to become definite, actual, and belligerent, with disaster as the outcome.

The wars which history records in her blood-stained pages have sprung from many different causes. There have been *dynastic wars*—one king seeking to be greater than his neighbor king. There have been *nationalist or imperialist wars*—peoples fighting to throw off, or

*Presidential address to the British Institute of Philosophy, November 17, 1936.

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to establish, an alien domination. There have been *territorial wars*—countries disputing over frontiers or colonies. There have been *economic wars*—on questions of trade expansion. There have been *strategic wars*—to forestall future wars. And there have, in times past, also been wars of ideas. Factors such as those in the present situation are not unprecedented. The wars of the Reformation, which brought ruin upon Central Europe for generations, were wars of ideas. So was the war of the sovereigns against France as propagandist of the principles of the Revolution, and the minor wars waged later by the Holy Alliance for the suppression of liberty.

If a somewhat similar position is arising in our own generation—as the Spanish Minister suggested, and as many think likely—it is incumbent upon us to examine the situation closely, and soon. In Spain the civil war is clearly a war of ideas more than of interests. In Eastern Europe an international war of the same order may be impending. Everyone knows that we might all be drawn in. It is as well that we should understand what we would be fighting about in that event; that we should form some opinion whether there need be fighting at all.

A mixture of misery and education is highly explosive. If people are ignorant as well as wretched, they are likely to be apathetic; or if they become turbulent, they will certainly be ineffective. But a proletariat that suffers and has some measure of education, which believes it knows of some possible way of escape, may be formidable. The hardships suffered by tens of millions of people in the campaigns of the Great War, and during the great depression that followed it, in an age when vast numbers of men and women have learned something at least of what the social system is, and their own place in it—these factors have brought Europe into a dangerously explosive condition. Add to this that, for more than a hundred years, the discoveries of science have been steadily undermining the old religious orthodoxies; that the ecclesiastical supports of the old ways of thought have been gradually weakening; that, in some countries, clericalism has tried to invoke supernatural authority to defend political and economic systems which masses of people regard as hostile to their progress, so arousing anger and resentment—add all this and the flash-point is near.

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The unrest—deep-seated and widespread—finds its outlet in a variety of political movements: at its mildest in movements for gradual measures of social reform; elsewhere for partial or for complete systems of economic socialism, or for communism; even, in Spain, for a perverse anarchism. Seeking a philosophy, the one that it has usually found ready to hand has been that of Karl Marx. So, in many countries, the forces of discontent have become communist, revolutionary, intolerant, anti-religious, anti-democratic, internationalist.

Counter-movements are evoked, and enlist powerful support. They bring together many of those who defend the principle of private property, whether from conviction, or from self-interest, or both; of those who believe in a religion and are attached to a Church; of those who regard a patriotic devotion to one's own country as a higher virtue than internationalism; and of those who simply wish to preserve stability and the existing order. These classes, also, if they wish for a philosophy, find one ready prepared. Hegel, Fichte, Nietzsche, Houston Stewart Chamberlain, Croce, Bergson, have all contributed to it, and many others as well. It has taken definite shape in the creeds of fascism in Italy and of national-socialism in Germany. In certain respects it resembles communism—both are anti-democratic, intolerant, and violent. In other respects it is the opposite of communism; it is militarist, national, sometimes racial, often allied to the established religion. Let us consider these ideas. Let us take first the Fascist and Nazi side, and examine what are its foundations.

Fascism and Nazism

At the base of this philosophy is *the depreciation of intellect* and the *exaltation of intuition*. We see, influencing here and there the thought of the present age what has been called "the Retreat from Reason." This tendency is partly the outcome of the recent discoveries in psychology of Freud and his school. It comes partly from the teachings in philosophy of Nietzsche, Bergson, and Croce. It is partly due to the efforts of the orthodox theologies to find another line of defense against the inroads of science. Its typical product is Herr Hitler's mysticism. Shortly after the military reoccupation of the Rhineland, addressing a vast gathering at Munich on March 14, 1936, in a speech which was broadcast to Germany and the world, Herr Hitler used these words: "*I go my way*," he

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said, "*with the assurance of a somnambulist—the way which Providence has sent me.*"

That the political philosophy of fascism and national-socialism is militarist would need no other proof than the aspect of Italy and Germany today. But the leaders have given to the theory of militarism as frank an expression as they have given obvious effect to the practice. Signor Mussolini's repeated declarations are well known. "Fascism," he has said, "does not believe in the possibility, or the utility, of perpetual peace. . . . War alone brings to their maximum tension all human energies and stamps the seal of nobility on those peoples which have the virtue to face it. . . . There is too much talk altogether about Peace. When there are crises, it is arms and war which solve them." Herr Hitler has said much the same. In his *Mein Kampf* he wrote: "That this world will in future be subject to the severest struggles for the existence of mankind cannot be doubted. In the end, the urge for self-preservation is eternally victorious. Before it, the so-called humanitarianism, which is merely a compound of stupidity, cowardice, and arrogance, melts like the snow in the March sunshine. In constant struggle mankind has become great—in eternal peace it must perish." So also wrote Nietzsche: "Man shall be trained for war, and woman for the recreation of the warrior; all else is folly."

It is no longer, then, an agreed matter that war is to be regarded as in itself a bad thing—to be ranked with disease, crime, famine, flood, as among the evils from which mankind must seek to free itself, if it can. It is no longer only a question whether it is practicable, men being what they are, to get rid of war as an institution among the nations; nor only a question whether it is legitimate to take up arms to defend one's country against attack. The question is *whether to rid the world from war is desirable in principle.* That is one of the issues now definitely posed before mankind by the philosophy of fascism and national-socialism.

A third element in that philosophy is the doctrine of the reality of the State. Hegel said of the State that it is "the divine idea as it exists on earth. . . . It is the absolute power on earth: it is its own end and object. It is the ultimate end which has the highest right against the individual." As Professor Ernest Barker puts it,

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"Hegel permits the State, as the highest expression of social morality, to escape from any moral restrictions." So also the principles of Italian fascism, embodied in its declaration entitled "The Charter of Liberty," start with the assertion that "*The Italian nation, by its power and duration, is an organism with a being, and ends and means of action, superior to those of the individuals, whether separate or grouped, of which it is composed.*" In other words, the individual exists for the sake of the State, not the State for the sake of the individual.

From this theory of the nature of the State it is no long step to the principle of personal leadership. The aura surrounding the State is extended to its spokesman. Frequently recurring in both German and Italian history is the cult of the hero. The present *Führer-prinsip* is the formulation of old practice. Upon these foundations—intuitionalism, the Hegelian doctrine of the reality and supremacy of the State, and the principle of personal leadership—is built the whole structure of Fascist and Nazi policy.

Marxism

On the Marxist side there is at the base the revolt against *social inequality*; against the continuance, generation after generation, of penury in the presence of abundance and a widespread luxury. The remedy is sought in the overthrow of private ownership in land and in all the means of production; in the abolition of class distinction; in the destruction of Liberal constitutions; and in the establishment of dictatorships in the hands of the leaders of the proletariat. Gambetta said "Clericalism is the enemy"; Bolshevism says that not only clericalism, but religion itself, is the enemy. Morally useless, it declares, since it is based on fictions, religion is politically harmful: "the opiate of the people," Lenin described it. This doctrine transcends frontiers, and its adherents everywhere are called upon to support each other. In Russia we see the theory applied.

Liberty

Both schools adopt much the same attitude with regard to Liberty. And here we come to one of the essentials of the whole matter. It is generally supposed that liberty is a simple and single conception; when it is studied it is found to consist of four elements, united, indeed, at bottom, yet often separate, and sometimes opposed.

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There is *national liberty*—the freedom of one's country from foreign rule. There is *political liberty*—the freedom of society from government by a despot or an oligarchy. There is *personal liberty*—the freedom of the individual to think, speak, and act as he will, subject to the equal rights of others. And there is *economic liberty*—freedom for the ordinary man from the restrictions imposed by poverty, overwork, bad environment. *To enjoy complete liberty, one must possess all four.* The man who is fully free is one who lives in a country which is independent; in a State which is democratic; in a society where the laws are equal and restrictions at a minimum; in an economic system in which he is assured of security of livelihood, and comfort.

Sometimes, however, it is found that one kind of liberty has to be sacrificed for the sake of another. A nation, for example, which is at war, or threatened by war and exposed to the risk of losing its national liberty by foreign conquest, may be willing to sacrifice part of its personal liberties by consenting to military conscription. Or a population may find that many of its members have no real economic freedom, owing to bad conditions of trade and industry, and may blame for that the incompetence of democratic parliaments and governments. It may consent to surrender its political freedom, and a measure of personal freedom also, in the hope that, under a dictatorship, its citizens may obtain more economic freedom, and that, on balance, they will gain more than they will lose. So we see in Germany and Italy and other Fascist countries on the one hand, and in Russia on the other, vast numbers of people acquiescing without demur in the sacrifice of political and personal liberty; they do it in the hope of making secure their national independence, or lessening hard economic restrictions.

Reason and Intuition

Out of the clash of those ideas spring the wars of the future. This is not the occasion on which to attempt a discussion of the relations between intuition and reason; but I would submit, briefly, the following propositions. Both reason and intuition are of the essence of the mental activity of man, and it is unprofitable to discuss which of the two is "the higher." That term has, indeed no real significance in this connection. There is no sense in saying that "Reason is sovereign" and that the primary instincts, which do in fact govern

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all human activities, are merely the servants of the intellect. And there is no sense, equally, in saying that "In the last resort we are bound to follow our intuitions," that vague, irrational inklings, in the sphere of religious belief, or of politics, or of personal conduct, are to be listened to uncritically, regardless of established facts of science or plain lessons of experience. It is true, of course, that reason may err. The intellectuals are often found to be wrong. But there is this difference between the mistakes of reason and those of intuition. The former can be detected and remedied by the processes of reason itself; indeed, if rational methods are consistently applied, sooner or later they must be detected and remedied. Intuition does not provide for its own revision. Left to itself, its mistakes persist indefinitely.

Reason and War

Turn next to militarism. The enlightened opinion of the world has recognized long ago that the verdict of reason is against war. The contention that the principle of evolution justifies it has been refuted again and again, by naturalists as well as by philosophers. It is an absurd perversion of the doctrine of the struggle for existence and the survival of the fittest to represent war between nations as in any way analogous to that process in Nature. So far from promoting the survival of the fittest, it is precisely these that war kills off. The other contention, that wars are inevitable because the fighting spirit is innate in human nature, is again only a reversion to the irrational. Reason itself is as much a part of human nature as instinct. There is no force innate in mankind which uncontrollably impels the nations to war.

Another declaration by Signor Mussolini has often been quoted: "Though words are very beautiful things, rifles, machine-guns, ships, aeroplanes, cannons are more beautiful things." It is true that most people are excited by military display. Lockhart, describing Sir Walter Scott's visit to the armies of the Allies soon after the battle of Waterloo, writes that he felt "a pulse of physioal rapture for the circumstance of war." Quiet, usually peaceful persons, brought together in crowds, whether in Berlin or Rome or elsewhere, are thrilled by the rhythmical tramp of great bodies of armed men as they march, flags waving, to the sound of drum and trumpet. The emotion is the same, of course, as that aroused, in peoples even more primitive than ourselves, by the warriors of a tribe stamping in unison to the clapping of hands and the beating of tom-toms. The

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tendency is very marked in children. In fact, the militarist philosophy and its spectacular demonstrations are signs of arrested development. The adult, rational man or woman sees quite clearly that war is civilization's curse, and militarism its disgrace.

With regard to the theory of the State as a real entity, is this anything more than sheer delusion? The fact that man is a social animal, that human beings have an innate tendency to co-operate, does not confer "reality" upon the forms which they may adopt to that end. The State is nothing, after all, but a number of men and women organized for certain purposes of common action. If a group of young people, living in a new suburb, come together to form a tennis club, there does not thereupon spring into existence a new metaphysical entity; nor does such an entity arise when a tribe organizes itself under chiefs, or when the tribe grows into a nation.

The sacrifice that is involved in the surrender of political and personal liberties is no small one. If we could imagine, here in London, that we were only allowed to read in our newspapers what a dominant political party, or a single individual, thought it desirable for us to read; that the events of the world could be reported to us only in part, and with a gloss; that we could hear at meetings or on the radio, see at theaters or the cinemas, only such things as authority might think suitable; that regardless of any wishes of ours, sons had all to be trained from earliest youth, in mind and body, to military ends; that at any moment our country could be thrown into war, without any of us being allowed to know the truth about the issue, being able in any degree to influence the course of events in advance, or even to say a word in protest against being made accessories in what might be a monstrous crime against some other State—imagine that, and then we may have some conception of the sacrifice entailed today, upon the peoples of the greater part of Europe, by the system of dictatorship. Economically, the system shows, as yet, no very brilliant results. The burden of taxation, due to the cost of armaments, may prove to be crushing. Glory for the nation may be sought at the cost of misery for the people.

DICTATORS

When we watch the consequences of the abolition of democratic constitutions, while it must be agreed that there are sometimes advantages, at all events at the outset, in speed of action and efficiency

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of administration, we see plainly enough that there are factors also on the other side. In the conduct of affairs, differences of opinion as to the right course to pursue must arise from time to time. If those differences are not settled by discussion and voting in elected assemblies, and ultimately by discussion and voting by the people, they have to be settled in other ways. In a dictatorship, whether Fascist or Communist, they are settled by the opinion of the dictator; and his opinion is formed under such personal influences as may be brought to bear upon him. No one is free to speak out plainly. If anyone differs, he runs the risk of being dismissed from office, or imprisoned, or exiled, or killed. Incipient opposition is ruthlessly suppressed. Intrigue takes the place of open discussion and decisive vote.

The real test of the system of dictatorship comes with the ageing of the first dictator; still more with the succession of the second and the third. Even a Napoleon the Great had his Waterloo; and his heir was a Napoleon the Little with his Sedan. Only once, in all the long records of the history of great States do we learn of a succession of able rulers assuring strong and efficient government for as long a period as eighty years; and even the relatively favorable experience of the Roman Empire from Nerva to Marcus Aurelius was followed not long after by a complete collapse.

Religion

Of fundamental importance in the present clash of ideas is the religious issue. Different people, having different beliefs—or unbeliefs—will hold different views as to the value of particular creed or Churches, and even as to the value to the world of religion in general. But all may unite at least in this, that movements in religion, one way or the other, should be allowed to proceed freely and without hindrance by violence. When we try to assess the good and the bad in the systems we are bound, therefore, to rank the intolerance of communism towards religion as a point that counts heavily on the debit side. But when condemning the Communist attack upon religion in Russia, or Mexico, or Spain, we cannot close our eyes to some perversions of religion elsewhere. The Reich Youth Leader in Germany, Herr Baldur von Schirach, in a speech replying to accusations that "his organization was godless," spoke as follows: "One cannot be a good German and at the same time deny God, but an avowal of faith in the eternal Germany is

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at the same time an avowal of faith in the eternal God. For us the service of Germany is the service of God. If we act as true Germans, we act according to the laws of God. Whoever serves Adolf Hitler, the Fuhrer, serves Germany, and whoever serves Germany serves God." How militarism may affect religion can be illustrated by this report from *The Times*: "The German harvest thanksgiving, which from being an affair mainly of the country people has become under the National-Socialist regime a national festival on a grand scale, was celebrated today. The central point of the day's events was the Bückeberg, a hill in Central Germany, where in cold, wet weather a crowd of several hundreds of thousands gathered to hear a speech by Herr Hitler, and watch a realistic battle display by the armed forces, with plenty of aeroplanes and tanks, in which a model village was demolished." Thus it is that thanks are expressed to God for the bounties of Nature

Private Property

There remain the respective principles of fascism and of communism with regard to the ownership of property. It is at bottom a question of the right division between the functions of the individual and the functions of the State or other corporate bodies. Opinion seems tending to the conclusion that it is impossible to lay down any definite rule *a priori*. The policy that is to be adopted must depend upon the conditions of the time and country, and upon the nature of the industry or form of property that is in question. In an age, or in a country, where a class of honest and competent officials has not yet been created, social activity in the economic sphere, must be more restricted than where it has been. Further, private ownership of land or mines or factories is one thing; of a craftsman's workshop another; of a home and personal effects yet another. It is to be remembered also that comfort for the masses of a population is not only a matter of the equitable distribution of the wealth that is produced, but also of a production that shall be efficient and plentiful. It may be better to receive two-thirds of abundance than the whole of scarcity. And it should not be forgotten that, where industries have been socialized, they usually depend for their successful management upon leaders who have been trained in the world of competitive enterprise. If that world, and its training, disappeared, there is no certainty that the success would be continued.

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THE BRITISH SYSTEM

All these considerations have led a practical people, here in Great Britain, to move cautiously and step by step. Different methods have been adopted to fit different cases. Our roads and bridges, and our services of elementary education and of sanitation, have been communalized. Our postal services, telegraphs and telephones, many of our ports and harbors, and of the local transport services, have been socialized. Our wholesale electricity supply, the broadcasting service, London Transport, some of the harbors, have been entrusted to public corporations. By far the largest retail trading organization in the country is co-operative. The line between social and private enterprise is continually shifting. On that line itself new experiments are constantly being made in the hope of combining the energy and initiative of private undertakings, with profit limitation and social guidance and control in the public interest. The solution need not be found, then, in the application universally and rigidly of a single principle, whether Individualist, Socialist, or Communist. We may cherish a healthy scepticism of these sweeping generalizations. It has been said: "He who generalizes, *generally* lies!"

Such being the great issues that confront our times, we ask ourselves—here, or in any land where men are still free to think as they choose and to act as they hold right—what are the broad lines of policy that should be pursued?

WHAT IS THE SOLUTION?

In reaction from the complacency of the nineteenth century, the twentieth has shown a tendency to pessimism. The disillusionment that followed the idealistic effort of the war; the spread of lawlessness in international affairs; the mechanization and chemicalization of warfare; the overthrow of liberty in many countries, and the trend to violency in others; the apparent helplessness of man to prevent science and invention causing unemployment and poverty—all these things have led some people to throw up their hands in despair. The world is mad. All is lost. The only course is to cut away from the spirit of the age and to seek its antithesis.

The mood has been reflected in the arts. We observe a poetry of struggling contorted thought, sometimes ending in deliberate incoherence; a music discordant or hypnotic; a sculpture reverting to

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the primitive, to the savage, even to the sub-human; a painting, passing through the irrationality of the futurists to the insanity of the surrealists—we see artists seeking refuge from *a foul civilization in a cleaner barbarism*, and from that in a chaos where there shall be neither clean nor unclean. But nothing much comes of it. We merely watch a pathetic race of

Feeble and restless youths, born to inglorious days.

History has often shown such symptoms. They spell decadence.

Seen in right proportions, even if things were accepted as they now stand, they would not justify a mood of pessimism. We may note almost all over the world a marked progress in social conditions; with every allowance for the grave economic evils that continue, it is certain that the standard of comfort attained by the average of the human race is higher in this age than at any previous time. To say that man is the slave of the machines that he has created is not true. On the contrary, the machines have replaced the slaves of the ancient world; and have given, to a vastly increased population, an abundance and variety of commodities and amenities, together with a lightening of toil, such as former times could never have imagined in their most sanguine visions. Science has advanced; ignorance, crime, disease, mortality, have diminished—to an extent and at a speed for which the annals of mankind show no precedent. View our own material conditions in comparison with those of our ancestors, and with all their shortcomings, there is ground for elation rather than despair. The study of the history of the past is the best antidote for pessimism about the present.

And things need not be accepted as they are. They may be changed. Already, in some countries, the widespread unemployment, which was instanced as a proof of the essential rottenness of modern civilization, has at least been mitigated; in the more favored countries and districts it has disappeared. The complaint, often heard not long ago, that machinery was depriving the skilled workers of all chance of a livelihood is now replaced by a complaint from many trades of the dangerous shortage of skilled labor. It needs only a favorable turn in the international situation—and, although there is no present sign of it, that is by no means an impossibility—to give such a stimu-

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lus to the general economic revival which has already begun that many of the social and political problems, which are so grave today, will find a swift solution.

Meanwhile, without either complacency or pessimism, we may discern the general lines of a constructive policy that may obviate the clash of the antagonistic ideas. Let the doctrine be rejected at the outset, bluntly and emphatically, that there is any reason to limit ourselves to a choice between fascism and communism. No doubt both the Fascists and the Communists would wish it to appear that the choice was so limited; for the support of each is recruited, in large measure, by hostility to the other. But the wider public may dismiss that contention. Certainly in this country, where neither Fascists nor Communists amount to one in a hundred of our electorate of thirty millions, and possibly not to one in a thousand, it is absurd to allow the course of our national life to be deflected by the propaganda of either, or by the mutual antagonism of both.

We may reject the political philosophy that bases itself on inmition. Intuition is the parent of anarchy; order the child of reason. We may condemn the attack on religion, and insist that toleration is a basic principle of civilization. *Whatever view may be taken on property and on production, it may be demanded that the outcome shall be by discussion, and peaceful decision.*

If there are some nations who find themselves unable to combine political and personal liberty with the security of their national independence or with the economic well-being of their people, that is their affair and not ours. If they think it well to subordinate absolutely the freedom of the individual to the myth of a living State, let them do so if they must. We may see in that process merely a trend towards an insect civilization. As a character says in one of Lowes Dickinson's books: "*Consider the ant—and beware of her! She is there for a warning.*"

The question of the education given in the schools, always important, has now become vital. It has been said that "every new generation is a fresh invasion of savages." They have to be trained to civilized ways—in the family and the school, in the Church and the State. But what if the system of education is so devised as, not to eliminate any natural barbarism, but to confirm and intensify it?

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If modern civilization goes the way of the Roman, its decline and fall will be due to the attacks, not of barbarians from without, but of more dangerous barbarians within.

Santayana has written that, in the last days of antiquity, the philosophers of the age of Plotinus were ready to show to their world sound ways of government. "But," he says, "the ruffians, christened and unchristened, had got out of hand and would not let them. To the ruffians, accordingly, they sadly abandoned the world." Happily, in these days, the defense of peace and freedom and sanity is not left to the forces, always exiguous, of philosophy; it enlists the support, in some countries at least, of the mass of the people. And it is clearly incumbent upon the governments and citizens of those countries not to allow the education of the coming generation, and not to allow military preparation and efficiency, to be the monopoly of the advocates of force, and for those who are the guardians of better ideas to be content with a high-minded unpreparedness, leading to a noble-hearted defeat. If all the force in the world is to be on the side of militarism, the cause of peace would be in a bad way. "*It is useless*," says Dean Inge, "*for the sheep to pass resolutions in favor of vegetarianism so long as the wolf remains of a different opinion.*"

A true patriotism will not be content with a merely negative policy; although a positive policy may demand sacrifices. The need for a revision of the Treaty of Versailles becomes increasingly obvious. To justify revision, it is not necessary to assume that the Versailles provisions were wholly bad. On the contrary, those who were familiar with the strained conditions in Europe before 1914 must recognize that the Treaty removed more injustices than it created. Yet the new injustices exist, and they feed the appetites that make for war.

Here, then, we can find a policy which may after all ward off the danger of Wars of Ideas, whether civil wars or international. A searching analysis of the conflicting ideas themselves, and an exposure of what is foolish in them; an insistence upon persuasion rather than force as the ruling principle, and the maintenance of force sufficient to insure that; a sane nationalism; which shall be the servant, and not the enemy, of an enlightened internationalism; constructive measures of social progress—these are paths that may lead us out of the confusions and the perils of these times.

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Such a policy will not, indeed, enlist the support of the violent-minded—of those whom Wordsworth described as "Hissing factionists with ardent eyes." And possibly it might not command a general enthusiasm. Goethe said in one of his conversations with Eckermann: "It is not to be imagined that reason can ever be popular. Passions and feelings may become popular; reason remains the sole property of a few eminent individuals." Yet that need not be so among nations where education is widespread and the citizens are accustomed to fulfil their responsibilities. After all, the enthusiasm of the ordinary man and woman need not be stirred only by violence, ruthlessness, the Will-to-Power; by ideas that are belligerent and policies that boast themselves irrational. Peace, Liberty, Reason, Stability, Social Justice—these also may have their appeal.

International Conciliation.

The International Convention

BULLETIN NO. 2

THIS is Bulletin No. 2 of the International Convention of The Theosophical Society, to be held from December 26th onwards at Adyar, Madras. I hope due note has been taken of Bulletin No. 1, which appeared in *The Theosophist* for June and in THE THEOSOPHICAL WORLD for May. I outlined there the unique advantages offered by temporary residence at Adyar, even apart altogether from the Convention itself. I also suggested four possible Symposia for the four principal days of the Convention.

I am now selecting the chairmen for these Symposia. I am expecting to receive favourable replies from the Vice-President, Mr. C. Jinarajadasa and Shrimati Rukmini Devi. The fourth chairman is still to be approached.

As for accommodation, there are two separate types, one for Indians and the other for Europeans. In the case of the latter a Reservation Fee of £2 is charged, and it is not returned in the event of the member being unable to travel. Such Registration Fee must accompany the application to attend the Convention, and is to be sent well in advance to the Recording Secretary at Adyar.

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The charge for meals without accommodation is Rs. 4 per day. Hot water and special service extra.

For visitors staying a month or more, who desire to share a suite of rooms, the charges are :

Where two share, Rs. 30 for each person
,, three ,, ,, 25 ,,
,, four ,, ,, 22-8 ,,
The rent for one suite
for one person is ,, 45
Meals only, Rs. 60 per person per month.

The Rupee is worth approximately 1s, 6$\frac{3}{4}$d or 37c.

The Indian accommodation is unsuitable for Europeans, the arrangements being different from those to which most Europeans are accustomed, while the food would be considered far too hot. Indian members will find the rates for their accommodation published in *The Indian Theosophist*. Indian members living abroad are requested to communicate with the Recording Secretary at Adyar.

In all cases application should be made well beforehand by all European members, as the accommodation for them is strictly limited.

Of one thing I am very sure. For each member who comes to Adyar for this International Convention the time will pass all too quickly. Apart from the gatherings, fascinating in their nature, apart from the really beautiful and inspiring entertainments which will be given, there are two outstanding features of such a visit to Adyar.

The first outstanding feature is the glorious scenery, the wonderful Indian scenery, the palm groves, the casuarina plantations, the incomparable moonlight nights giving delicate and shimmering silver effects to the adjacent waters. It is a revelation to stay at Adyar and to mingle with its sub-human life of tree, of flower, of birds and squirrels, such as probably you have never seen before. And the walks through the leaf-shaded groves and cunning pathways, with notes from bird and palm-toned wind ! What occasion for quiet contemplation and the lifting of consciousness into scintillating regions of bliss ! It would

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be worth while to come to Adyar even if only for these unforgettable experiences. To come to Adyar as so many visitors unconnected with our Society have testified, is to enter an Abode of Peace such as the outer world does not know at all.

The second outstanding feature is the unsurpassed opportunity for mingling with members of many faiths, of many nations, of many outlooks. Universal Brotherhood is visible at our International Conventions. We begin to understand from delightful experience what our First Object can actually mean in fact. Viewpoints so different. Temperaments so varied. Purposes so diverse. And yet all within an almost indefinable charm of comradeship, so that there arises a veritable wealth of giving and receiving, with the result that without knowing it we become changed, we grow, we expand. Our lives cease to be so limited. We begin to understand where heretofore we have condemned and criticized. We become Theosophists, and not merely members of The Theosophical Society. We know from practical experience that our Society is indeed a family, and may well become a wonderfully happy family. if only its members will somehow try to attend its Conventions, International where they can, but always the National Conventions.

Were there no Symposia, no lectures, no Questions and Answers meetings, these two unique features would alone justify a visit, in very truth a pilgrimage, to Adyar.

But in addition to these features, and to all the gatherings, there are many other matters of interest.

There are the two great Memorial Schools—one to the President-Founder, the other to Dr. Annie Besant, the first for the poorer students and for those who have hitherto been called the "depressed classes," the other for the more well-to-do, and intended in special measure to carry out Dr. Besant's educational principles for more responsible citizenship. Both Schools have earned the warmest encomia from Government authorities, and are wonderfully interesting.

Then there is the Adyar Dispensary and the Baby Welcome, most remarkable places to visit especially in the early mornings, when brown babies galore come for food and treatment.

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I suppose I need hardly mention the great and internationally famous Adyar Library, repository of thousands of manuscripts and ancient books, where students and learned men may be seen at work day after day, with our Buddhist monk-librarian flitting here and there in his yellow robes. In many ways this great Library is the *sanctum sanctorum* of the whole Estate.

Then there is The Theosophical Publishing House, whence the great truths of Theosophy are sent far and wide throughout the world. Here are to be found seated in comfortable chairs students who wish to glance through the books they are thinking of purchasing—a most restful activity. And then there are the bargains, the books which are cheapened even beyond the dreams of miserliness or penury so that they may carry their message more widely.

And when we have visited The Theosophical Publishing House, we hasten to see the place where so much of our literature is so well printed—the Vasanta Press, established by Dr. Besant, whose name is perpetuated in the word Vasanta, and left in her will to The Society.

What shall we say of the holy Garden of Remembrance where lie the ashes of our second President and of Bishop Leadbeater? What shall we say of the sacred spot where was cremated the body of the President-Founder? Both memorials face north as is meet and right, for they face the Himalayas, and the world's Heart beyond.

Is there a single member who at least does not long to visit his great Adyar home, the seat of the International Headquarters of his Society?

Is it not time that some of our members began to make a really serious effort to visit Adyar at any rate once in their lives? Why not now? Why not an effort to attend the 1937 Convention at Adyar?

Does not this Bulletin No. 2 make you "home-sick" with even these small and inadequate descriptions of a few of Adyar's wonders? And there are many Bulletins yet to come!

George. S. Arundale

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Information for Delegates and Visitors

1. The sixty-second Annual Convention of The Theosophical Society will be held at Adyar, from 26th to 29th December 1937. The programme will be announced later.

2. **Delegates.**—All members of The Theosophical Society *in good standing* are welcome as delegates. They must register their names not later than December 10th. Delegates not registered by December 10th cannot be guaranteed accommodation on arrival.

3. **Non-Delegates.**—The Convention is open also to non-members who apply for and obtain the necessary permission from the President.

4. **Registration Fee.**—Every delegate, whether a visitor or a resident of Adyar, must pay a registration fee, as follows;

Delegates, visiting or resident	...	...	Rs. 2
Young Theosophists under 25	...	...	Re. 1
Non-Delegates from 12 years upwards	...	...	Rs. 3
Children from 5 to 12	...	...	As 8

Payments for registration, accommodation, or special huts (see below), to be sent with the order to Mr. C. Subbaramayya, The Theosophical Society, Adyar, Madras.

5 **Volunteers.**—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

6. **Inquiry Office.**—All inquiries (including requests for permission from non-delegates noted in paragraph 3 above) should be addressed to Dr. G. Srinivasa Murti, Recording Secretary, The Theosophical Society, Adyar, Madras.

Every person attending Convention should, on arrival, promptly report at the Inquiry Office and receive his envelope of instructions, which will include, in case of delegates, his badge as a delegate.

7. **Duration of Arrangements.**—The arrangements for both Indian and European delegates will hold good from December 18th to January 8th.

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8. Rooms in Bhojanasala and Quadrangles are available as detailed below:

2 rooms at Rs. 16
35 rooms at Rs. 12
3 rooms at Rs. 9

9. General Accommodation.— The charge for accommodation in the general sheds will be Rs. 2 for each person. Guests of permanent residents in family quarters who are not members of The Theosophical Society will pay Re. 1. Persons who are not members of The Society, but are members of the family of a permanent resident and have resided at Adyar for not less than six months previous to the Convention are exempt from payment of non-delegate fees.

10. Special Accommodation.— On previous notice being given, not later than November 15th, special huts will be provided: An ordinary hut, 10 ft. by 12 ft., at Rs. 9 with mats. A large hut 20 ft. by 12 ft., at Rs. 16 with mats. No furniture can be supplied other than cots and chairs, on hire at Re. 1 per cot and As. 8 per chair.

11. Requirements.—Indian delegates should provide themselves with bedding, mosquito-nets, towels, soap, drinking vessels and travelling lanterns.

12. Reservation Fee.—Reservation of room or erection of special accommodation will not be made unless the charges are paid in advance.

13. Meals.—During the Convention days, two meals in Indian style per day will be provided to all registered, and they will be charged:

For ordinary meals As. 5 each, or As. 9 for 2 meals in the day.

For chappathi meals As. 6 each, or As. 11 for 2 meals in the day.

Tickets for meals must be purchased at the Bhojanasala between 6 and 8 a.m. for the evening meal, and between 2 and 4 p.m. for the next morning meal. Meals cannot be guaranteed to those who omit to purchase tickets within these hours.

During the Convention period a refreshment stall will be open.

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ARRANGEMENTS FOR LIVING IN EUROPEAN STYLE

14. Inclusive Convention Rates.—For Delegates living at Leadbeater Chambers; Rs. 3-12 per day for one person; Single rooms cannot be guaranteed. All meals will be served in the dining room. Single meals can be obtained as follows:

Chota Hazri	...	...	As. 6.
Luncheon	...	...	As. 14.
Afternoon Tea	...	...	As. 6.
Dinner	...	...	As. 14.

Delegates must bring their own pillow, bed linen and resai (a very thin mattress preferably to be bought in India, costing about Rs. 5 or 7s. 6d.).

15. Reservation Fee.—Accommodation will not be reserved unless a Reservation Fee (which will not be returned) of £2 or its equivalent is paid in advance. Credit for this amount will be given when the final accounts are submitted to those attending Convention.

Towards Freedom and Friendship

His Excellency Sir J. Anderson, Governor of Bengal, permitted the young man who shot at him some years ago, to proceed to England for further studies. He had previously commuted his death-sentence to imprisonment.

* * * 2 * * *

He said in his address at the Police parade on 13th July:—

"In India as in England the ties that unite the Crown and the Services of the Crown are as real as they are intangible. What I wish to impress upon is that the new order of things involves no conflict of loyalties for the whole authority of the Crown stands behind its constitutional advisers acting in accordance with the law.

"You are aware that the Governor has been charged with special responsibility in respect of the Public Services, but such responsibility on his part does not exclude the responsibility of the Minister in charge of Law and Order. It is to this Minister that

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the Services of the Crown committed to his charge should look for their guidance, welfare and protection; and it is through him that the personal consideration of the Governor is to be invoked. On that foundation only can rest mutual confidence between the Crown, the advisers of the Crown and the Services of the Crown, which is an indispensable condition of ordered and progressive Government".

—*United Press.*

News and Notes

CHEMISTRY OF TEMPERAMENT

Two hundred delegates, mostly women, heard Dr. B. St. J. Doherty, of Manchester, declare at a conference of psychologists at Harrogate that 15 different chemical elements in the human body produced a variety of temperaments.

Excess of any one chemical resulted in pronounced characteristics, he added. Some examples were :

Oxygen—A go-getter type ; optimistic in outlook ; great talkers; live-wires.

Hydrogen—Vital and springy ; calm, cool, and collected. Highly refined, but like other people to do the work while they sit pretty. All brain and too much excess action of the nerves.

Carbon—Dull, rather lazy, no spring ; go to sleep over meals.

Calcium—People who don't tell lies ; recognisable by their broad build and high cheek-bones. Great doers in the world's work.

Sulphur—Volcanic, unstable as the moon. Live on their emotions.

Iron—Undeniable magnetism and charm.

Potassium—Full of beans ; like all-night parties. Think they have energy for anything.

Dr. Doherty told me afterwards that although it was not possible to change a person from one type to another, temperaments could be improved by dieting and exercise.

The Sunday Standard.

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MIXING AND UNDERSTANDING

A bad mixer is one who does not take interest in other people. One must like people in order to be liked by them.

To be interested in people one has to bear in mind that they are useful. The shoemaker for the shoes he makes, the mason for the shelter he helps to build and the cook for his culinary efforts.

In order to like people one has to know them. To know them one has to mix with them; by doing so one knows them better and likes them more, till gradually one learns to know them well and begins really to like them.

By continually mixing with others one naturally converses more and gradually learns to talk in the way people like to be spoken to.

Lack of interest in others results in lack of understanding. Don't take yourself always too seriously; it will prevent you from seeing the humour of a situation.

The Sunday Standard Psychologist.

* * * 3 * * *

A SOUND HYPOTHESIS

A plan to dispel fogs over airports by sound is suggested by Dr. R. S. Dean, of the U. S. Bureau of Mines (*Christian Science Monitor*, Feb. 17). The idea is a development of the whistle used to clean smoke out of chimneys and proposes that a hissing sound of high pitch should shake the fog into droplets of rain. Students may find interesting a description of the smoke whistle:

The equipment is an electric whistle, and a reflector to bounce the sound waves back and forth the length of the chimney. The reflector is set so that sound waves superimpose. The agitation of the air at the points where the waves pile up throws smoke, dust and all other kinds of particles into the spaces between the noise knots, or nodes.

In the quiet areas the particles stick together, and the resulting balls fall of their own weight. Technically, in these areas the Brownian movement of the air is slowed, and that is why the small particles get together.

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Another use of sound has been discovered by the Moscow Central Institute of Roentgenology and Radiology (New York *Times*, Feb. 7). Potato tubers or seeds were placed in a water-filled glass vessel and exposed to "ultra-sound" waves—sound pitched too high to be audible. Tests showed that the average increase of growth caused by the waves was 16.7 per cent, with occasional records of 30 per cent. Thin glass containers raised the increase as high as 68 per cent.

It is now known that high frequency sound waves can kill bacteria. Further experiments may lead to the discovery that Keely was not the charlatan his contemporaries thought him—and finally, that the Vril of Bulwer, the *Akas* of the Aryan philosophers, are more than fiction and mystic fancy. It may be hoped that concurrently with their investigations of this subject the scientists will somehow be brought to consider also, the *dual* aspect of all knowledge and of the power arising therefrom.

The Path.

Conferences and Federations

Andhra Circars Federation – Inter-Lodge meetings are held at Peddapur E. Godavari Dt., at Bezwada-Krishna, and at Ponnur-Guntur District during June. They evoked much enthusiasm in members.

Bihar Federation have started á printed news sheet, like Sind, which summarizes their activities for the month. They had a District Conference at Arrah, where Mr. Gokhale was present.

Gujerath and Kathiawar propose to hold their Federation in Bhavnagar from 10th to 12th September under the Presidentship of Bro. Jamshed Nusserwanjee.

Karnataka Federation

The 28th Session of the Federation was held for two days, viz., 15th and 16th May, under the auspices of the Hasanamba Lodge, T. S., Hassan, and the public meetings were conducted by Mr. N. Sri Ram, B.A. of Adyar, Madras, who presided. The conference was attended by 57 delegates who had come from all parts of the State, and of this number 8 were lady-delegates. The host Lodge made

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satisfactory arrangements for their accommodation and board, and so the delegates felt perfectly at home during the two days the conference was in session. No praise is too high to bestow on the few members of the Hassan Lodge, who were in direct charge of the kitchen, transport and other arrangements.

Mr. Sri Ram, delivered his first lecture on "The Message of Theosophy to the Modern World", to a crowded audience, in the course of which he explained in clear ringing accents the import of Theosophy and its implications and what the Theosophical Society stood for. His eloquent exposition of the fundamentals of spirituality (and not religiosity) and of spiritual life furnished the key to the understanding of some of the bewildering problems of life. The subject was handled in a masterly way from all points of view. It was followed by a discourse in Kannada by Mr. A. Venkatesiah, B.A., retired Officer of the Mysore Education Department, and in this he pleaded strongly for right thinking and clean living.

In the afternoon of the second day (16th), the local Lodge was "At Home" to the delegates and the prominent citizens of Hassan. Thereafter, the Chairman called upon Mr. T. V. Rachappa, M. A., to speak on "The Brotherhood of Religions". in Kannada. In the course of his lecture which lasted for nearly an hour, he brought out clearly the essential elements common to all the great religions of the world and concluded that if the brotherhood of religions were clearly understood, the brotherhood of humanity, irrespective of colour and creed, would be its inevitable corollary. Mr. Sri Ram next spoke on "Nationalism and Internationalism." According to him, what was known as the distinguishing characteristic of a nation was its unique genius, and in this peculiar trait, nations differed one from another. It is the *dharma* of the nations to develop along those lines and foster their respective genius. There could possibly be no antagonism among them if each were bent on preserving its uniqueness and, at the same time, made its contribution to the world's cultural progress in general. In this view, nationalism, he observed, was in no respect incompatible with internationalism. The lecture was highly instructive.

Sind.—Karachi active as usual. Rohri had six lectures. Shikarpur hold study classes and are collecting funds for the building. Quetta had four weekly meetings.

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Lodge Activities.

Bombay— Besides usual activities they had a half-day seatrip in the steam launch, Ganga, from 2 to 9 p. m. Elephanta, Uran, Rewas, Karanja were visited. The Youth Lodge worked hard and unceasingly to serve refreshments, to organise games and music parties, to take snaps, in short to make everyone laugh and to make merry. What with the gentle radiance of the full moon in March, the cool and refreshing breeze, the gentle ripple, the fine and enchanting music all enjoyed a happy evening. Before they dispersed they had the Prayers of all religions in solemn silence.

Multan—this lodge has now been transferred to the Sind Federation. It has its own building valued at about Rs. 10,000. Usual weekly meetings are held.

Salem—celebrated White Lotus Day, Good-will day and Wesakh festival.

Salur—centre in the Andhra Circars Federations has been raised to a Lodge and a Charter has been issued on 22nd. June. Our hearty good wishes.

Surat—lodge has now acquired a fine little physical body with a marble shrineroom, and hopes to expand.

Trivandruw—Mahakavi S. Parameswara Iyer, one of our devoted members, completed his 60th year on 4 6-1937. A poem composed by Bro. C. S Padmanabha Pillal and signed by several of our members was presented to him on the occasion. Here is the poem :

A fragrant fruit of cyclic births, bore
A waking seed, with garnered might, in core,
Athirst to burst, in living lays, the urge
From higher realms, where fancy's visions surge,
In joyous cluster, saw the light of day,
Full sixty years ago, destined to play
A staying part, in Venad's new-born age,
And in her annals claim a distinct page.
The undreamt to dream, the unfelt to feel, the unseen
To see, are gifts of born bards and saints serene.

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1937]

In moods ecstatic, attuned to octaves high,
Of thrills Divine, where Heavenly treasures lie.
Thy lines bespeak the master heart and head,
Mosaics of sound and sense, harmonious wed,
Like kings. on field parade, thy talents will,
And words obey and fitting places fill.
The truths, thy searching thoughts sublime inspire.
In mellow words, are lofty, rich and rare.
With garlands wove of varied metric flowers,
Thou offer'est worship at thy Muse's bowers,
Who, through her Royal proxy granted thee
The rare-won title Venad's MAHAKAVI.
This day thou treadest on a pattern new,
A life detached from earlier way and view,
The ideal of a Grahasta of old;
And now, the next accosts thy soul, behold,
The door to incoming path unlatched is free,
For trudge, uncrowded, but with eyes to see
The final stage, thy precious mission crowns
Wherefrom is heard the call, "Renounce", "Renounce"
A drop, a stream, a sea expanding still
The plan, the path, the goal, the Logos' will.
But orphan world still cries for light and aid,
And these, thy loving heart can never evade,
May healthy, long and useful be thy life.
To rid the world of growing grief and strife.

In Memoriam.

Allahabad—lost Bro. Muni Mohan Banerjee Head-Master, Vidya Mandir High school. He was a very old member and Secretary of the Anand Lodge long ago. Since 1925 he lived a retired life in the practice of Upanishadic philosophy and Yoga.

Bhalod—lost Bro. Bhailal Laloobhai.

Srirangam—lost in Bro. P. K. Ramaswami a popular young social worker and journalist and a self-less public spirited citizen.

Unattached—Raj Bahadur Jogesh Chandra Das Gupta, an old member of the Himalyan Esoteric Lodge, Simla, passed to peace in

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June. He was a devout Theosophist, who rose from the ranks to the position of the first Indian, to work as the Assistant Secretary in the Army Department.

The Miracle Man of an Indian Utopia

The news of the passing of Sahibji Maharaj Anand Swarup, the Miracle Man of Dayalbagh, will be received with a terrific shock all over India. He was in the prime of manhood, being only 56. His sudden death in Madras on 25th June has robbed India of a great son.

"Beware", said a modern thinker, 'when the great God sends a practical mystic to the earth." The Sahibji Maharaj was a 'practical' mystic in the best sense of the word. During a short period of 30 years he turned a howling wilderness near Agra into a blooming Garden Colony, aptly called "An Indian Utopia", "A Forerunner of a New Civilization."

Thirty years ago, a friend of mine in Quetta brought back from Agra some leather articles, including buttons, manufactured at Dayalbagh. I remember how we all enjoyed that miniature exhibition and felt proud that India had set her feet on the road to industrialism. To-day, the Dayalbagh industries have become the admiration of the world. Fountain pens, leather goods, gramophones, electric fans, and dairy products manufactured there, are competing in the open market with similar articles manufactured in other countries. When Lord Willingdon, then Viceroy of India, visited Dayalbagh in 1935, he had a pair of shoes made for him during his visit, and paid special compliment to the dairy, which he said was the most efficient he had seen for years.

Paul Brunton in his "A Search in Secret India," and Major Yeats Brown in his "Lancer at Large," devote special chapters to Dayalbagh. Says the latter, "I thought India is the foster-mother of most of the faiths of the world, and this rural-industrial-religious life of the Radhaswamis seems, as far as I can see, to knock our Western experiments along the same line into a cocked-hat. It is, perhaps, the Forerunner of a New Civilization ?"

With the vast material of men and money at his service, Sahibji Maharaj could have enjoyed 'the best of life,' and yet be the Head

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of a great religious fraternity. He could have become the idol of fashionable society in London, Paris or New York. He had the brilliant career of the Agha Khan before him. "Get thee behind me," he seems to have said to the ever-present Mephistocles. He studiously led a life of renunciation, worthy of the high traditions of religion in the East, combined with spirituality the practical service of his fellow-men on up-to-date methods, and set to all his peers a lofty example of "plain living and high thinking," well worth their emulation. India would become a veritable paradise this very moment if the heads of all the religious organisations in the country, Hindu or Muslim, would turn their resources of men and money into fruitful channels of service like the late Sahibji Maharaj.

The Dayalbagh Colony covers an area of five square miles, and has a population of about 3,500 souls. It is divided into five Nagars, with rows of simple yet comfortable houses, joined by clean, well watered roads, shaded with trees and connected by telephones. There is an Intermediate Arts College for boys and a High School for girls, besides a Technical College which provides technical education of a most practical character in the various factories situated on the premises. The dairy farm has already been mentioned as the finest in India.

With the wise prudence of a great leader, the Sahibji Maharaj put the management of these institutions into the hands of an executive committee of Nine, while the management of the whole Colony has been vested into a representative assembly of 48 elected members known as the Radhaswami Satsang Sabha, registered under the Societies Registration Act. The assets of the Sabha amount to over 56 lakhs. The income from the farms and factories during the last year was over ten lakhs.

Asked by an English lady what impressions would he wish a visitor to carry away, the Sahibji Maharaj is reported to have said : "That India is justly known as a pre-eminently spiritual country, and that poverty and squalor can be driven out from a country without having to deny God and banish religion from it."

Let these words be the guiding principles of those who would wish to keep Sahibji Maharaj's memory ever fresh and green.

H. C. KUMAR.

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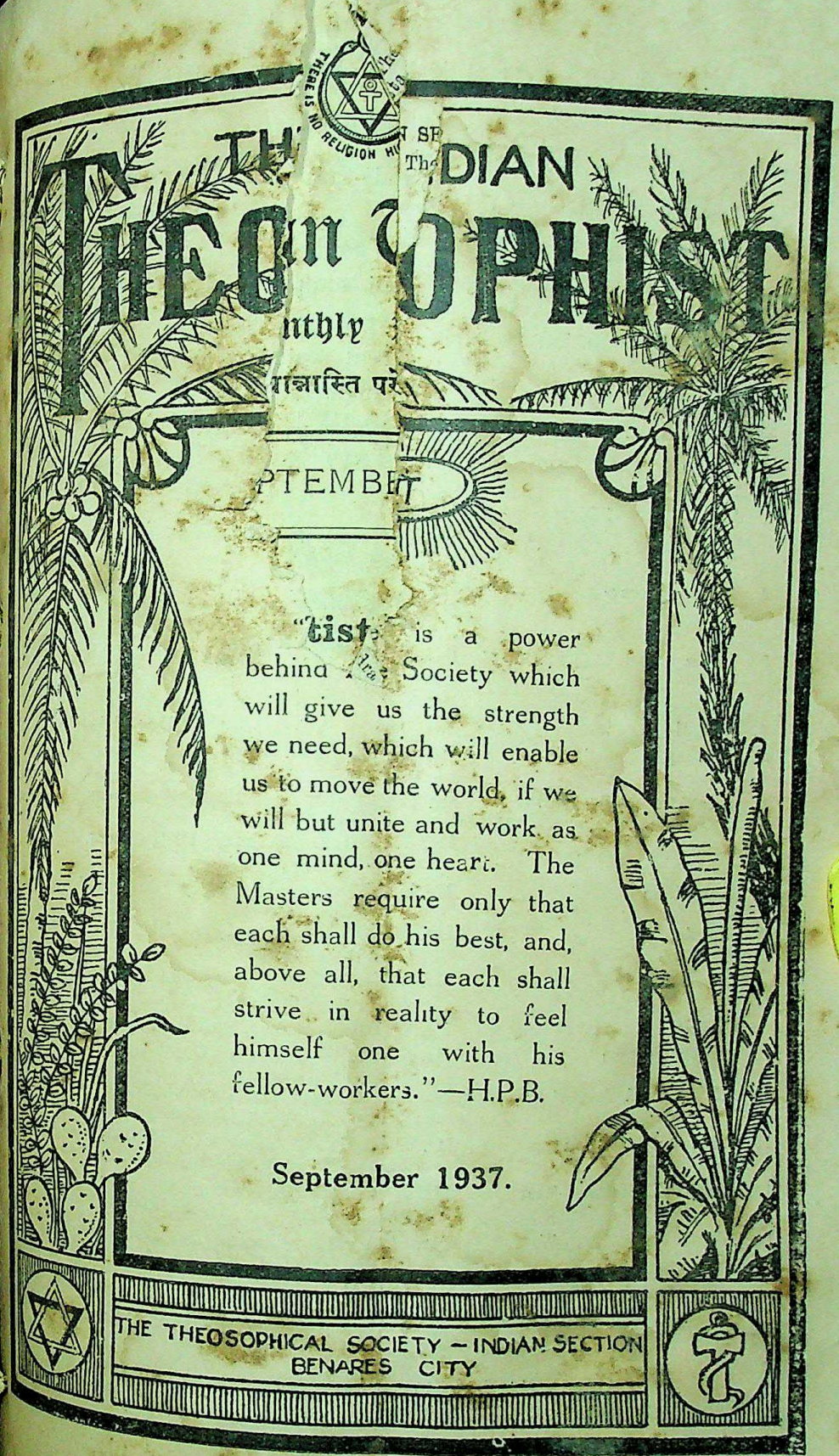

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4.	Bengal	Mr. Tulsidas Kar, 8/B. College Row, Calcutta
5.	Bombay	Mr. Jalbhoy H. Bilimoria, Blavatsky Lodge, French Bridge, Chowpaty, Bombay
6.	Guzerath and Kathiawar	Mr. Venishankar G. Bhatt, The Theosophical Society, Bhavnagar Mr. Harilal L. Thakar, Hira Street, Bhavnagar (*Joint Secy.*)
7.	Karnataka	Mr. N.P. Subramania Iyer, Lakshmana Mudaly Street, Bangalore
8.	Kerala	Mr. Manjeri S. Rama Iyer, Advocate, Chalapuram, Calicut Mr. V. Karunakaran Nair, The Theosophical Society, Alleppey (*Joint Secy.*)
9.	Marathi	Mr. W. L. Chiplunkar, Pleader, Akola
10.	North Western	Dr. Shri Ram, Scout Organising Commissioner, Srinagar, Kashmir
11.	Rajputana & Central India	Mr. Madan Mohan Lal Razdan, Municipal Secretary, Campoo, Lashkar, Gwalior
12.	Sind & Baluchistan	Mr. Kushaldas W. Samtani, Retd. Executive Engineer, Besant Villa, Jamshed Quarter, Karachi
13.	Tamil Federation—East	Mr. M. Subramania Iyer, Shanti Vilas, The Theosophical Society, Adyar, Madras
14.	Tamil Federation—West	Mr. T. A. Muthuswami Chettiar, Chetty Street, Tirupattur, N. A. Mr. L. Subramania Iyer, Mooppar Street, Tennur, Trichinopoly (*Joint Secy.*)
15.	United Provinces	Dr. Nand Kishore, Retd. Civil Surgeon, Nawabganj, Cawnpore

THE ALL INDIA FEDERATION OF YOUNG THEOSOPHISTS

General Secretary: Mr. Rohit H. Mehta, Parsee Agyari Lane, Ahmedabad
Joint Secretary: Mr. S. V. Venugopalan, The T. S., Adyar, Madras
Asst. Secretary: Miss Tehmina Wadia, Vasantapuram, Juhu, Bombay 22.

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

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The Artist in us All.

Mr. Jinarājadāsa writes to a member that he is adding a new chapter on "The Principle of Beauty" to the new edition of his "First Principles of Theosophy." He continues: "Do not forget to develop the ability which you once showed in writing poetry. It will be useful in all kinds of ways to open out your consciousness." When asked at the American Convention in 1935 how people of strong emotions could bring about the astral serenity necessary for buddhic reflection without losing power, he replied: "It is a difficult problem but I would say, begin to write poetry. It is in expressing, in striving to externalise something, that you bring in serenity. It is wellknown that it is a kind of psychoanalysis. The Japanese have said a beautiful thing—that if you have lost someone yon love deeply, instead of being wrapped up in gloom, write a poem about death. However, it depends somewhat upon the emotions which are within you. The buddhic reflection comes through tenderness, affection, through spreading compassion. Slowly working upon yourself in that way you will give an opening to the buddhic nature in you to manifest. You will remember that I said that the intuition doesn't always manifest when you want it to. It has its own ways. You will undoubtedly become more intuitive as you become more charitable and kindly and artistic."

—*The New Zealand News-letter.*

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Adyar the Beautiful

[Sep.

BY THE PRESIDENT.

We have made up our minds that Adyar must on the physical plane be made more worthy of its position as the greatest spiritual Centre in the outer world, as well as being the Headquarters of The Theosophical Society. So we are scraping together every available penny and cent to embark on a very real beautification. In the first place, the roads are to become cement roads, so that traffic on them may be far easier and the annual repair bill be reduced to a minimum. We estimate the cost to be in the region of £ 1,300, and the Executive Committee has agreed to grant half this amount, on condition that I find the other half.

BEGGARS RUSH IN

Beggars rush in where rich men fear to tread, so I instantly agreed. So far I have collected a little over £ 200 towards the fulfilment of my obligation, and the cement roads are coming along quite nicely. It is a pleasure to drive on them, and we have been careful to see that they are not too smooth, so that bullocks may not be inconvenienced. We have also planned little side paths so that pedestrians may not, if they be bare-footed, suffer from burning feet than which there are few greater agonies, as I know to my cost since I generally go about Adyar bare-footed.

THE HEADQUARTERS HALL

So much for the roads. Then we are entirely repainting the Great Hall, and giving it a new floor. The old paint has now been scraped off. A set of seven fans has been installed, thanks to a gift by a few generous members. The ceiling has had removed from it its forty year old canvas, and white ants have been found in the wooden joints behind. Permission has been refused to the ants to remain at Adyar. There will cease to be any more canvas. The walls will be painted nile green, and the various decorations, which, to tell you the truth somewhat horrify me, will be painted an ivory white. The floor is being re-cemented in colour, and all wiring is hidden. The lighting of the Hall is from beautiful Chinese brass lamps, and indirect. The busts of Dr. Besant and Bishop Leadbeater are being given special places in alcoves designed by a very kind artist friend of Adyar,

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Mr. Conrad Woldring, and the statues of H. P. B. and H. S. O. are undergoing some re-arrangement so that the Colonel does not appear so diminutive. Portraits of Mr. Sinnett, Dr. Besant, Sir Subramania Iyer, and Colonel Olcott, hitherto in the Museum, have been placed in the Hall, and look very well indeed. Other alterations of various kinds are also being made to make the great Hall worthier of its functions.

The Adyar Gardens

Then the Gardens are receiving very careful attention. To face the entrance road to Adyar we are erecting a marble bust of Dr. Besant on a rugged pedestal with a background of beautiful flowers and a lotus pond. She looks through the great Trilithon which divides the entrance road, one branch going past the Theosophical Publishing House and the other going to Headquarters. I hope someday to add fine statues of the Founders, so that they too may welcome visitors to Adyar. But there is no money available for this at present.

The Christian Church

The Garden of Remembrance, where are the ashes of Dr. Besant and Bishop Leadbeater has been rebuilt and we are making more beautiful the place where the body of Colonel Olcott was cremated. Friends of our Christian Church at Adyar have contributed the funds necessary to build a dignified structure, at least all but about £ 250 which I still need. So Christianity will be well represented as already are Buddhism, Islam, Zoroastrianism and Hinduism. Judaism still lags behind.

Telephones, Decoration

A system of automatic telephones is being installed throughout the estate, which will be wonderfully convenient for us all. The whole of Headquarters is being repainted in an entirely new colour scheme, so that Adyar may look the beautiful creature she really is.

Faith Moves Mountains

And the money for all this? The Society's finances would be entirely inadequate to meet all this expenditure. But friends are rallying to our help, and we shall be able to do all I have mentioned above and a little more.

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All is to the Glory of God and to the service of the Masters who gave The Society to the world. We at Adyar, and friends of Adyar all over the world, want to show that we honour the gift of which we are temporary trustees, and that we are trying to hand it on to our successor trustees in as perfect condition as possible.

If there are other friends of Adyar who have not yet helped, but would like to help, I shall be most grateful to receive their offerings.

—*The Theosophical World.*

The International Academy of the Arts.

Objects.

1. To emphasise the essential Unity of all true Art.
2. To work for the recognition of the Arts as inherent in effective individual, national, religious and international growth.

The Academy planned by Shrimati Rukmini Devi has now started functioning. They take students in Dance and Music. The main object of the study will be the chosen Art and so students will not be trained for any Government or University examination. The Dance now being taught is Bharat Natya, as practised in the Tanjore school. As this school is feminine in character, only girls will be admitted. If however sufficient number of students are forthcoming, arrangements will be made for the masculine art of Kathakali, etc. The most suitable age is seven to fourteen years. Applicants must be in good health.

The Music section will at present confine itself to South Indian Vocal Music and Mridangam. Arrangements for other instrumental music will be made if required. The course is specially meant for those who wish to take music as a profession but arrangements will be made for those who want only a general cultural education. All students can be housed at the Besant Memorial School hostel.

The Weaving Department is also being opened, with professional weavers who are being well-housed and provided with an adequate wage. The object is to set an example of firstclass workmanship, and to educate public opinion to insist upon goods, which are as artistic as they are useful. To encourage this demand the prices will be kept as low as possible. Orders for Sarees, Angavastrams and silk and cotton piece-goods are now being received.

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1937]

May I.....?

May I share with you this month the thoughts that arose in my mind as I sped through North Bihar—land hallowed by memories ancient and recent. It was in the Champaranya that young Dhruva lived, was kicked by his father, performed his austerities and had the Darshan of Shri Vishnu and became Dhruva—the unchangeable. Jivanmukta Janaka lived in these regions; and Sita was born here and married Shri Ramchandra, who came here after defending Vishvâmitra's sacrifice near Buxar—the first battle of Buxar. It was somewhere here, that the robber Vâlyâ became the Sage Vâlmiki, who wrote the Râmâyana for the amusement of the sons of Sita, who during her banishment lived in his hermitage. Ahilya lived here; and the famous fight between the great elephant—Gajendra and the Nakra—crocodile took place here, and it was here that the Lord came to the rescue of his devotee. Dadhichi lived here in the very remote past, and gave up his bones to Indra to make a weapon of. Virâta reigned somewhere here; and in comparatively recent times, Lord Buddha wandered all over, preaching his Middle Path. King Ashoka continued the good work; and it is in the Champarâns that Mahatma Gandhi started his political mission. As I recalled all these things, I wondered if there is any other part of India which is so replete with memories, compressed into so small an area.

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That is the past. The forests are gone, and along with them the Hermitages. Most of it is now beautiful agricultural land; and as I rushed in the train, I saw mile after mile of perfectly level fields under cultivation, with scarce a ridge or any unevenness. This year the rain-god dropped all his first set of parcels in Gujerath and Sind and had very little left for this part of the country. The day I went to Hajipur, they had their first really good shower of the season and I thought it came out of my suit-case. If it did so, presumably all the rain got out at Hajipur. The trick did not work at the next place. Needless to say, I had my food everywhere—at least two meals and two cups of tea for one hour's lecture was quite good wage. I certainly had no personal complaint; and yet as I went through, my *one outstanding impression* was—I hope my friends will forgive me for it—that the Land is full of Litigation.

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* * * 3 * * * [Sept.

I can not say I am accustomed to the atmosphere of Law courts, I have seen people going to Law everywhere; but it seemed to me that that was the *Principal Industry* in these parts. In some District towns, not finding the old town suitable, Government have built the Courts some two or three miles away. As soon as this was done, of course all the Lawyers shifted there; and so did their Dhobis and grocers, so much so, that there is very little of the old town left. If all the Law-courts were to become unnecessary, and all the people who lived by Law found it impossible to do so, the District towns would cease to exist in these parts. I know that the Bombay man likes to quarrel as much as any one else, and we have our share of murders, but I have not seen so much "Civil" litigation in other parts of India—what little I have seen of it. Perhaps I am wrong, and may be, that since I have become a General Secretary Zemindar, I have become more Litigation-sensitive; but that is at least my reaction to what I saw this time.

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I admit that fighting our cousin in a Law court is very much better than putting a hatchet in his head. Any man whose emotions are sufficiently roused can do the latter; but we need a cool and calm mind for arguing our case before a Judge. Throwing shoes at him does not pay, as many have found to their cost. Then again there is the Evidence Act, and other rules of the game, which we have constantly to bear in mind. Of course people do tutor witnesses, but that can not be found out as long as they can stand a gruelling cross examination by the opposite party. And our arguments have to be plausible at any rate. All these things require Cold Blood; and that is a great step forward in Evolution—in fact what makes further evolution possible. To a genuine Materialist a hatchet is the quickest solution of all his difficulties. Either he kills his cousin, or the cousin kills him; and in either case the problem is solved—for the time being. But assume for a moment, that both of them are immortal, and the feeling of hatred continues even after death, and that either will find out the other party again and again until this feeling is worn out...If that is so, then Litigation is better than murder; and that is the next lesson for all Nations, who still consider Mass Murder as the best solution in International problems. We are looking forward to the day when Wars will be replaced by Courts

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of Justice. Nations will still have differences, and they will fight a good deal, and they will spend money on International Litigation; but all this will cost much less than the present Standing Armies and Navies. While that is yet a "consummation devoutly wished", we do recognise it as the proper method of settling *individual* disputes. But that is not enough.

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Litigation is better than murder, certainly; but if the latter was was a virulent poison it seems to me that Litigation is a slow poison that corrupts the whole society; it is neither good for the man who quarrels nor for the man who fights the quarrels for him. And what sort of Litigants? Bright faces, and yet mostly in rags, with a distant look about them, teeth clenched, determined to fight up to the highest court of appeal, and compelled to stop there only because no more appeals are possible. Always rending Law to pieces, witnesses being properly *taught* to speak the truth, and all that. No wonder, people cultivate in such an atmosphere a habit of hunting for convenient authorities, a tendency to depend upon some court of appeal, so that they find it difficult to move without guarantees and assurances. People forget that a strong man's best guarantee is his own Arm, not to be used for thrashing the other fellow, but with which to make one's own world, if our cousin will not let us stay in peace. In no other part of the world, Litigation occupies the mind of the populace, as much as it does in our unfortunate Country.

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Why should it be so? Are we Indians really much worse as human beings than others? I do not think so. Judging by the wa the European Nations behave as nations, I can not help feeling tha if their men were subject to the same poverty that we have in India, they would rend each other to pieces. In fact many of our impatient young men consider our not doing so, as the greatest condemnation of our Indian Culture. If the Westerners do not resort to Litigation, it is not because they are less pugnatious, but because their hands find enough other work to do. Their industries are better developed. Any man, by spending the same time and energy in doing work elsewhere, can get better results than what he can get out of his cousin, who is perhaps as much of a beggar as he is. In those countries ***Litigation does not pay.*** In Bombay the same thing happens to some extent; and

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when two brothers quarrel, one goes to the Bombay Mills, and may be, earns much more than his village cousin; and when he comes back in clean clothes, with a nice and uptodate haircut, people do not feel like quarrelling with him. Not that he too does never waste money in litigation; unfortunately he often does so. But on the whole that to him becomes a secondary Industry—His going to Bombay of course raises many other new problems, and perhaps they can be solved best by bringing the Industry to his village. But until some such things are done, litigation will not stop—and may I suggest to our Honourable and Honoured Ministers who are not drawing more than Rs. five hundred per month (for which they deserve the country's gratitude) to make a law that every Congress Lawyer at least will never make more than that amount out of his poor starving clients. Even this one step will go a great way in reducing Litigation. Here is something for our National Governments to tackle; and it is a very URGENT problem too.

* * * 7 * * *

Talking of our National Governments, I am reminded of the other evil—Alcohol, which is slowly gaining ground in India. We are going to have complete prohibition in three years time; and if we succeed in it, it will be a great spectacle and I shall be very happy. Perhaps India is a land where the chances of success are greater than anywhere else in the world; but perhaps it were well to keep in mind that Indians are also as human as others—I mean not super-human yet. We have seen how picketting has failed to convince men that they ought not to drink. If it did have a temporary effect, it was out of respect for the great Man in whose name they were asked to abstain. They kept away as long as the wave of enthusiasm lasted, and we know how the addicts made up for lost time. The policy of reducing the percentage of alcohol in country liquor followed in Bombay, merely led to greater consumption of foreign wines. Increasing the price will not help much; in fact all such obstacles and "don'ts" always tend to increase a man's desire to do the very thing he is asked to abstain from. In an atmosphere, where this spirit of rebellion is fostered, I am afraid the Government will have a handfull in enforcing the Law. Our boot-leggers may not be as bold as their American cousins, but they will need as much attention. I know that in our case, persuasion will always supplement force, as it must; but perhaps it were better to remember that all human

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beings are moving with a great deal of emotional momentum, in a certain direction depending upon our past. And when we come into the domains of momentum and force, we had better consult Newton.

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Now Newton tells us that we need to exert double the force to make any one redouble his course; and if we are not sufficiently elastic, either party, or both may get crushed by the impact. But he at the same time assures us that even a comparatively small force, *acting at right angles* and constantly repeated will in time make the body turn in a curve right round, without even losing an ounce of the original momentum, which is nothing but inertia, habit, emotion. So even after we have decided to turn right round, we had better give the horses a little rein, as every sensible coachman does. We can substitute capitalism and competition by cooperation, alcohol by milk, not by sudden prohibition, but by insistently introducing the second element at every street corner. The "Drink more milk" campaign that is now waging in England, and the thousands of "Milk bars" that are springing up in that country are all a part of Prohibition. In England at Carlisle, a great experiment was made during the war of which an account is printed elsewhere. It has a great lesson to teach. Milk bars and music in mill areas will help greatly. The problem has to be tackled on all fronts.—And I do hope that our Nationalist Ministers will not, in a fit of righteous indignation, blow up all distilleries, but use every bit of the unholy apparatus, for producing *alcohol for power purposes.* Alcohol is a splendid fuel if only used in an engine, and not inside our bodies. And so many countries in the world are using it extensively for running their motor lorries. Why should we not do it? May I respectfully invite the attention of the powers that be to this possibility?

* * * 9 * * *

To revert to Bihar, my second impression was the grea awakening among the women—all their Purdah notwithstanding. We had one well arranged ladies meeting, where at 7 p. m. in the evening, the whole hall was packed to suffocation; and in another meeting, which was very badly organised, where some one went about calling women, *after* we had reached the place of the lecture, and where we had to begin with a dozen ladies after waiting for

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half-an-hour, a little later, women—Purdah women without chaddars young and old, poured in from all directions every minute, so that when we finished, the place was as crowded with eager listeners as the first meeting was. It convinced me, as nothing else will, that our sisters are only waiting for *a decent excuse for coming out of the Purdah* and all we men have to do is to give them facilities under proper and safe conditions, and not to stand in their way, lest we do not get from them the same "attention" in future. Our Lordships may "suffer" in the beginning a bit, but on the whole I am sure, we shall all get on much faster, when our *better halves* as we call them, really prove better. Their education will have to be carefully attended to, but I think we can safely leave all that to women themselves. If *we men* only keep off, I am sure *women* will look after those details. In any case they are going to do it, with or without us. Why not do the decent thing in time ?

* * * 10 * * *

That reminds me of what I saw in Baroda, where they have an Association which provides work-rooms for poor women and widows specially, in different parts of the town. Women come to these places and do sewing, weaving, carpet-work, and even book-binding, and with four or five hours work from 12 noon, they can earn from Rs. 10 to 12 per month. Some work longer hours and earn up to Rs. 18. The Association provides all raw material, all plant and tools and take over the produce and arrange to find a market for it. The Seva Sadans in Poona and Bombay are doing the same; and I have no doubt that in many other places, similar work is being done. But I think there are still many many places where nothing like this is attempted, and even in places like Bombay and Baroda, there is room for a very great deal more. Wherever the Theosophical Society have buildings of their own or rented premises they remain practically unused throughout the day, and they might be very usefully employed in providing such work-rooms, at least in the beginning until the growth justifies a bigger place. A sewing machine and some investment in cloth are all that are necessary to begin with, and I am sure our members can raise these sums if they have a mind to. I strongly commend this activity to all our Lodges.

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Another very important activity, in which every T. S. Lodge can and ought to help our women, is the question of selection of food.

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Food is the most obvious reality and is a *hard fact* of life. We always pretend that we have to do so many things for food; and heap up all our inequities on our *pate* (stomach), but how many of us treat that *pate* with the respect it deserves? God has provided for it two watchmen—the tongue and the nose—to see that nothing unwholesome should get in, and yet we even force these poor servants to change their opinions, so that we have to *acquire* a taste for many things we eat habitually. I am afraid that C. W. L. put it very strongly somewhere, that if we choose to convert our stomachs into cess-pools, we have to take the consequences. I hope we are not as bad as that; but we must admit that even those of us who have the means, do not know what to eat. Perhaps the richer the man, the greater the offender in this respect. The traditional diet of the middle class Indian is very scientific, but people now will not follow tradition, and even in my family my children refuse to eat Dal because it looks yellowish. It is only by talking to them of Proteins and Nitrogen that I can persuade them to take Dal. And how many of our mothers know anything of the great necessity of Nitrogen to the system? For the matter of that, how many fathers know of it at all; but then they do not count in these "transferred" subjects. Whatever some may say, the Mother feeds us all, and is likely to do so for a long time yet. Diet is her Domain and we all ought to give her facilities to acquire the necessary knowledge. The Bombay Presidency Baby and Health Week Association (B. D. D. Chawl No. 10; Delisle Road Bombay, No. 11.) are doing very valuable work in this connection; and I recommend their booklet on Balanced Diet (Ans 4) to every one interested in our health. Here is another activity well worthy of every Theosophist, and every Theosophical Lodge.

* * * 12 * * *

I am afraid I have been talking of all mundane matters, and perhaps many members who look for Assal—Real—Theosophy in the journal, may feel disappointed. May I remind these friends that Theosophy is and ought to be our food, but when well digested it ought to be our Life-blood, which should invigorate our whole conduct. The rest of the world do not care for our Theory of Rounds and Races which is so easy to repeat, but they judge the Society by what we are. We have and ought to have our

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way of looking at every problem—be it Litigation, Drink, Purdah, Women's work, or our food and that way ought to be Theosophical. We ought to know that even the vile sinner—litigant, drunkard, the depressed and suppressed is a Spark from the Divine Fire, and that he or she has to be gently guided to better things. To us even the Alcohol fermentation bacteria are a sacred fact in nature; only their product is to be used in our engines and not allowed to rise to our heads. The desire of every man to assert his independent right is sacred, but not to be used only for demanding our share of the good things of life, but in adding to it something, which is *our own*—in some creative activity. To know what to eat is Theosophy, if we only add to it the fact that we do so, because we look upon our bodies as the temple of God, which we must not pollute; and we join in demanding for women their independence, not in a spirit of competition with mere man, but because, however big we men may pretend to be, we are yet the children of our Mothers, without whose fostering care none of us would be here. All this I submit, is Theosophy—diluted Theosophy perhaps, but diluted with the pure waters of life.

* * * 13 * * *

I mentioned in the last issue that Bro. Jinarājadāsa would speak from the Delhi Radio, but by an irony—not unfortunately rare with us—September was printed instead of August. Our printer's devil this time proved wiser than usual. Bro. Jinarājadāsa could not reach Delhi in time for the Talk; and so the honour of filling the bill fell to my lot. I am sorry for those who tuned on Delhi that night to hear Bro. Jinarājadāsa but had to be content with my voice, or whatever of it the atmospherics let through. They will be able to read it in extenso elsewhere in this issue.

G. N. G.

The Greatness of Dr. Annie Besant

(A Chapter from the Book—"An Outline of Understanding," by Mr. Bhupatrai Mehta and Mr. Rohit Mehta.)

It can be said without fear of contradiction that Dr. Besant was all things to all men. She was not a mere individual, she was indeed an institution by herself. She was 'not only a personality, but

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s portent'. Her life was a series of explosions, not a gradual climbing but a quick ascension. Before people could understand her one phase she passed on with terrific speed to some other phase of her life. People called her inconsistent but they hardly realized that it was because of their own incapacities to keep pace with her phenomenal flights that they found a lack of dead consistency in the wonderful life of this unique personality, the like of which appears only once in many centuries. She appeared (1) to many a veritable rock, firm and unmoving even in the most violent storms in the roughest seas of life, (2) to the warrior, a phenomenon of sheer energy, of dauntless courage even against the heaviest odds, (3) to the sick and the ailing, a wonderful mother with a noble sincerity, with a heart tender and soft as a flower, (4) to the man of intellect, an astounding genius, a woman with keen and penetrating mind who could master any subject or department she handled, (5) to the social worker, a wise and yet uncompromising reformer, who created public opinion, but was never enslaved by it, who 'could challenge Empires because she could build Empires,' (6) to the teacher, a superb Seer who even in the seed perceived the blossoming glory of the full-grown tree and (7) to the leader, a great Pioneer among human beings, who created not mere movements but Men, who not only led people but who transformed even lay-men into marvellous leaders of humanity. Dr. Besant achieved in one life what others would require scores of lives to realize, for she passed from plane to plane and field to field in quick succession assuming mastery wherever she went. Her years of physical existence can be easily divided into seven stages, each stage representing one particular aspect of her consciousness. In lesser souls it is difficult to perceive these stages for their lives are lost in the foggy vagueness of their existence, never rising to their marked heights on any level. But in Dr. Besant one sees (1) her early years of childhood when she drank the world more than the average child does at that age, (2) her days at school and play where she showed character and discipline as few school-going children can exhibit, (3) her unflickering loyalty to the church and the dogmas of Christianity and the eagerness with which she defended the positions of the Christian Church, (4) her companionship with Charles Bradlaugh and their collaboration in the Secular Society and in the cause of Free Thought, (5), her fearless advocacy of Socialism and the strenuous work for the under-dog, 'an incorrigible benefactress' as she was, (6), her unequivocal acceptance of Theosophy even against

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the derision of her erst-while admirers and the desertion of her best friends and co-workers, a real seeker after Truth as she was and (7) her marvellous work as a Master Occultist in collaboration with Charles Leadbeater, a true Yogi as she was wielding her enormous powers for the furthering of the Plan of the Hierarchy to which she belonged. It was from this stupendous height that she worked in later years in the fields of strengthening the foundations of the Theosophical Society and in the Scout Movement, in religious revivals and political agitations, in social reconstruction and in education and in the Masonic Movement as well as the Esoteric School of the Theosophical Society. Dr. Besant was essentially a Leader and it is as a leader that one can truly evaluate her greatness. What were these qualities of leadership in her, due to which she became a truly towering personality of her age ?

(I) A clear perception of and a thorough outlining of future structures before inaugurating any movement. She never resorted to blind plunges; a groping in the dark was never in her programmes. As a Clear-Sighted Leader, she (1) never allowed her followers to lose sight of the basic ideals of the movements to which she belonged, (2) never took chances at the expense of others, (3) never kept a veil as mystery between herself and the workers engaged in furthering the movements which she led, (4) ever insisted on her followers the need for fully grasping the structural details into which they proposed to incarnate the ideals of their movements, (5) ever sought the cooperation of all in evolving schemes of work, (6) ever remained an example to her followers to imitate whom was the highest joy of their lives and (7) ever was conscious of her responsibility in remaining an unfailing Beacon Light, illumining the darkened paths of many a drifting soul. Such indeed was her Marvellous Personality that in her presence all drifting came to a complete end.

(II) A sleepless vigilance, remaining always on the forefront of the fight and bearing the brunt of all battles. A leisuring in safety regions while others' fight was utterly foreign to her martial temperament. As a Courageous Leader, she (1) never craved for rest from the grim struggles in which she and her followers were engaged (2) never said to her followers 'go', rather did she say 'come after me', (3) never failed to look after the comforts of her workers, however, humble soldiers they might be, (4) ever explained her orders in full before demanding implicit obedience, (5) ever insisted on the masses

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being freed from most of the sacrifices necessary for all reconstruction movements, for according to her, the well-placed in life must sacrifice, (6) ever observed the same hard discipline which she expected from her followers and (7) ever was alert calling her Bugle, gathering all those that were prepared to give their all for a noble cause and putting new cheer into the lives of many a struggling soul. Such indeed was her phenomenal courage that under her command all struggles became absolutely easy.

(iii) An uplifting appeal to the noble sentiments of the people while recruiting them to the Cause she espoused. A mad rousing of passions was entirely absent in all her pleadings and orations. As a Conscientious Leader, she (1) never was blind to the ordinary human sentiments of the people, (2) never played with their emotions just for the speedy fulfilment of her movements, (3) never let loose the fury and the hatred of the ignorant, which was so easy for her to do with the marvellous eloquence she possessed, (4) ever refrained from giving extravagant promises to her people, (5) ever remained very cautious in all the propaganda that she did, (6) ever insisted on adopting fair means for the achievement of fair ends and (7) ever was conscious when to call halt restraining her movements like a powerful Brake, saving unnecessary hardships to many a suffering soul. Such indeed was her Transparent Sincerity that under her nourishing care all failures became spurs to future successes.

(iv) A virile constitutionalism giving popular backing to parliamentary action. A sterile legalism or a shy liberalism was completely outside her strong and unbending personality. As a Constitutional Leader, she (1) never let her opponents catch her outside the limits of ordinary legal framework, (2) never encouraged indiscriminate law-breaking especially by those who were unable to foresee the consequences of their actions, (3) never gave a 'blow below the belt' even to the bitterest opponent for honesty was not only her policy, it was a principle of conduct with her, (4) ever defended the weak and the ignorant against all encroachments upon their legitimate rights, (5) ever was engaged in organising the people for the creating of sanctions behind her constitutional activities, (6) ever instructed her people to seek inspiration from their own past cultural glories for according to her, the future of a nation can be based intrinsically on its past and (7) ever was alive to the necessity of bravely declaring

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the principles on which she based her movements, remaining always like an open Book driving away all doubts from the minds of many a seeking soul. Such indeed was her keen Intellect that under her tactful steering all hesitations vanished into thin air.

(v) A democratic responsiveness to the needs of the people, not only voicing their demands but also uttering the unspoken longings of the dumb millions. A mere reproduction of the words of the masses was never her work for she did not believe in a passive democracy, just reflecting the moods of the people. As a Constructive Leader, she (1) never destroyed existing structures before planning out future buildings, (2) never played to the galleries nor pampered to every mass mood, (3) never encouraged isolative tendencies among her followers, (4) ever stood for justice everywhere, even for her enemies, (5) ever was democratic to the core, respecting the opinions and suggestions of even her humblest followers, (6) ever insisted on her followers the need for complete harmony between private life and public professions and (7) ever was active in the valiant defence 'of those who were unjustly attacked', remaining always as a Tribune of the People, voicing the aspirations of many a speechless soul. Such indeed was her Wonderful Catholicity that under her guidance all misunderstandings disappeared for all times.

(vi) A complete grasp of the spiritual and cultural possibilities of the people she led and a wise directing of her movements for the fulfilment of the same. A blind imitation of what others did was never her way of working. As a Compassionate Leader, she (1) never even for a moment lost sight of the psychological background of the people put under her charge, (2) never forced them to move in channels culturally divergent from their own line of growth, (3) never lost her human touch with her people even while she was engaged in making her schemes successful, (4) ever entrusted the care of her movements to the wise among her lieutenants, (5) ever kept her organisations free from rigidities so as to give creative freedom to its members, (6) ever preserved a high cultural level in all her movements so as not to demoralise the people because of their participation in the same and (7) ever was aware of awakening the people to the 'Wisdom they are', becoming a Radiant Star of their lives, inspiring many an aspiring soul. Such indeed was her Glorious Wisdom that under her direction all waste of time and energies became an impossibility.

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(vii) A constant eye to the budding generals and a careful transforming of them into real leaders of humanity. A safeguarding of one's leadership was never in her nature. As a Commanding Leader, she (1) never was blind to rising greatness, (2) never tried to efface promising leaders, (3) never craved for personal honours, rather did she pass them on to her followers, (4) ever taught her followers to stand on their legs, doing away with the need for her support, (5) ever was intent upon 'making men', rather than multiplying soulless organisations, (6) ever was adept in transmuting the basest metal into fine glittering gold and (7) ever was awake to the need of making her people self-reliant, becoming a Great Power House, putting strength and purpose into the lives of many a meek soul. Such indeed was her Kingly Splendour that under her leadership all mediocrities were turned into Master Masons.

The Trinity of Life.

(An extract from a speech by the Viceroy.)

When I returned to India more than a year ago I set myself to establish in the public mind the essential relationship between each of the three orders of life—the life of the plant, the life of the animal and the life of the man—or in other words the direct connection between agricultural progress, improved animal husbandry and human welfare, nutritional and economic. During the same period I have urged on every available occasion the completion of that chain of research and propaganda bodies whose existence would connote the recognition by the Governments everywhere of the vital, the overwhelming importance to India of the trinity to which I have referred. How much still remains to be done we are all but too well aware. But at least we may claim that this meeting today marks the completion of the preliminary phase which is the setting up of the essential organizations and the establishment between them of due liaison at the appropriate points.

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From The President

Dear Friend,

The note printed below explains itself. I believe it is of great importance that Theosophists should gather together to study and throw the light of Theosophy upon the tremendous changes which are taking place in India at the present time.

We Theosophists of today have an opportunity unique in its possibilities. We ought, if our Theosophy be real, to give a great lead to our fellow-citizens in this country. Above all we ought to be able to infuse the splendid spirit of Dr. Besant into India's political development. Such work is not for The Society, nor is it for the Indian Section. It is for the individual member and groups of members.

I can think of no better time for a gathering of interested members than an International Convention of The Society, for although such a gathering can have no official relationship with the Convention, it will nevertheless meet in what is always a most uplifting atmosphere through which we may hope to receive the blessing and guidance of the Elder Brethren.

I do earnestly suggest to you that you should try to attend the International Convention in December even if only for the sake of being present at this gathering May I ask you to read the following carefully and to tell me if you can come, and in any case what you can do to help. I shall be very happy to send you more leaflets for distribution among your fellow-Members.

Fraternally,
G. S. ARUNDALE

A THEOSOPHICAL INDIAN NATIONAL CONFERENCE

During the course of the International Convention to be held at Adyar in December next, I propose to hold an independent gathering of Indian members of The Theosophical Society who have some realization of the fact that as citizens of the mightiest country the world has ever known, they have a very special duty to perform in this wonderful period of her reconstruction.

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I want this gathering to throw the light of the science of Theosophy upon India's renaissance, not from a party point of view, but from the large point of view of the nature of the new India that is to be and of the place she should occupy among the nations of the world.

I ask every Indian member of the Indian Section to remember that this is just the time when he should show in the civic life of the country his worthiness to have received the light of Theosophy and of membership of The Theosophical Society. Every Indian member of The Theosophical Society should be a wise leader in a land which so urgently needs wise leadership. Every Indian member of The Society should, even if he be an official, have some part in the political life of the country, even though he may not join any particular political party. Now is the great opportunity to participate in that which later generations will recognise as having been one of the great Golden Ages of the world, despite all its depression and sordidness. And if a member of The Theosophical Society, one among the great Advance Guard as he is, cannot help to make the Age bright with gold he is not much of a member, for he has not understood that Theosophy is to be ardently given no less than to be eagerly received.

In due course I shall submit a programme for this gathering. In the meantime, since admission to it will be by ticket only and to Indians only, I shall be glad to receive applications from now onwards.

I am hoping for a really large attendance, as a sign to India and to the world that Indian members are by no means the mere dreamers and unpractical idealists that sometimes they are thought to be. I want India to know that the spirit of Dr. Besant still animates her Indian Theosophical brethren, and that they recognise fully their responsibilities as guardians of India's well-being. We all remember how marvellously our beloved Mother gave herself to India's service, how in fact she died in India's service. We all know that she was the greatest Indian of us all. And I think some of us at least know that she is still as intent on her real Motherland as when she was in this outer world wherein we still dwell. Indeed, she is more intent, for she encounters less resistance, and thus is able to give even more.

I think that at such a time as this our Indian brethren should be prepared to make sacrifices to attend such a gathering, which will

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be no party gathering, no meeting to be addressed by people who have their own special political axes to grind, but a gathering of devoted Indian servants of the Motherland who have assembled together to consider what further service they can give to India, how they can more effectively help in this, one of the supreme moments of her way. I am most earnestly hoping that from all parts of India will come Indian members of our Society to be present at what will in all probability be a historic meeting, for I am sure we shall find great things to do individually, of course, not collectively.

I am not inviting any of our British members to be present, save possibly as visitors to watch the proceedings. I shall myself open the proceedings and then leave the chair to one of our very eminent Indian brethren who has much political experience, for I want this gathering to be exclusively Indian, to be animated purely by the spirit of India, and to reach any conclusions uninfluenced by any political theories some of us Britishers might bring from the west.

But I do ask Indian members to make every effort to be present. I do not want to take "No" for an answer from any Indian member in whom there is the faintest spark of eagerness to give his country of his best and to take part in leading her onwards to her future greatness.

G. S. ARUNDALE

Cultural Blending of the East and the West.

BY G. N. GOKHALE.

(Broadcast from the All India Radio, Delhi.
By kind permission of the Director.)

Whenever we hear the words East and West spoken together, we can not help recalling Kipling's oft-quoted lines:—

"The East is East and West is West,
And never the twain shall meet..."

We wonder if that is true. It all depends upon what we mean by East and West. In the way of ordinary commerce, no one can deny that they meet constantly. Enormous quantities of Western

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goods arrive daily into the East; and every P. & O. mail takes Eastern Goods to the West. Hundreds of Westerners even from the "Far West" *DO* India in a week or ten days and so many Eastern people visit the West every year and in increasingly large numbers. With the modern rapid transport facilities, and the floating cities, where those who have a good bankbalance, can get every possible comfort the East and West is getting near to each other. We all do *meet*; but *is* that the "meeting" Kipling meant ?

In India we meet the Britisher oftener than other Westerners, and English is practically the only Western language we understand; and so to us the West means the numerous British officials amongst us. To the Britishers the East is represented by Khansamas, their Patawalas, and all the Indians who meet them in the course of their official business—that is, to get something out of them. In the British Isles, the East means our bedecked Maharajas, who occupy the best suite of rooms in London Hotels, or the numerous Indian students who go there in the most impressionable years of their life; and to them, the West generally means their English maid servant. To the great bulk of Indians the Westerners are what the "Million Dollar mysteries" depict them. Is it any wonder then that the Britisher finds it difficult to believe the tales of poverty and squalor in India ? With such an "East" trying to meet such a "West", that "the twain shall never meet" appears natural.

That is not the East nor the West I mean; and to illustrate my way of looking at it, I shall with your permission, relate a personal experience. While travelling in Europe, when the train had a long halt on the frontiers of Germany and Holland, a perfect stranger suddenly caught hold of my arm, with a "Come along. Let us have a drink" in plain English. Obviously he was trying to be very friendly; and so I allowed myself to be so dragged till we reached the Cafe. He asked me if I would prefer "red or white." "Sorry, neither" was all I could say. He thought I was fastidious, and named half a dozen other wines, always meeting with a polite refusal. He could not understand how any one could refuse "drink"; and so to have a look at such a one, he let go my arm, stepped back a bit, and took out his cigarette case, with a cheery "Have a smoke." I smiled and told him, that I had not learnt that art yet. He felt almost puzzled, stepped back two paces, and had a good look at me from head to foot, presumably to make sure that I was a human

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being Then he asked :—"Are you an Indian ? It is only in that country, that such men—animals he meant—are found." I pleaded "guilty." He was bent upon making friends and so he asked again "Do you at least eat chocolates ?" He was this time pleased with my reply and did buy some which we ate together. That was one of the proudest moments of my life, when I felt that the West was paying its homage to the East, in that trifling incident between two perfect strangers.

Some time later, I was walking along the streets in Edinburgh with my hostess, a Scotch Lady, when suddenly I noticed her darting across the road, at evident risk of being run over. She had noticed that a cartman had tied up the horse dragging a second vehicle behind him, in such a manner as to hurt it, and she simply could not stand it. She could not rest until she had poked the Driver with her umbrella, and threatened the nearest Policeman for not having noticed it earlier —and all this happened before the "wise man from the East, who did not even smoke" had realised what it was all about.

The two incidents show what I mean by East and West, and such twain do meet. The East and the West have different ways of expressing themselves in life. If we recognised that both have their use in nature and are in a sense complementary, we shall get on much quicker. If the West supply the Locomotive, the East—serves, rather than acts as a brake ; but both alike should be equally necessary for the safety of the train, for the brakesman is also the Guard. The younger Westerners are vigorous ; but along with vigour the World needs Eastern Wisdom, to assure ordered progress.

I know that the average Westerner, and many Easterners, who ought to know better, do not accept that there is anything like Eastern wisdom ; and judged by results they are right. In this race between the Western hare and the Eastern tortoise, they see the hare beating the tortoise every day ; and all I can do is to remind them that the race is not yet finished. Greece has come and gone ; and so has Rome—foolish India still plods along her path, not much worse for the wear and tear of centuries. Is this a mere accident ? Both the tortoise and the hare are perhaps equally useful.

Like the tortoise the average Easterner is calm on the outside at any rate, so quiet as to appear dull. But the

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Westerner seldom realises how sensitive he is inside. His sensory nerves are all aglow, although the energy may never discharge itself through his motor nerves. He thinks and thinks, until he often forgets what he was thinking about. The Westerner takes in what little he can at a glance, makes up his mind on that meagre data, and acts at once—may be foolishly. He can not change the laws of Nature and often meets with disaster. But when his gruel comes to him, he takes it like a man, digests it and acts again. The one is all a bundle of sensory nerves, the other of motor nerves. The World needs a balance between both.

The active Westerner achieves quick results. Look at how Hitler and Mussolini have changed the face of their Countries in so short a period; but whither, they do not know, and perhaps do not care. Things move more slowly in the East; but the East is certainly not as "unchanging" as some imagine. Those who have eyes to see can testify to the change the last thirty years have made. But all the same the Eastern civilisation like the Western car is built to last. If a sick man goes to a Western Doctor, he will relieve him of the pain at once with a drug, or cut away the offending limb. The Eastern Ayurvedacharya will ask him to swallow some decoction for three months, before he can expect to get radically cured. Both points of view have their use in Nature if taken as complementary.

At the same time, the Easterner's nervous system often so affects his outlook, that he sees too far ahead and almost fails to see the pits in front of him. He even acquires a faraway look, and a long face. One step at a time is enough for the Westerner, and he takes it cheerfully. That broadens his face. To the Easterner the goal is more important. Whatever he may do, he is looking for Liberation, Spiritual Peace; *when* he gets it he does not care unless he happens to be one educated in the Western school. The Westerner is quite satisfied as long as he is on the road, even if he has moved an inch on it. He does not care whither he is going, and often purposely shuts out all thoughts of the Ultimate. He lives in the Immediate, the Easterner in the Ultimate. The failure to appreciate this difference in the two cultures is a real obstacle to the meeting of the East and West.

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But the greatest danger to the meeting comes from those who do not know what their Culture stands for and who, like some of us, are dazzled by the apparent success of the other party, and want to achieve that in a hurry. The Easterners who have got a smattering of Western Education, without a solid foundation of their own are the greatest offenders in this respect. The very near-sightedness and self-sufficiency of the West save them from a similar fate. Culture is the sum total of all that is best in our past; and however fallen any Nation may be, it has got some such characteristics, worthy of preserving. Every one—both in the East and the West—has to learn a good deal, but all such knowledge has to be added to what we already know. Only one, who knows and can appreciate all that is good in his own Country, can really understand and take what is best in others.

All qualities are necessary for the World. We have to look to the present. We have to look to our future, the immediate and the remote; and all in the light of our past. The West has been brought into contact with the East for the very purpose. It is again the story of the keen-sighted lame man, and the hefty vigorous blind one—let us say short-sighted one. Neither can get along alone. The short-sighted one appears to do so, and often forgets that the tortoise is not yet out of the race—and Aesop was an Eastern slave.

The East has yet to convince the world that Man is immortal and that all Life is one; and the West has to show how we have to realise it down here and now. Therefore instead of wasting time in useless bickering, if the blind man took the lame one on his shoulders, and allowed him to direct the course with his vision, both will reach their destination. We should share the essence of our respective Cultures—unite the Science of the West with the Religion of the East. Might will then support Right instead of competing with it. Virya will work hand in hand with Shanti; Virility will go with Peace. The Strong West will then meet the Wise East, because both will be true to their own Cultures, and then we shall say again in the words of Kipling, slightly changed:—

"When the Wise East will meet the Strong West
When two "cultured" men meet from the ends of the World,
There is no East and there is no West."

G. N. GOKHALE.

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Some Thoughts on Karma.

By Geoffrey Hodson.

A study of the operation of Karmic law reveals the existence of innumerable modifying influences released by and returning to the actor in a period between a primary causative action and its reaction. In the average person, still quite naturally self-centred, the tendency is to increase the causes of adversity rather than to decrease them, though almost all men are capable of rare and beautiful acts of service and self sacrifice which may neutralise or greatly modify previously generated adversity. The opposite may also occur, certain kinds of intermediate conduct intensifying or extending adversity in degree.

Thus actions in the past do not always produce with mathematical precision or any kind of fixed sequences corresponding reactions in the future. They may do so at times, but not necessarily always, because of the many intermediate modifying influences. As stated, these consist chiefly of the individual's own subsequent actions, which increase or decrease the karmic effects according to whether they are like or unlike the primary causative acts. Other modifying influences are generated by the actions of the group to which the individual belongs, whether it consists of family, relations, friends or of co-citizens of a nation. Such modifying actions must of course have a relation to the individual affected, he must have shared in them otherwise he could not be affected.

There must be, however, certain kinds of conduct, the more positive and definite actions good and bad, which are so strong as to resist for a long time such modifying influences. These tend to produce reactions appropriate to the actions, and to affect the individual in the parts of the body and aspects of life, environment and opportunity which were also affected by the original actions. The major chronic diseases are examples of this, though even within such closely related karmas considerable modification can occur. It is therefore exceedingly difficult and not advisable to particularise too closely at the present state of human knowledge; the principle is sound, otherwise karma would not be educative, but its manifestations are so extremely diverse and karma such an intricate affair that it is hardly possible about specific cases. One might get glimpses of an individual's karma; when observing the disease, for example, one might see the causative

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act specially lighted upon the great karmic chart because one has tuned oneself into its frequencies. It does not follow, however, that every sufferer from the same disease has committed the same sin though there will be something similar in common in the causative conduct of all who suffer from the same adversities.

The karma of every individual is therefore exceedingly intricate, and one marvels continually both at the accuracy and perfection with which the law automatically and impersonally operates in human life and still more at the intellectual power and skill with which the Lords of Karma—mighty geniuses at what might be called karmic mathematics—and their agents grasp both world and individual karmic situations and with unfailing accuracy administer the law. Despite the large degree of automatism such administration would appear to be most necessary. Without it individuals and nations would be in danger of being overwhelmed by the mass reaction to their own conduct. Wherever unselfish conduct creates the possibility karmic agents, chiefly Devas, smooth out individual and national karma, using the effect of every favourable action to diminish adversity. For the individual this is chiefly done during pre-natal life when the bodies are built.

The type of matter used, the structure of the bodies, especially of the brain and nervous system, constitute a karmic statement or map, a precipitation in mental, astral and physical matter, of that portion of the individual's karma which is to be worked out in the new incarnation. All persons bring with them, written as it were in their four bodies, their own karma, which works itself out from within them, influencing their thought, feeling, actions and reactions continually. From this point of view all karma is interior, is both stored and reaped within the auric envelope. External conditions and experiences merely mirror the internal karmic conditions. The positions and relationships of planets, stars and signs at birth are but reflections in the heavens of the man himself as moulded and to be moulded by his past.

The overwhelming of Atlantis at the direction of the LORD OF THE WORLD may well have been as much a negative as a positive act. The action of the Lords of Karma and Their Agents of holding back and spreading out Atlantean karma may have been temporarily suspended so that the full weight of the reactions, rushed upon the people,

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Apparently the Lords of Karma can at any time, after consultation with the proper Authorities on the planet concerned, withhold or release an individual's karma, always of course, with the consent of the Monad.

Looked at from above the whole karmic pattern of a single globe must resemble somewhat a great tapestry, each ego and personality being a multi-coloured, living and brilliantly glowing thread. Every action, which includes every word, feeling and thought, causes the appropriate colour to shine out as the individual's contribution to the great design. This must make the whole karmic web dazzlingly alive, each thread sparkling, flashing with constantly changing hues. The "threads" will appear in groups all of similar tone and colourings, the similarity expressing affinity of temperament and the grouping karmic ties.

This karmic design grows continually as human beings weave their own karmic pattern, each affecting the whole design continually. When egos are out of incarnation, their personal "threads" may be thought of as descending to the under side of the tapestry, to rise to the upper surface again and weave their share of the great pattern of the karma of mankind when a new incarnation begins. Just as the threads beneath a piece of tapestry are as important as those above, so the periods between lives are as important as the lives themselves. An individual must be traceable throughout the ages by following his thread as it appears and disappears in the network of the human karma of a globe.

———

Can Animals Think ?

Lacking the three vast advantages humans enjoy and take for granted, dogs cannot be regarded scientifically as thinking animals. From the viewpoint of science these three factors—Language, ability to think in the absence of an object, and the tendency to imitate—give man an enormous advantage over the dog or any other animal.

The leading article in the June issue of *The Scientific American* consists mainly of explanations of various experiments that have been used to prove that animals do not think. It is entitled "Me And My

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Dog" is written by Professor G. H Estabrooks of Colgate University, and contains several interesting illustrations of the experimental rooms in the Laboratory at Cornell Anatomy Farm.

According to the author, learning and *thinking* are not the same. "Undoubtedly, your dog can learn," he says. "So can those tiny one-celled microscopic animals we call protozoa. Not much, to be sure, but a little and, as the organism becomes more complex, it learns more.....But let us concentrate on the dog, which is, of course immensely superior to and of these others."

The first point of interest indicated is that the dog has a backbone and a brain. He is a vertebrate and falls in the same group as man. These vertebrates are specialized in such a way that they cannot learn without the brain, probably differing here from other groups, such as those including the snail, the bee, or the star fish.

To illustrate this need of a brain the Professor refers to the "spinal dog", an animal in which the brain has been separated from the spine. The spinal can walk, eat, bark and bite, but he is hopelessly stupid. He just cannot learn a thing. If a red-hot piece of metal were placed near him, he would be attracted by the light and touch it with his nose. This would result in a yelp and a retreat, but ten seconds later he would dab it again with his nose. If permitted, this would go on indefinitely, or until there was no snout left. The point is that without a brain he cannot learn even such a simple and painful lesson.

Conditioned Reflex

Some of the experiments made by the great Russian physiologist, Pavlov, father of the so-called "conditioned reflex," are next described. When a dog is fed there is a flow of saliva. His mouth "waters," as does a human. Pavlov would shine a red light in the dog's eyes while the animal was eating. He would repeat this procedure several times, and then he had only to turn on the red light and the dog's mouth would "water," just as heartily as if he were having his usual meal. The light was the dinner bell, so to speak, and Pavlov found that practically any stimulus associated with food would produce the same result.

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Investigators were quick to realize the possibilities of the conditioned reflex, which was soon advanced as explaining a great deal of learning, both animal and human. It was soon found out that practically any response, be it of glands, organs or voluntary muscles, could be conditioned.

Trial and Error Tests

The facts yielded by so-called "trial and error" learning are convincing. This is illustrated by a cage in which a dog is confined. Somewhere within is a hook or button; when the animal claws the hook or steps on the button it releases a spring, the door opens and he escapes. A hungry dog is put inside and food is placed outside beyond his reach. Naturally, he resents this and jumps around in frantic impatience. Sooner or later he sets off the spring, purely by accident. He dashes out and gets the food. The experiment is repeated at regular intervals. After a dozen trials—he catches on. Then the moment the door is closed, he pounces on the button and is out in a flash. To quote: "He stumbled on the solution by accident—by trial and error, we say—and then proceeded to master the problem in very quick order."

It is maintained by Estabrooks that the human being has tremendous advantages over the dog in this trial and error process —all the result of his much greater brain. The dog cannot use language. "Actually," he says "thinking is talking to yourself. Thinking is simply a trial and error solution of your problem, with the advantage that you don't have to risk your body until you are certain of results." An instance is cited of a man and a dog who had experienced an unpleasant encounter with a skunk. The man could afterward sit back and visualize the whole situation. He could appraise his own weakness, the skunk's strength, and so decide what to do next time. The dog, however, cannot think in this sense of the word. He must have the enemy before his eyes. Then, to be sure, he will remember the past experience, but he has prepared no solution to the situation.

"Finally," says the author, "you as a human have another curious quirk which no other animal possesses—namely, the tendency to imitate." He proves that dogs and even monkeys do not imitate. A dog has to learn a thing all by himself, but he learns better than

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most animals. He claims that even the human, if forced to run a maze under the experimental conditions used with a dog, has little if any superiority.

To quote: "In conclusion, we can only say that the dog thinks on a very low plane, if at all. Perhaps he does use past experience to solve new situations, perhaps he may understand a few simple symbols, but his abilities here are so inferior to those of the human that we are entitled to say, for all practical purposes, that your dog is a non-thinking animal."

What Theosophy Says

It is interesting to note here the following statement from the *Secret Doctrine* III, 558: "A dog shut in a room has the instinct to get out, but cannot, because its instinct is not sufficiently rationalized to take the necessary means; whereas a man at once takes in the situation and extricates himself." To be sure, science has proved that finally the dog may learn how to extricate itself. But it was accomplished by first floundering about—not by thinking.

According to the *Doctrine* animals are extremely sensitive to psychic conditions; these react on their health and bodily state. Instinctual consciousness is on the kamamanasic plane and the highest degree of this plane is the psychic. The animal is not conscious of the feeling 'I am I.' It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the Mind, not of the Soul, the *anima*, whence the very name *animal* is taken." (*S.D.* III, 573.)

Science concludes that the dog is a nonthinking animal. And Professor Estabrooks would rather lead one to believe that it is simply because he has a much smaller brain than the human. Occultism maintains that the animal has both the Monad and Manas, but they are latent. Its brain, therefore, cannot respond. Man alone is the *thinker*. The Occult and Scientific conclusions would seem to tally. Regarding the explanation of the phenomenon, however, the two cannot as yet be said to agree.

R. S. "The Canadian Theosophist"

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The Carlisle experiment.

In 1915 a new munition centre was openened at Carlisle, which meant an addition of 15,000 to the population of the place, which was then 56,000. Lodging houses became packed, men slept on staircases and beds were let, on a three-shift system. With no home-life it was inevitable that men should flock to public houses. In war days money was no consideration, and the munition workers with their pockets jingling with coin felt like painting Carlisle red on Saturday nights. It was not long before scenes of drunkenness and disorder called for desperate measures. What did they do ?

All public houses were at once acquired by the State and their number gradually reduced from 119 to 65. Food was provided in every place. The staff was the same, and well paid, but they got no tips on drinks, but were paid a commission on the value of food sold. For a drink every man had to cross over to the bar and pay cash. Food was served at the table. Fireplaces were provided where a man could come and warm himself for an hour, and leave without taking a penny-worth, and no questions asked. No waiter was to ask "what will you have" on pain of dismissal. Gramophones, even billiard tables were put in for the customers; so people often came in to booze, and forgot all about it in a game. In some shops a piano was added and in others were arranged regular concerts, and lectures on interesting subjects. Thus were the shops converted into free and comfortable club-rooms for the poor. Convictions which had increased from the pre-war 250 to 953 fell down to 320 in a few months, and are now (the system still continues) near a hundred. "The brute was sobered"; and what is surprising, at a profit to the State. The total amount invested in the enterprise was £. 922,061, all of which had been returned to the State and during 1926-27, the scheme brought in a profit of £. 89,422. That is a very interesting illustration of what can be achieved by "giving the horses a little rein."

News and Notes

Dr. J. H. Cousins has been placed in charge of the Departments of Fine Arts and English studies, at the new University of Travancore, and he is already engaged on the organisation of the same. With

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such a liberal-minded Prince and Chancellor, and Sir C. P. Ramaswami Ayyar as Vice-Chancellor and Dewan, great things are expected of that latest addition to the Universities of India, and we do wish them every success.

* * * 2 * * *

PLANET TRYING TO SIGNAL THE EARTH ?

French astronomers and radio experts are excitedly discussing the claims made by Professor Jansky, director of a famous American engineering organisation, who states that he has received short-wave radio signals which originate from some station beyond the earth!

He is in Paris placing details of his theory before French experts, and will shortly leave for Stockholm, where he will consult Professor Stranger, one of the world's leading authorities on short-wave radio.

It was while Professor Jansky was making short-wave experiments that he received the mysterious signals.

He has ascertained that these signals take from three to fifteen seconds to reach his receiver.

This would fix the place of their origin at a spot many millions of miles from the earth.

The signals are immensely powerful and are repeated at regular intervals, as though some extra-terrestrial station were signalling repeatedly, hoping for a reply.

Shortly, the Professor will construct the most powerful shortwave receiver in the world, so that he can study these signals more closely.

Professor Jansky points out that though the thought of extra-terrestrial communication may seem fantastic, already our more powerful military short-wave transmitters send signals that could be received in the moon if anyone happened to be there.

* * * * * *

Has not H. P. B. said somewhere that we shall hear from other planets before we know more of them ?

* * * 3 * * *

GIGANTIC STEEL GATE

News of the discovery of a steel door of a gigantic size in the midst of the Mishmi hills, has been received from Sadiya (ASSAM).

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It is stated that while several Mishmis were searching for *shikar* in the forest, about 40 miles from Sadiya, they accidentally found a door, two plates of which were interlocked by means of a big lock and attached properly to a wall constructed with stone bricks.

It is further stated that to the inside of the compound access cannot be had except through the door.

Hillmen, the report adds, wanted to break open the door in order to obtain valuables, but were induced not to do so and wait for permission from proper authorities.

It is believed by people that the discovery is a remnant of Kundil Nagar, the capital of the great kingdom of King Bhishmaka whose beautiful daughter Rukmini loved Srikrishna of Dwaraka and the latter took her away by defeating her brother Rukmabir in a great battle.

The discovery is considered to be of great importance from the historical and cultural points of view.

—*A. P. I.*

* * * 4 * * *

A BABY RACE

A Baby race? As the world already knows there was one recently in Canada, where a rich man of eccentric whims left his whole fortune to the mother who, within ten years of his death would produce the greatest number of babies. The complications, difficulties and litigation that resulted from this unique competition were followed in the press of the entire world. But we are concerned here with a more important, more international "Baby Race!" Not only fertile families, but whole nations take a part in it. It may sound off, yet there is a reason why the competition for the greatest number of births should go hand in hand with the competition for the biggest armaments Propaganda, for death and birth appear to be allies, for without human beings there could be no wars.

The Sunday Standard.

* * * 5 * * *

EAST IN THE WEST

By Prof. K. Rao of the Paris University.

With the exception of a few Universities I lecture all over the continent every year, and I find a steady increase in their interest.

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During my research work which has taken me practically all over the continent I found that there is a distinct South Indian influence in Southern Europe. Particularly, Spain (up to 1934 i.e. before the present revolution started) possesses immense documentaries concerning India. What is more, certain of our customs exist amongst the Majocans of the Baliere Islands and the Canaries of the Canary Islands, so much so, the indigenous group of the peasantry actually sing Telegu and Tamil folk songs without knowing their actual meaning. Some of our deities are being also found amidst the deserted rocks. These evidences are by no means of recent origin but go far beyond the Christian Era. In the University of Catalonia there is a collection of ancient Indian literature and they had started an Indian Institute in 1930 and in a similar manner Institutes have been started at Liege, Copenhagen, Warshaw, Lyons, and Budapest.

A. B. Patrika.

* * * 6 * * *

THE VEGETARIAN DAY

The Vegetarian Society of England (established 1847) are celebrating 3rd. October as the Vegetarian Day, and they would be very pleased if some energetic Indians would take up the cause, so dear to the heart of every humanitarian. Those interested are requested to communicate to the President, Peter Freeman Esq. Penarth, Wales.

* * * 7 * * *

KHUDABUX AGAIN

Many papers publish a snap-shot of "Mr. Khuda Bux the Indian mystic, riding blindfolded through the traffic in Kings Street, Hammersmith, London. Beneath the bandage his eyes are sealed by a thick mixture of dough and cotton wool."

* * * 8 * * *

LIVING CHESS

"The Statesman" publishes a picture of the White and Red Kings of Chess shaking hands prior to a rehearsal. Girls from Tunbridge Wells High School are being trained to constitute the

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living pieces in a display of Living chess, organised by the Kent County Chess Association—It reminds us of the Chess, Board for a similar purpose at Fatepur Shikri; or is it one of Akbars Chess-men reborn in England ?

Behar Federation

1. Mr. Gokhale's Tour in Bihar.

The General Secretary's lecturing tour in a part of Bihar, which commenced on the 21st July has been very successful all through. He visited Chapra, Hajipore, Motihari, Bettiah, Sitamarhi, Darbhanga, Laheriasarai, Samastipore, Begusarai, Purneah, Monghyr and Patna, from where he went back to Benares on the 7th August. He had to drop Gaya in this tour, as he had some urgent call from his Head Quarters, Benares. It is hoped that he will visit the rest of Bihar, Gaya and Chotanagpore districts by car, some time in the winter next. His lectures everywhere were highly appreciated. He never allowed the interest of the audience to wane by his occasional humorous touches.

Brother Ram Ashray Prasad accompanied him throughout his tour. His Lantern Slides lectures, specially to women, were much appreciated. Women's gathering at all the places, where the meetings were convened, proved very successful. Even at Purneah the gathering of women was unexpectedly very great.

2. District Conference

The Champaran District Conference was held at Bettiah, under the presidentship of Mr. G. N. Gokhale. It commenced on the morning of Sunday the 25th July with the Prayers of All Religions. The opening presidential lecture was on 'Science and Religion', which was followed by a lecture in Hindi by Brother Jagat Narayan, B Sc., on "Sahaj Jiwan" (सहज-जीवन). In the afternoon there was a symposium on the NEED OF Understanding, in which Brothers, Jagat Narayan, Ram Ashray Prasad, R. K. Sharan and R. J. Sinha spoke, respectively on the Religious, Social, Educational and Artistic aspects. President's summing up the symposium was superb and it produced profound

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impression. This was followed by Lantern-Slide lecture for women, in which both the President and Brother Ram Ashray Prasad spoke. The attendance of the ladies was very great, and it was stated by the local people that never before there had been such a good gathering of ladies in the town. There were special arrangements for conveyance for the ladies.

On Monday 26th July in the evening there was a lecture by the President on 'Kaliyug Dharma' which closed the function.

Bihar Bulletin.

Talks on Zorastrianism

We have still some copies of this excellent book left. Not even all Lodge libraries have asked for it. I am not sending it unasked, as such gift books are seldom read. Every Library should have a copy; and it is only two annas, plus one anna for the letter, and—the trouble of course. It is worth it I assure you.

G. N. G.

Lodge Activities

Ahmedabad. Youth and Age assembled together on August 12th to greet and accord a hearty welcome to Bro. C. Jinarājadāsa when Dr. Solomon speaking on behalf of both the Lodges welcomed him describing him as a great "Sadhu-Purusha", a Sage, and praised his very invaluable services in the cause of better understanding and world brotherhood, and showed how he was travelling far and wide, inspite of his indifferent health.

In his reply Bro. Jinarājadāsa explained that interest in Theosophy was steadily growing throughout the world and hence the few Theosophical Lecturers had to go from country to country, and due to his knowledge of the various languages, particularly Spanish and Portuguese, he had a peculiar use in travelling in countries which did not know English. Next year he has to go outside India for

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about 11 months, visiting such distant lands as Central and South America, etc. Speaking about Theosophy he described the work of the Theosophical Society in building bridges between science and religion, between cultures and cultures and between nations and nations and how the T. S. was working steadily for the spread of the ideals of Co-operation and Self-Sacrifice, and to give a new vision of the Unity of all life. He exhorted the audience to help in this beautiful work and join the army of helpers in the uplift of mankind, and the world at large.

Bombay :—Bro. C. Jinarājadāsa arrived on Saturday the 7th August in the morning by S. S. 'President Adams."

In the evening there was a well attended Social Gathering, where Bro. Jinarājadāsa talked about his tour to Japan, and about Japanese Art and Culture.

On Sunday in the morning he met about a hundred friends in a private meeting. In the evening he visited the Cama Institute, and he took a great interest in a Zoroastrian Ritual, which is newly started by his inspiration. On the same night he started for Surat.

The Krishna-Dharmalaya Lodge of Bombay has been in existence for the last 35 years and now meets in the office of Bro. I. J. Samson. They are now planning to have a building of their own, and have authorised Bro. W. N. Nadkarni, Room No. 28, Saraswati Niwas, Thakurdwar, Bombay, 2, to collect funds for the purpose. Any donations, however small will be gratefully accepted.

Salem :—On June 4th, 1937 there was a meeting of the Salem Parliament conducted by the Theosophical Lodge. Mr. J. C. Ryan, M. A., Dy. Registrar of Co-operative Societies was the speaker. Mr. S. Krishna Iyer, M. A., Lecturer, Salem College, moved that co-operation was a better method of uplifting the country than socialism. Mr. V. Rajagopal, M. A., Secretary, Salem Provident Fund Society, opposed the proposition. After several speeches for and against, the proposition was put to vote and lost.

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India And The Commonwealth.

Radio talk

By Sir Muhammad Zafrulla Khan.

I AM going to speak to you this evening of India and the part that she has to play in the Empire. India is unique in this respect—that she is the bridge between two great divisions of the world, Europe and Asia. No other country or people can possibly fulfil this mission, and the future of India, therefore, becomes important to the whole world. There is another sense in which India is unique and it is this: it has been repeatedly invaded from outside, it has been torn and distracted by internal troubles, and has been the warring place of different creeds and races; it is now undergoing the spiritual and political developments necessary to the creation of one true united nation. Occasional troubles between different interests or creeds should not blind the outside world to this fundamental process of nation-building which is going steadily on in India, and the unique feature in the situation is that this enormous and growing nation finds its rallying point and unifying force in its allegiance to a 'foreign' Crown, and its whole political system and form of Government are approximating continually closer to those of the same 'foreign' country. And yet 'foreign' is not the appropriate word to use in this connexion, for the Crown is as much our Crown as it is of the United Kingdom or of any other part of the Empire.

(*To be Continued.*)

Official Notice

This year's Convention will be held at Adyar Headquarters. The Indian Section statistical and other data and the detailed report of activities have to be submitted to the President before the end of October, 1937. It is therefore desired that the reports from the Joint General Secretaries, Federation and Lodge Secretaries should reach this office by the 15th October at latest, for incorporation in the General Secretary's report.

The Annual Dues, not paid yet, must reach this office by the 30th September at latest.

General Secretary.

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THE INDIAN THEOSOPHIST

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"There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but unite and work as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers."—H.P.B.

September 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

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The Artist in us All.

Mr. Jinarājadāsa writes to a member that he is adding a new chapter on "The Principle of Beauty" to the new edition of his "First Principles of Theosophy." He continues: "Do not forget to develop the ability which you once showed in writing poetry. It will be useful in all kinds of ways to open out your consciousness." When asked at the American Convention in 1935 how people of strong emotions could bring about the astral serenity necessary for buddhic reflection without losing power, he replied: "It is a difficult problem but I would say, begin to write poetry. It is in expressing, in striving to externalise something, that you bring in serenity. It is wellknown that it is a kind of psychoanalysis. The Japanese have said a beautiful thing—that if you have lost someone yon love deeply, instead of being wrapped up in gloom, write a poem about death. However, it depends somewhat upon the emotions which are within you. The buddhic reflection comes through tenderness, affection, through spreading compassion. Slowly working upon yourself in that way you will give an opening to the buddhic nature in you to manifest. You will remember that I said that the intuition doesn't always manifest when you want it to. It has its own ways. You will undoubtedly become more intuitive as you become more charitable and kindly and artistic."

—*The New Zealand News-letter.*

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Adyar the Beautiful

[Sep.

BY THE PRESIDENT.

We have made up our minds that Adyar must on the physical plane be made more worthy of its position as the greatest spiritual Centre in the outer world, as well as being the Headquarters of The Theosophical Society. So we are scraping together every available penny and cent to embark on a very real beautification. In the first place, the roads are to become cement roads, so that traffic on them may be far easier and the annual repair bill be reduced to a minimum. We estimate the cost to be in the region of £ 1,300, and the Executive Committee has agreed to grant half this amount, on condition that I find the other half.

BEGGARS RUSH IN

Beggars rush in where rich men fear to tread, so I instantly agreed. So far I have collected a little over £ 200 towards the fulfilment of my obligation, and the cement roads are coming along quite nicely. It is a pleasure to drive on them, and we have been careful to see that they are not too smooth, so that bullocks may not be inconvenienced. We have also planned little side paths so that pedestrians may not, if they be bare-footed, suffer from burning feet than which there are few greater agonies, as I know to my cost since I generally go about Adyar bare-footed.

THE HEADQUARTERS HALL

So much for the roads. Then we are entirely repainting the Great Hall, and giving it a new floor. The old paint has now been scraped off. A set of seven fans has been installed, thanks to a gift by a few generous members. The ceiling has had removed from it its forty year old canvas, and white ants have been found in the wooden joints behind. Permission has been refused to the ants to remain at Adyar. There will cease to be any more canvas. The walls will be painted nile green, and the various decorations, which, to tell you the truth somewhat horrify me, will be painted an ivory white. The floor is being re-cemented in colour, and all wiring is hidden. The lighting of the Hall is from beautiful Chinese brass lamps, and indirect. The busts of Dr. Besant and Bishop Leadbeater are being given special places in alcoves designed by a very kind artist friend of Adyar,

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Mr. Conrad Woldring, and the statues of H. P. B. and H. S. O. are undergoing some re-arrangement so that the Colonel does not appear so diminutive. Portraits of Mr. Sinnett, Dr. Besant, Sir Subramania Iyer, and Colonel Olcott, hitherto in the Museum, have been placed in the Hall, and look very well indeed. Other alterations of various kinds are also being made to make the great Hall worthier of its functions.

The Adyar Gardens

Then the Gardens are receiving very careful attention. To face the entrance road to Adyar we are erecting a marble bust of Dr. Besant on a rugged pedestal with a background of beautiful flowers and a lotus pond. She looks through the great Trilithon which divides the entrance road, one branch going past the Theosophical Publishing House and the other going to Headquarters. I hope someday to add fine statues of the Founders, so that they too may welcome visitors to Adyar. But there is no money available for this at present.

The Christian Church

The Garden of Remembrance, where are the ashes of Dr. Besant and Bishop Leadbeater has been rebuilt and we are making more beautiful the place where the body of Colonel Olcott was cremated. Friends of our Christian Church at Adyar have contributed the funds necessary to build a dignified structure, at least all but about £ 250 which I still need. So Christianity will be well represented as already are Buddhism, Islam, Zoroastrianism and Hinduism. Judaism still lags behind.

Telephones, Decoration

A system of automatic telephones is being installed throughout the estate, which will be wonderfully convenient for us all. The whole of Headquarters is being repainted in an entirely new colour scheme, so that Adyar may look the beautiful creature she really is.

Faith Moves Mountains

And the money for all this? The Society's finances would be entirely inadequate to meet all this expenditure. But friends are rallying to our help, and we shall be able to do all I have mentioned above and a little more.

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All is to the Glory of God and to the service of the Masters who gave The Society to the world. We at Adyar, and friends of Adyar all over the world, want to show that we honour the gift of which we are temporary trustees, and that we are trying to hand it on to our successor trustees in as perfect condition as possible.

If there are other friends of Adyar who have not yet helped, but would like to help, I shall be most grateful to receive their offerings.

—*The Theosophical World.*

The International Academy of the Arts.

Objects.

1. To emphasise the essential Unity of all true Art.
2. To work for the recognition of the Arts as inherent in effective individual, national, religious and international growth.

The Academy planned by Shrimati Rukmini Devi has now started functioning. They take students in Dance and Music. The main object of the study will be the chosen Art and so students will not be trained for any Government or University examination. The Dance now being taught is Bharat Natya, as practised in the Tanjore school. As this school is feminine in character, only girls will be admitted. If however sufficient number of students are forthcoming, arrangements will be made for the masculine art of Kathakali, etc. The most suitable age is seven to fourteen years. Applicants must be in good health.

The Music section will at present confine itself to South Indian Vocal Music and Mridangam. Arrangements for other instrumental music will be made if required. The course is specially meant for those who wish to take music as a profession but arrangements will be made for those who want only a general cultural education. All students can be housed at the Besant Memorial School hostel.

The Weaving Department is also being opened, with professional weavers who are being well-housed and provided with an adequate wage. The object is to set an example of firstclass workmanship, and to educate public opinion to insist upon goods, which are as artistic as they are useful. To encourage this demand the prices will be kept as low as possible. Orders for Sarees, Angavastrams and silk and cotton piece-goods are now being received.

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May I.....?

May I share with you this month the thoughts that arose in my mind as I sped through North Bihar—land hallowed by memories ancient and recent. It was in the Champaranya that young Dhruva lived, was kicked by his father, performed his austerities and had the Darshan of Shri Vishnu and became Dhruva—the unchangeable. Jivanmukta Janaka lived in these regions ; and Sita was born here and married Shri Ramchandra, who came here after defending Vishvâmitra's sacrifice near Buxar—the first battle of Buxar. It was somewhere here, that the robber Vâlyâ became the Sage Vâlmiki, who wrote the Râmâyana for the amusement of the sons of Sita, who during her banishment lived in his hermitage. Ahilya lived here ; and the famous fight between the great elephant—Gajendra and the Nakra—crocodile took place here, and it was here that the Lord came to the rescue of his devotee. Dadhichi lived here in the very remote past, and gave up his bones to Indra to make a weapon of. Virâta reigned somewhere here ; and in comparatively recent times, Lord Buddha wandered all over, preaching his Middle Path. King Ashoka continued the good work ; and it is in the Champarâns that Mahatma Gandhi started his political mission. As I recalled all these things, I wondered if there is any other part of India which is so replete with memories, compressed into so small an area.

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That is the past. The forests are gone, and along with them the Hermitages. Most of it is now beautiful agricultural land ; and as I rushed in the train, I saw mile after mile of perfectly level fields under cultivation, with scarce a ridge or any unevenness. This year the rain-god dropped all his first set of parcels in Gujerath and Sind and had very little left for this part of the country. The day I went to Hajipur, they had their first really good shower of the season and I thought it came out of my suit-case. If it did so, presumably all the rain got out at Hajipur. The trick did not work at the next place. Needless to say, I had my food everywhere—at least two meals and two cups of tea for one hour's lecture was quite good wage. I certainly had no personal complaint ; and yet as I went through, my *one outstanding impression* was—I hope my friends will forgive me for it—that the Land is full of Litigation.

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I can not say I am accustomed to the atmosphere of Law courts, I have seen people going to Law everywhere; but it seemed to me that that was the *Principal Industry* in these parts. In some District towns, not finding the old town suitable, Government have built the Courts some two or three miles away. As soon as this was done, of course all the Lawyers shifted there; and so did their Dhobis and grocers, so much so, that there is very little of the old town left. If all the Law-courts were to become unnecessary, and all the people who lived by Law found it impossible to do so, the District towns would cease to exist in these parts. I know that the Bombay man likes to quarrel as much as any one else, and we have our share of murders, but I have not seen so much "Civil" litigation in other parts of India—what little I have seen of it. Perhaps I am wrong, and may be, that since I have become a General Secretary Zemindar, I have become more Litigation-sensitive; but that is at least my reaction to what I saw this time.

* * * 4 * * *

I admit that fighting our cousin in a Law court is very much better than putting a hatchet in his head. Any man whose emotions are sufficiently roused can do the latter; but we need a cool and calm mind for arguing our case before a Judge. Throwing shoes at him does not pay, as many have found to their cost. Then again there is the Evidence Act, and other rules of the game, which we have constantly to bear in mind. Of course people do tutor witnesses, but that can not be found out as long as they can stand a gruelling cross examination by the opposite party. And our arguments have to be plausible at any rate. All these things require Cold Blood; and that is a great step forward in Evolution—in fact what makes further evolution possible. To a genuine Materialist a hatchet is the quickest solution of all his difficulties. Either he kills his cousin, or the cousin kills him; and in either case the problem is solved—for the time being. But assume for a moment, that both of them are immortal, and the feeling of hatred continues even after death, and that either will find out the other party again and again until this feeling is worn out...If that is so, then Litigation is better than murder; and that is the next lesson for all Nations, who still consider Mass Murder as the best solution in International problems. We are looking forward to the day when Wars will be replaced by Courts

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of Justice. Nations will still have differences, and they will fight a good deal, and they will spend money on International Litigation; but all this will cost much less than the present Standing Armies and Navies. While that is yet a "consummation devoutly wished", we do recognise it as the proper method of settling *individual* disputes. But that is not enough.

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Litigation is better than murder, certainly; but if the latter was was a virulent poison it seems to me that Litigation is a slow poison that corrupts the whole society; it is neither good for the man who quarrels nor for the man who fights the quarrels for him. And what sort of Litigants? Bright faces, and yet mostly in rags, with a distant look about them, teeth clenched, determined to fight up to the highest court of appeal, and compelled to stop there only because no more appeals are possible. Always rending Law to pieces, witnesses being properly *taught* to speak the truth, and all that. No wonder, people cultivate in such an atmosphere a habit of hunting for convenient authorities, a tendency to depend upon some court of appeal, so that they find it difficult to move without guarantees and assurances. People forget that a strong man's best guarantee is his own Arm, not to be used for thrashing the other fellow, but with which to make one's own world, if our cousin will not let us stay in peace. In no other part of the world, Litigation occupies the mind of the populace, as much as it does in our unfortunate Country.

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Why should it be so? Are we Indians really much worse as human beings than others? I do not think so. Judging by the wa the European Nations behave as nations, I can not help feeling tha if their men were subject to the same poverty that we have in India, they would rend each other to pieces. In fact many of our impatient young men consider our not doing so, as the greatest condemnation of our Indian Culture. If the Westerners do not resort to Litigation, it is not because they are less pugnatious, but because their hands find enough other work to do. Their industries are better developed. Any man, by spending the same time and energy in doing work elsewhere, can get better results than what he can get out of his cousin, who is perhaps as much of a beggar as he is. In those countries *Litigation does not pay.* In Bombay the same thing happens to some extent; and

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when two brothers quarrel, one goes to the Bombay Mills, and may be, earns much more than his village cousin; and when he comes back in clean clothes, with a nice and uptodate haircut, people do not feel like quarrelling with him. Not that he too does never waste money in litigation; unfortunately he often does so. But on the whole that to him becomes a secondary Industry—His going to Bombay of course raises many other new problems, and perhaps they can be solved best by bringing the Industry to his village. But until some such things are done, litigation will not stop—and may I suggest to our Honourable and Honoured Ministers who are not drawing more than Rs. five hundred per month (for which they deserve the country's gratitude) to make a law that every Congress Lawyer at least will never make more than that amount out of his poor starving clients. Even this one step will go a great way in reducing Litigation. Here is something for our National Governments to tackle; and it is a very URGENT problem too.

* * * 7 * * *

Talking of our National Governments, I am reminded of the other evil—Alcohol, which is slowly gaining ground in India. We are going to have complete prohibition in three years time; and if we succeed in it, it will be a great spectacle and I shall be very happy. Perhaps India is a land where the chances of success are greater than anywhere else in the world; but perhaps it were well to keep in mind that Indians are also as human as others—I mean not super-human yet. We have seen how picketting has failed to convince men that they ought not to drink. If it did have a temporary effect, it was out of respect for the great Man in whose name they were asked to abstain. They kept away as long as the wave of enthusiasm lasted, and we know how the addicts made up for lost time. The policy of reducing the percentage of alcohol in country liquor followed in Bombay, merely led to greater consumption of foreign wines. Increasing the price will not help much; in fact all such obstacles and "don'ts" always tend to increase a man's desire to do the very thing he is asked to abstain from. In an atmosphere, where this spirit of rebellion is fostered, I am afraid the Government will have a handfull in enforcing the Law. Our boot-leggers may not be as bold as their American cousins, but they will need as much attention. I know that in our case, persuasion will always supplement force, as it must; but perhaps it were better to remember that all human

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beings are moving with a great deal of emotional momentum, in a certain direction depending upon our past. And when we come into the domains of momentum and force, we had better consult Newton.

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Now Newton tells us that we need to exert double the force to make any one redouble his course; and if we are not sufficiently elastic, either party, or both may get crushed by the impact. But he at the same time assures us that even a comparatively small force, *acting at right angles* and constantly repeated will in time make the body turn in a curve right round, without even losing an ounce of the original momentum, which is nothing but inertia, habit, emotion. So even after we have decided to turn right round, we had better give the horses a little rein, as every sensible coachman does. We can substitute capitalism and competition by cooperation, alcohol by milk, not by sudden prohibition, but by insistently introducing the second element at every street corner. The "Drink more milk" campaign that is now waging in England, and the thousands of "Milk bars" that are springing up in that country are all a part of Prohibition. In England at Carlisle, a great experiment was made during the war of which an account is printed elsewhere. It has a great lesson to teach. Milk bars and music in mill areas will help greatly. The problem has to be tackled on all fronts.—And I do hope that our Nationalist Ministers will not, in a fit of righteous indignation, blow up all distilleries, but use every bit of the unholy apparatus, for producing *alcohol for power purposes*. Alcohol is a splendid fuel if only used in an engine, and not inside our bodies. And so many countries in the world are using it extensively for running their motor lorries. Why should we not do it? May I respectfully invite the attention of the powers that be to this possibility?

* * * 9 * * *

To revert to Bihar, my second impression was the grea awakening among the women—all their Purdah notwithstanding. We had one well arranged ladies meeting, where at 7 p. m. in the evening, the whole hall was packed to suffocation; and in another meeting, which was very badly organised, where some one went about calling women, *after* we had reached the place of the lecture, and where we had to begin with a dozen ladies after waiting for

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half-an-hour, a little later, women—Purdah women without chaddars young and old, poured in from all directions every minute, so that when we finished, the place was as crowded with eager listeners as the first meeting was. It convinced me, as nothing else will, that our sisters are only waiting for *a decent excuse for coming out of the Purdah* and all we men have to do is to give them facilities under proper and safe conditions, and not to stand in their way, lest we do not get from them the same "attention" in future. Our Lordships may "suffer" in the beginning a bit, but on the whole I am sure, we shall all get on much faster, when our *better halves* as we call them, really prove better. Their education will have to be carefully attended to, but I think we can safely leave all that to women themselves. If *we men* only keep off, I am sure *women* will look after those details. In any case they are going to do it, with or without us. Why not do the decent thing in time ?

* * * 10 * * *

That reminds me of what I saw in Baroda, where they have an Association which provides work-rooms for poor women and widows specially, in different parts of the town. Women come to these places and do sewing, weaving, carpet-work, and even book-binding, and with four or five hours work from 12 noon, they can earn from Rs. 10 to 12 per month. Some work longer hours and earn up to Rs. 18. The Association provides all raw material, all plant and tools and take over the produce and arrange to find a market for it. The Seva Sadans in Poona and Bombay are doing the same; and I have no doubt that in many other places, similar work is being done. But I think there are still many many places where nothing like this is attempted, and even in places like Bombay and Baroda, there is room for a very great deal more. Wherever the Theosophical Society have buildings of their own or rented premises they remain practically unused throughout the day, and they might be very usefully employed in providing such work-rooms, at least in the beginning until the growth justifies a bigger place. A sewing machine and some investment in cloth are all that are necessary to begin with, and I am sure our members can raise these sums if they have a mind to. I strongly commend this activity to all our Lodges.

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Another very important activity, in which every T. S. Lodge can and ought to help our women, is the question of selection of food.

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Food is the most obvious reality and is a *hard fact* of life. We always pretend that we have to do so many things for food; and heap up all our inequities on our *pate* (stomach), but how many of us treat that *pate* with the respect it deserves? God has provided for it two watchmen—the tongue and the nose—to see that nothing unwholesome should get in, and yet we even force these poor servants to change their opinions, so that we have to *acquire* a taste for many things we eat habitually. I am afraid that C. W. L. put it very strongly somewhere, that if we choose to convert our stomachs into cess-pools, we have to take the consequences. I hope we are not as bad as that; but we must admit that even those of us who have the means, do not know what to eat. Perhaps the richer the man, the greater the offender in this respect. The traditional diet of the middle class Indian is very scientific, but people now will not follow tradition, and even in my family my children refuse to eat Dal because it looks yellowish. It is only by talking to them of Proteins and Nitrogen that I can persuade them to take Dal. And how many of our mothers know anything of the great necessity of Nitrogen to the system? For the matter of that, how many fathers know of it at all; but then they do not count in these "transferred" subjects. Whatever some may say, the Mother feeds us all, and is likely to do so for a long time yet. Diet is her Domain and we all ought to give her facilities to acquire the necessary knowledge. The Bombay Presidency Baby and Health Week Association (B. D. D. Chawl No. 10; Delisle Road Bombay, NO. 11.) are doing very valuable work in this connection; and I recommend their booklet on Balanced Diet (Ans 4) to every one interested in our health. Here is another activity well worthy of every Theosophist, and every Theosophical Lodge.

* * * 12 * * *

I am afraid I have been talking of all mundane matters, and perhaps many members who look for Assal—Real—Theosophy in the journal, may feel disappointed. May I remind these friends that Theosophy is and ought to be our food, but when well digested it ought to be our Life-blood, which should invigorate our whole conduct. The rest of the world do not care for our Theory of Rounds and Races which is so easy to repeat, but they judge the Society by what we are. We have and ought to have our

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way of looking at every problem—be it Litigation, Drink, Purdah, Women's work, or our food and that way ought to be Theosophical. We ought to know that even the vile sinner—litigant, drunkard, the depressed and suppressed is a Spark from the Divine Fire, and that he or she has to be gently guided to better things. To us even the Alcohol fermentation bacteria are a sacred fact in nature; only their product is to be used in our engines and not allowed to rise to our heads. The desire of every man to assert his independent right is sacred, but not to be used only for demanding our share of the good things of life, but in adding to it something, which is *our own*—in some creative activity. To know what to eat is Theosophy, if we only add to it the fact that we do so, because we look upon our bodies as the temple of God, which we must not pollute; and we join in demanding for women their independence, not in a spirit of competition with mere man, but because, however big we men may pretend to be, we are yet the children of our Mothers, without whose fostering care none of us would be here. All this I submit, is Theosophy—diluted Theosophy perhaps, but diluted with the pure waters of life.

* * * 13 * * *

I mentioned in the last issue that Bro. Jinarājadāsa would speak from the Delhi Radio, but by an irony—not unfortunately rare with us—September was printed instead of August. Our printer's devil this time proved wiser than usual. Bro. Jinarājadāsa could not reach Delhi in time for the Talk; and so the honour of filling the bill fell to my lot. I am sorry for those who tuned on Delhi that night to hear Bro. Jinarājadāsa but had to be content with my voice, or whatever of it the atmospherics let through. They will be able to read it in extenso elsewhere in this issue.

G. N. G.

The Greatness of Dr. Annie Besant

(A Chapter from the Book—"An Outline of Understanding," by Mr. Bhupatrai Mehta and Mr. Rohit Mehta.)

It can be said without fear of contradiction that Dr. Besant was all things to all men. She was not a mere individual, she was indeed an institution by herself. She was 'not only a personality, but

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portent'. Her life was a series of explosions, not a gradual climbing but a quick ascension. Before people could understand her one phase she passed on with terrific speed to some other phase of her life. People called her inconsistent but they hardly realized that it was because of their own incapacities to keep pace with her phenomenal flights that they found a lack of dead consistency in the wonderful life of this unique personality, the like of which appears only once in many centuries. She appeared (1) to many a veritable rock, firm and unmoving even in the most violent storms in the roughest seas of life, (2) to the warrior, a phenomenon of sheer energy, of dauntless courage even against the heaviest odds, (3) to the sick and the ailing, a wonderful mother with a noble sincerity, with a heart tender and soft as a flower, (4) to the man of intellect, an astounding genius, a woman with keen and penetrating mind who could master any subject or department she handled, (5) to the social worker, a wise and yet uncompromising reformer, who created public opinion, but was never enslaved by it, who 'could challenge Empires because she could build Empires,' (6) to the teacher, a superb Seer who even in the seed perceived the blossoming glory of the full-grown tree and (7) to the leader, a great Pioneer among human beings, who created not mere movements but Men, who not only led people but who transformed even lay-men into marvellous leaders of humanity. Dr. Besant achieved in one life what others would require scores of lives to realize, for she passed from plane to plane and field to field in quick succession assuming mastery wherever she went. Her years of physical existence can be easily divided into seven stages, each stage representing one particular aspect of her consciousness. In lesser souls it is difficult to perceive these stages for their lives are lost in the foggy vagueness of their existence, never rising to their marked heights on any level. But in Dr. Besant one sees (1) her early years of childhood when she drank the world more than the average child does at that age, (2) her days at school and play where she showed character and discipline as few school-going children can exhibit, (3) her unflickering loyalty to the church and the dogmas of Christianity and the eagerness with which she defended the positions of the Christian Church, (4) her companionship with Charles Bradlaugh and their collaboration in the Secular Society and in the cause of Free Thought, (5), her fearless advocacy of Socialism and the strenuous work for the under-dog, 'an incorrigible benefactress' as she was, (6), her unequivocal acceptance of Theosophy even against

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the derision of her erst-while admirers and the desertion of her best friends and co-workers, a real seeker after Truth as she was and (7) her marvellous work as a Master Occultist in collaboration with Charles Leadbeater, a true Yogi as she was wielding her enormous powers for the furthering of the Plan of the Hierarchy to which she belonged. It was from this stupendous height that she worked in later years in the fields of strengthening the foundations of the Theosophical Society and in the Scout Movement, in religious revivals and political agitations, in social reconstruction and in education and in the Masonic Movement as well as the Esoteric School of the Theosophical Society. Dr. Besant was essentially a Leader and it is as a leader that one can truly evaluate her greatness. What were these qualities of leadership in her, due to which she became a truly towering personality of her age ?

(I) A clear perception of and a thorough outlining of future structures before inaugurating any movement. She never resorted to blind plunges; a groping in the dark was never in her programmes. As a Clear-Sighted Leader, she (1) never allowed her followers to lose sight of the basic ideals of the movements to which she belonged, (2) never took chances at the expense of others, (3) never kept a veil as mystery between herself and the workers engaged in furthering the movements which she led, (4) ever insisted on her followers the need for fully grasping the structural details into which they proposed to incarnate the ideals of their movements, (5) ever sought the cooperation of all in evolving schemes of work, (6) ever remained an example to her followers to imitate whom was the highest joy of their lives and (7) ever was conscious of her responsibility in remaining an unfailing Beacon Light, illumining the darkened paths of many a drifting soul. Such indeed was her Marvellous Personality that in her presence all drifting came to a complete end.

(II) A sleepless vigilance, remaining always on the forefront of the fight and bearing the brunt of all battles. A leisuring in safety regions while others' fight was utterly foreign to her martial temperament. As a Courageous Leader, she (1) never craved for rest from the grim struggles in which she and her followers were engaged (2) never said to her followers 'go', rather did she say 'come after me', (3) never failed to look after the comforts of her workers, however, humble soldiers they might be, (4) ever explained her orders in full before demanding implicit obedience, (5) ever insisted on the masses

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being freed from most of the sacrifices necessary for all reconstruction movements, for according to her, the well-placed in life must sacrifice, (5) ever observed the same hard discipline which she expected from her followers and (7) ever was alert calling her Bugle, gathering all those that were prepared to give their all for a noble cause and putting new cheer into the lives of many a struggling soul. Such indeed was her phenomenal courage that under her command all struggles became absolutely easy.

(iii) An uplifting appeal to the noble sentiments of the people while recruiting them to the Cause she espoused. A mad rousing of passions was entirely absent in all her pleadings and orations. As a Conscientious Leader, she (1) never was blind to the ordinary human sentiments of the people, (2) never played with their emotions just for the speedy fulfilment of her movements, (3) never let loose the fury and the hatred of the ignorant, which was so easy for her to do with the marvellous eloquence she possessed, (4) ever refrained from giving extravagant promises to her people, (5) ever remained very cautious in all the propaganda that she did, (6) ever insisted on adopting fair means for the achievement of fair ends and (7) ever was conscious when to call halt restraining her movements like a powerful Brake, saving unnecessary hardships to many a suffering soul. Such indeed was her Transparent Sincerity that under her nourishing care all failures became spurs to future successes.

(iv) A virile constitutionalism giving popular backing to parliamentary action. A sterile legalism or a shy liberalism was completely outside her strong and unbending personality. As a Constitutional Leader, she (1) never let her opponents catch her outside the limits of ordinary legal framework, (2) never encouraged indiscriminate law-breaking especially by those who were unable to foresee the consequences of their actions, (3) never gave a 'blow below the belt' even to the bitterest opponent for honesty was not only her policy, it was a principle of conduct with her, (4) ever defended the weak and the ignorant against all encroachments upon their legitimate rights, (5) ever was engaged in organising the people for the creating of sanctions behind her constitutional activities, (6) ever instructed her people to seek inspiration from their own past cultural glories for according to her, the future of a nation can be based intrinsically on its past and (7) ever was alive to the necessity of bravely declaring

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the principles on which she based her movements, remaining always like an open Book driving away all doubts from the minds of many a seeking soul. Such indeed was her keen Intellect that under her tactful steering all hesitations vanished into thin air.

(v) A democratic responsiveness to the needs of the people, not only voicing their demands but also uttering the unspoken longings of the dumb millions. A mere reproduction of the words of the masses was never her work for she did not believe in a passive democracy, just reflecting the moods of the people. As a Constructive Leader, she (1) never destroyed existing structures before planning out future buildings, (2) never played to the galleries nor pampered to every mass mood, (3) never encouraged isolative tendencies among her followers, (4) ever stood for justice everywhere, even for her enemies, (5) ever was democratic to the core, respecting the opinions and suggestions of even her humblest followers, (6) ever insisted on her followers the need for complete harmony between private life and public professions and (7) ever was active in the valiant defence 'of those who were unjustly attacked', remaining always as a Tribune of the People, voicing the aspirations of many a speechless soul. Such indeed was her Wonderful Catholicity that under her guidance all misunderstandings disappeared for all times.

(vi) A complete grasp of the spiritual and cultural possibilities of the people she led and a wise directing of her movements for the fulfilment of the same. A blind imitation of what others did was never her way of working. As a Compassionate Leader, she (1) never even for a moment lost sight of the psychological background of the people put under her charge, (2) never forced them to move in channels culturally divergent from their own line of growth, (3) never lost her human touch with her people even while she was engaged in making her schemes successful, (4) ever entrusted the care of her movements to the wise among her lieutenants, (5) ever kept her organisations free from rigidities so as to give creative freedom to its members, (6) ever preserved a high cultural level in all her movements so as not to demoralise the people because of their participation in the same and (7) ever was aware of awakening the people to the 'Wisdom they are', becoming a Radiant Star of their lives, inspiring many an aspiring soul. Such indeed was her Glorious Wisdom that under her direction all waste of time and energies became an impossibility.

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(vii) A constant eye to the budding generals and a careful transforming of them into real leaders of humanity. A safeguarding of one's leadership was never in her nature. As a Commanding Leader, she (1) never was blind to rising greatness, (2) never tried to efface promising leaders, (3) never craved for personal honours, rather did she pass them on to her followers, (4) ever taught her followers to stand on their legs, doing away with the need for her support, (5) ever was intent upon 'making men', rather than multiplying soulless organisations, (6) ever was adept in transmuting the basest metal into fine glittering gold and (7) ever was awake to the need of making her people self-reliant, becoming a Great Power House, putting strength and purpose into the lives of many a meek soul. Such indeed was her Kingly Splendour that under her leadership all mediocrities were turned into Master Masons.

The Trinity of Life.

(An extract from a speech by the Viceroy.)

When I returned to India more than a year ago I set myself to establish in the public mind the essential relationship between each of the three orders of life—the life of the plant, the life of the animal and the life of the man—or in other words the direct connection between agricultural progress, improved animal husbandry and human welfare, nutritional and economic. During the same period I have urged on every available occasion the completion of that chain of research and propaganda bodies whose existence would connote the recognition by the Governments everywhere of the vital, the overwhelming importance to India of the trinity to which I have referred. How much still remains to be done we are all but too well aware. But at least we may claim that this meeting today marks the completion of the preliminary phase which is the setting up of the essential organizations and the establishment between them of due liaison at the appropriate points.

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From The President

Dear Friend,

The note printed below explains itself. I believe it is of great importance that Theosophists should gather together to study and throw the light of Theosophy upon the tremendous changes which are taking place in India at the present time.

We Theosophists of today have an opportunity unique in its possibilities. We ought, if our Theosophy be real, to give a great lead to our fellow-citizens in this country. Above all we ought to be able to infuse the splendid spirit of Dr. Besant into India's political development. Such work is not for The Society, nor is it for the Indian Section. It is for the individual member and groups of members.

I can think of no better time for a gathering of interested members than an International Convention of The Society, for although such a gathering can have no official relationship with the Convention, it will nevertheless meet in what is always a most uplifting atmosphere through which we may hope to receive the blessing and guidance of the Elder Brethren.

I do earnestly suggest to you that you should try to attend the International Convention in December even if only for the sake of being present at this gathering May I ask you to read the following carefully and to tell me if you can come, and in any case what you can do to help. I shall be very happy to send you more leaflets for distribution among your fellow-Members.

Fraternally,
G. S. ARUNDALE

A THEOSOPHICAL INDIAN NATIONAL CONFERENCE

During the course of the International Convention to be held at Adyar in December next, I propose to hold an independent gathering of Indian members of The Theosophical Society who have some realization of the fact that as citizens of the mightiest country the world has ever known, they have a very special duty to perform in this wonderful period of her reconstruction.

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I want this gathering to throw the light of the science of Theosophy upon India's renaissance, not from a party point of view, but from the large point of view of the nature of the new India that is to be and of the place she should occupy among the nations of the world.

I ask every Indian member of the Indian Section to remember that this is just the time when he should show in the civic life of the country his worthiness to have received the light of Theosophy and of membership of The Theosophical Society. Every Indian member of The Theosophical Society should be a wise leader in a land which so urgently needs wise leadership. Every Indian member of The Society should, even if he be an official, have some part in the political life of the country, even though he may not join any particular political party. Now is the great opportunity to participate in that which later generations will recognise as having been one of the great Golden Ages of the world, despite all its depression and sordidness. And if a member of The Theosophical Society, one among the great Advance Guard as he is, cannot help to make the Age bright with gold he is not much of a member, for he has not understood that Theosophy is to be ardently given no less than to be eagerly received.

In due course I shall submit a programme for this gathering. In the meantime, since admission to it will be by ticket only and to Indians only, I shall be glad to receive applications from now onwards.

I am hoping for a really large attendance, as a sign to India and to the world that Indian members are by no means the mere dreamers and unpractical idealists that sometimes they are thought to be. I want India to know that the spirit of Dr. Besant still animates her Indian Theosophical brethren, and that they recognise fully their responsibilities as guardians of India's well-being. We all remember how marvellously our beloved Mother gave herself to India's service, how in fact she died in India's service. We all know that she was the greatest Indian of us all. And I think some of us at least know that she is still as intent on her real Motherland as when she was in this outer world wherein we still dwell. Indeed, she is more intent, for she encounters less resistance, and thus is able to give even more.

I think that at such a time as this our Indian brethren should be prepared to make sacrifices to attend such a gathering, which will

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be no party gathering, no meeting to be addressed by people who have their own special political axes to grind, but a gathering of devoted Indian servants of the Motherland who have assembled together to consider what further service they can give to India, how they can more effectively help in this, one of the supreme moments of her way. I am most earnestly hoping that from all parts of India will come Indian members of our Society to be present at what will in all probability be a historic meeting, for I am sure we shall find great things to do individually, of course, not collectively.

I am not inviting any of our British members to be present, save possibly as visitors to watch the proceedings. I shall myself open the proceedings and then leave the chair to one of our very eminent Indian brethren who has much political experience, for I want this gathering to be exclusively Indian, to be animated purely by the spirit of India, and to reach any conclusions uninfluenced by any political theories some of us Britishers might bring from the west.

But I do ask Indian members to make every effort to be present. I do not want to take "No" for an answer from any Indian member in whom there is the faintest spark of eagerness to give his country of his best and to take part in leading her onwards to her future greatness.

G. S. ARUNDALE

Cultural Blending of the East and the West.

BY G. N. GOKHALE.

(Broadcast from the All India Radio, Delhi.
By kind permission of the Director.)

Whenever we hear the words East and West spoken together, we can not help recalling Kipling's oft-quoted lines:—

"The East is East and West is West,
And never the twain shall meet..."

We wonder if that is true. It all depends upon what we mean by East and West. In the way of ordinary commerce, no one can deny that they meet constantly. Enormous quantities of Western

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goods arrive daily into the East; and every P. & O. mail takes Eastern Goods to the West. Hundreds of Westerners even from the "Far West" *DO* India in a week or ten days and so many Eastern people visit the West every year and in increasingly large numbers. With the modern rapid transport facilities, and the floating cities, where those who have a good bankbalance, can get every possible comfort the East and West is getting near to each other. We all *do meet*; but *is* that the "meeting" Kipling meant ?

In India we meet the Britisher oftener than other Westerners, and English is practically the only Western language we understand; and so to us the West means the numerous British officials amongst us. To the Britishers the East is represented by Khansamas, their Patawalas, and all the Indians who meet them in the course of their official business—that is, to get something out of them. In the British Isles, the East means our bedecked Maharajas, who occupy the best suite of rooms in London Hotels, or the numerous Indian students who go there in the most impressionable years of their life; and to them, the West generally means their English maid servant. To the great bulk of Indians the Westerners are what the "Million Dollar mysteries" depict them. Is it any wonder then that the Britisher finds it difficult to believe the tales of poverty and squalor in India ? With such an "East" trying to meet such a "West", that "the twain shall never meet" appears natural.

That is not the East nor the West I mean; and to illustrate my way of looking at it, I shall with your permission, relate a personal experience. While travelling in Europe, when the train had a long halt on the frontiers of Germany and Holland, a perfect stranger suddenly caught hold of my arm, with a "Come along. Let us have a drink" in plain English. Obviously he was trying to be very friendly; and so I allowed myself to be so dragged till we reached the Cafe. He asked me if I would prefer "red or white." "Sorry, neither" was all I could say. He thought I was fastidious, and named half a dozen other wines, always meeting with a polite refusal. He could not understand how any one could refuse "drink"; and so to have a look at such a one, he let go my arm, stepped back a bit, and took out his cigarette case, with a cheery "Have a smoke." I smiled and told him, that I had not learnt that art yet. He felt most puzzled, stepped back two paces, and had a good look at me from head to foot, presumably to make sure that I was a human

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being Then he asked :—"Are you an Indian ? It is only in that country, that such men—animals he meant—are found." I pleaded "guilty." He was bent upon making friends and so he asked again "Do you at least eat chocolates ?" He was this time pleased with my reply and did buy some which we ate together. That was one of the proudest moments of my life, when I felt that the West was paying its homage to the East, in that trifling incident between two perfect strangers.

Some time later, I was walking along the streets in Edinburgh with my hostess, a Scotch Lady, when suddenly I noticed her darting across the road, at evident risk of being run over. She had noticed that a cartman had tied up the horse dragging a second vehicle behind him, in such a manner as to hurt it, and she simply could not stand it. She could not rest until she had poked the Driver with her umbrella, and threatened the nearest Policeman for not having noticed it earlier —and all this happened before the "wise man from the East, who did not even smoke" had realised what it was all about.

The two incidents show what I mean by East and West, and such twain do meet. The East and the West have different ways of expressing themselves in life. If we recognised that both have their use in nature and are in a sense complementary, we shall get on much quicker. If the West supply the Locomotive, the East—serves, rather than acts as a brake ; but both alike should be equally necessary for the safety of the train, for the brakesman is also the Guard. The younger Westerners are vigorous ; but along with vigour the World needs Eastern Wisdom, to assure ordered progress.

I know that the average Westerner, and many Easterners, who ought to know better, do not accept that there is anything like Eastern wisdom ; and judged by results they are right. In this race between the Western hare and the Eastern tortoise, they see the hare beating the tortoise every day ; and all I can do is to remind them that the race is not yet finished. Greece has come and gone ; and so has Rome—foolish India still plods along her path, not much worse for the wear and tear of centuries. Is this a mere accident ? Both the tortoise and the hare are perhaps equally useful.

Like the tortoise the average Easterner is calm on the outside at any rate, so quiet as to appear dull. But the

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Westerner seldom realises how sensitive he is inside. His sensory nerves are all aglow, although the energy may never discharge itself through his motor nerves. He thinks and thinks, until he often forgets what he was thinking about. The Westerner takes in what little he can at a glance, makes up his mind on that meagre data, and acts at once—may be foolishly. He can not change the laws of Nature and often meets with disaster. But when his gruel comes to him, he takes it like a man, digests it and acts again. The one is all a bundle of sensory nerves, the other of motor nerves. The World needs a balance between both.

The active Westerner achieves quick results. Look at how Hitler and Mussolini have changed the face of their Countries in so short a period; but whither, they do not know, and perhaps do not care. Things move more slowly in the East; but the East is certainly not as "unchanging" as some imagine. Those who have eyes to see can testify to the change the last thirty years have made. But all the same the Eastern civilisation like the Western car is built to last. If a sick man goes to a Western Doctor, he will relieve him of the pain at once with a drug, or cut away the offending limb. The Eastern Ayurvedacharya will ask him to swallow some decoction for three months, before he can expect to get radically cured. Both points of view have their use in Nature if taken as complementary.

At the same time, the Easterner's nervous system often so affects his outlook, that he sees too far ahead and almost fails to see the pits in front of him. He even acquires a faraway look, and a long face. One step at a time is enough for the Westerner, and he takes it cheerfully. That broadens his face. To the Easterner the goal is more important. Whatever he may do, he is looking for Liberation, Spiritual Peace; *when* he gets it he does not care unless he happens to be one educated in the Western school. The Westerner is quite satisfied as long as he is on the road, even if he has moved an inch on it. He does not care whither he is going, and often purposely shuts out all thoughts of the Ultimate. He lives in the Immediate, the Easterner in the Ultimate. The failure to appreciate this difference in the two cultures is a real obstacle to the meeting of the East and West.

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But the greatest danger to the meeting comes from those who do not know what their Culture stands for and who, like some of us, are dazzled by the apparent success of the other party, and want to achieve that in a hurry. The Easterners who have got a smattering of Western Education, without a solid foundation of their own are the greatest offenders in this respect. The very near-sightedness and self-sufficiency of the West save them from a similar fate. Culture is the sum total of all that is best in our past; and however fallen any Nation may be, it has got some such characteristics, worthy of preserving. Every one—both in the East and the West—has to learn a good deal, but all such knowledge has to be added to what we already know. Only one, who knows and can appreciate all that is good in his own Country, can really understand and take what is best in others.

All qualities are necessary for the World. We have to look to the present. We have to look to our future, the immediate and the remote; and all in the light of our past. The West has been brought into contact with the East for the very purpose. It is again the story of the keen-sighted lame man, and the hefty vigorous blind one—let us say short-sighted one. Neither can get along alone. The short-sighted one appears to do so, and often forgets that the tortoise is not yet out of the race—and Aesop was an Eastern slave.

The East has yet to convince the world that Man is immortal and that all Life is one; and the West has to show how we have to realise it down here and now. Therefore instead of wasting time in useless bickering, if the blind man took the lame one on his shoulders, and allowed him to direct the course with his vision, both will reach their destination. We should share the essence of our respective Cultures—unite the Science of the West with the Religion of the East. Might will then support Right instead of competing with it. Virya will work hand in hand with Shanti; Virility will go with Peace. The Strong West will then meet the Wise East, because both will be true to their own Cultures, and then we shall say again in the words of Kipling, slightly changed:—

"When the Wise East will meet the Strong West
When two "cultured" men meet from the ends of the World,
There is no East and there is no West."

G. N. GOKHALE.

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Some Thoughts on Karma.

By Geoffrey Hodson.

A study of the operation of Karmic law reveals the existence of innumerable modifying influences released by and returning to the actor in a period between a primary causative action and its reaction. In the average person, still quite naturally self-centred, the tendency is to increase the causes of adversity rather than to decrease them, though almost all men are capable of rare and beautiful acts of service and self sacrifice which may neutralise or greatly modify previously generated adversity. The opposite may also occur, certain kinds of intermediate conduct intensifying or extending adversity in degree.

Thus actions in the past do not always produce with mathematical precision or any kind of fixed sequences corresponding reactions in the future. They may do so at times, but not necessarily always, because of the many intermediate modifying influences. As stated, these consist chiefly of the individual's own subsequent actions, which increase or decrease the karmic effects according to whether they are like or unlike the primary causative acts. Other modifying influences are generated by the actions of the group to which the individual belongs, whether it consists of family, relations, friends or of co-citizens of a nation. Such modifying actions must of course have a relation to the individual affected, he must have shared in them otherwise he would not be affected.

There must be, however, certain kinds of conduct, the more positive and definite actions good and bad, which are so strong as to resist for a long time such modifying influences. These tend to produce reactions appropriate to the actions, and to affect the individual in the parts of the body and aspects of life, environment and opportunity which were also affected by the original actions. The major chronic diseases are examples of this, though even within such closely related karmas considerable modification can occur. It is therefore exceedingly difficult and not advisable to particularise too closely at the present state of human knowledge; the principle is sound, otherwise karma would not be educative, but its manifestations are so extremely diverse and karma such an intricate affair that it is hardly possible about specific cases. One might get glimpses of an individual's karma; when observing the disease, for example, one might see the causative

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act specially lighted upon the great karmic chart because one has tuned oneself into its frequencies. It does not follow, however, that every sufferer from the same disease has committed the same sin though there will be something similar in common in the causative conduct of all who suffer from the same adversities.

The karma of every individual is therefore exceedingly intricate, and one marvels continually both at the accuracy and perfection with which the law automatically and impersonally operates in human life and still more at the intellectual power and skill with which the Lords of Karma—mighty geniuses at what might be called karmic mathematics—and their agents grasp both world and individual karmic situations and with unfailing accuracy administer the law. Despite the large degree of automatism such administration would appear to be most necessary. Without it individuals and nations would be in danger of being overwhelmed by the mass reaction to their own conduct. Wherever unselfish conduct creates the possibility karmic agents, chiefly Devas, smooth out individual and national karma, using the effect of every favourable action to diminish adversity. For the individual this is chiefly done during pre-natal life when the bodies are built.

The type of matter used, the structure of the bodies, especially of the brain and nervous system, constitute a karmic statement or map, a precipitation in mental, astral and physical matter, of that portion of the individual's karma which is to be worked out in the new incarnation. All persons bring with them, written as it were in their four bodies, their own karma, which works itself out from within them, influencing their thought, feeling, actions and reactions continually. From this point of view all karma is interior, is both stored and reaped within the auric envelope. External conditions and experiences merely mirror the internal karmic conditions. The positions and relationships of planets, stars and signs at birth are but reflections in the heavens of the man himself as moulded and to be moulded by his past.

The overwhelming of Atlantis at the direction of the LORD OF THE WORLD may well have been as much a negative as a positive act. The action of the Lords of Karma and Their Agents of holding back and spreading out Atlantean karma may have been temporarily suspended so that the full weight of the reactions, rushed upon the people,

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Apparently the Lords of Karma can at any time, after consultation with the proper Authorities on the planet concerned, withhold or release an individual's karma, always of course, with the consent of the Monad.

Looked at from above the whole karmic pattern of a single globe must resemble somewhat a great tapestry, each ego and personality being a multi-coloured, living and brilliantly glowing thread. Every action, which includes every word, feeling and thought, causes the appropriate colour to shine out as the individual's contribution to the great design. This must make the whole karmic web dazzlingly alive, each thread sparkling, flashing with constantly changing hues. The "threads" will appear in groups all of similar tone and colourings, the similarity expressing affinity of temperament and the grouping karmic ties.

This karmic design grows continually as human beings weave their own karmic pattern, each affecting the whole design continually. When egos are out of incarnation, their personal "threads" may be thought of as descending to the under side of the tapestry, to rise to the upper surface again and weave their share of the great pattern of the karma of mankind when a new incarnation begins. Just as the threads beneath a piece of tapestry are as important as those above, so the periods between lives are as important as the lives themselves. An individual must be traceable throughout the ages by following his thread as it appears and disappears in the network of the human karma of a globe.

Can Animals Think ?

Lacking the three vast advantages humans enjoy and take for granted, dogs cannot be regarded scientifically as thinking animals. From the viewpoint of science these three factors—Language, ability to think in the absence of an object, and the tendency to imitate—give man an enormous advantage over the dog or any other animal.

The leading article in the June issue of *The Scientific American* consists mainly of explanations of various experiments that have been used to prove that animals do not think. It is entitled "Me And My

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Dog" is written by Professor G. H Estabrooks of Colgate University, and contains several interesting illustrations of the experimental rooms in the Laboratory at Cornell Anatomy Farm.

According to the author, learning and *thinking* are not the same. "Undoubtedly, your dog can learn," he says. "So can those tiny one-celled microscopic animals we call protozoa. Not much, to be sure, but a little and, as the organism becomes more complex, it learns more.....But let us concentrate on the dog, which is, of course immensely superior to and of these others."

The first point of interest indicated is that the dog has a backbone and a brain. He is a vertebrate and falls in the same group as man. These vertebrates are specialized in such a way that they cannot learn without the brain, probably differing here from other groups, such as those including the snail, the bee, or the star fish.

To illustrate this need of a brain the Professor refers to the "spinal dog", an animal in which the brain has been separated from the spine. The spinal can walk, eat, bark and bite, but he is hopelessly stupid. He just cannot learn a thing. If a red-hot piece of metal were placed near him, he would be attracted by the light and touch it with his nose. This would result in a yelp and a retreat, but ten seconds later he would dab it again with his nose. If permitted, this would go on indefinitely, or until there was no snout left. The point is that without a brain he cannot learn even such a simple and painful lesson.

Conditioned Reflex

Some of the experiments made by the great Russian physiologist, Pavlov, father of the so-called "conditioned reflex," are next described. When a dog is fed there is a flow of saliva. His mouth "waters," as does a human. Pavlov would shine a red light in the dog's eyes while the animal was eating. He would repeat this procedure several times, and then he had only to turn on the red light and the dog's mouth would "water," just as heartily as if he were having his usual meal. The light was the dinner bell, so to speak, and Pavlov found that practically any stimulus associated with food would produce the same result.

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Investigators were quick to realize the possibilities of the conditioned reflex, which was soon advanced as explaining a great deal of learning, both animal and human. It was soon found out that practically any response, be it of glands, organs or voluntary muscles, could be conditioned.

Trial and Error Tests

The facts yielded by so-called "trial and error" learning are convincing. This is illustrated by a cage in which a dog is confined. Somewhere within is a hook or button; when the animal claws the hook or steps on the button it releases a spring, the door opens and he escapes. A hungry dog is put inside and food is placed outside beyond his reach. Naturally, he resents this and jumps around in frantic impatience. Sooner or later he sets off the spring, purely by accident. He dashes out and gets the food. The experiment is repeated at regular intervals. After a dozen trials—he catches on. Then the moment the door is closed, he pounces on the button and is out in a flash. To quote: "He stumbled on the solution by accident—by trial and error, we say—and then proceeded to master the problem in very quick order."

It is maintained by Estabrooks that the human being has tremendous advantages over the dog in this trial and error process —all the result of his much greater brain. The dog cannot use language. "Actually," he says "thinking is talking to yourself. Thinking is simply a trial and error solution of your problem, with the advantage that you don't have to risk your body until you are certain of results." An instance is cited of a man and a dog who had experienced an unpleasant encounter with a skunk. The man could afterward sit back and visualize the whole situation. He could appraise his own weakness, the skunk's strength, and so decide what to do next time. The dog, however, cannot think in this sense of the word. He must have the enemy before his eyes. Then, to be sure, he will remember the past experience, but he has prepared no solution to the situation.

"Finally," says the author, "you as a human have another curious quirk which no other animal possesses—namely, the tendency to imitate." He proves that dogs and even monkeys do not imitate. A dog has to learn a thing all by himself, but he learns better than

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most animals. He claims that even the human, if forced to run a maze under the experimental conditions used with a dog, has little if any superiority.

To quote: "In conclusion, we can only say that the dog thinks on a very low plane, if at all. Perhaps he does use past experience to solve new situations, perhaps he may understand a few simple symbols, but his abilities here are so inferior to those of the human that we are entitled to say, for all practical purposes, that your dog is a non-thinking animal."

What Theosophy Says

It is interesting to note here the following statement from the *Secret Doctrine* III, 558: "A dog shut in a room has the instinct to get out, but cannot, because its instinct is not sufficiently rationalized to take the necessary means; whereas a man at once takes in the situation and extricates himself." To be sure, science has proved that finally the dog may learn how to extricate itself. But it was accomplished by first floundering about—not by thinking.

According to the *Doctrine* animals are extremely sensitive to psychic conditions; these react on their health and bodily state. Instinctual consciousness is on the kamamanasic plane and the highest degree of this plane is the psychic. The animal is not conscious of the feeling 'I am I.' It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the Mind, not of the Soul, the *anima*, whence the very name *animal* is taken." (*S.D.* III, 573.)

Science concludes that the dog is a nonthinking animal. And Professor Estabrooks would rather lead one to believe that it is simply because he has a much smaller brain than the human. Occultism maintains that the animal has both the Monad and Manas, but they are latent. Its brain, therefore, cannot respond. Man alone is the *thinker*. The Occult and Scientific conclusions would seem to tally. Regarding the explanation of the phenomenon, however, the two cannot as yet be said to agree.

R. S. "The Canadian Theosophist"

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The Carlisle experiment.

In 1915 a new munition centre was openened at Carlisle, which meant an addition of 15,000 to the population of the place, which was then 56,000. Lodging houses became packed, men slept on staircases and beds were let, on a three-shift system. With no home-life it was inevitable that men should flock to public houses. In war days money was no consideration, and the munition workers with their pockets jingling with coin felt like painting Carlisle red on Saturday nights. It was not long before scenes of drunkenness and disorder called for desperate measures. What did they do ?

All public houses were at once acquired by the State and their number gradually reduced from 119 to 65. Food was provided in every place. The staff was the same, and well paid, but they got no tips on drinks, but were paid a commission on the value of food sold. For a drink every man had to cross over to the bar and pay cash. Food was served at the table. Fireplaces were provided where a man could come and warm himself for an hour, and leave without taking a penny-worth, and no questions asked. No waiter was to ask "what will you have" on pain of dismissal. Gramophones, even billiard tables were put in for the customers; so people often came in to booze, and forgot all about it in a game. In some shops a piano was added and in others were arranged regular concerts, and lectures on interesting subjects. Thus were the shops converted into free and comfortable club-rooms for the poor. Convictions which had increased from the pre-war 250 to 953 fell down to 320 in a few months, and are now (the system still continues) near a hundred. "The brute was sobered"; and what is surprising, at a profit to the State. The total amount invested in the enterprise was £. 922,061, all of which had been returned to the State and during 1926-27, the scheme brought in a profit of £. 89,422. That is a very interesting illustration of what can be achieved by "giving the horses a little rein."

News and Notes

Dr. J. H. Cousins has been placed in charge of the Departments of Fine Arts and English studies, at the new University of Travancore, and he is already engaged on the organisation of the same. With

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such a liberal-minded Prince and Chancellor, and Sir C. P. Ramaswami Ayyar as Vice-Chancellor and Dewan, great things are expected of that latest addition to the Universities of India, and we do wish them every success.

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PLANET TRYING TO SIGNAL THE EARTH ?

French astronomers and radio experts are excitedly discussing the claims made by Professor Jansky, director of a famous American engineering organisation, who states that he has received short-wave radio signals which originate from some station beyond the earth!

He is in Paris placing details of his theory before French experts, and will shortly leave for Stockholm, where he will consult Professor Stranger, one of the world's leading authorities on short-wave radio.

It was while Professor Jansky was making short-wave experiments that he received the mysterious signals.

He has ascertained that these signals take from three to fifteen seconds to reach his receiver.

This would fix the place of their origin at a spot many millions of miles from the earth.

The signals are immensely powerful and are repeated at regular intervals, as though some extra-terrestrial station were signalling repeatedly, hoping for a reply.

Shortly, the Professor will construct the most powerful shortwave receiver in the world, so that he can study these signals more closely.

Professor Jansky points out that though the thought of extra-terrestrial communication may seem fantastic, already our more powerful military short-wave transmitters send signals that could be received in the moon if anyone happened to be there.

* * * * * *

Has not H. P. B. said somewhere that we shall hear from other planets before we know more of them ?

* * * 3 * * *

GIGANTIC STEEL GATE

News of the discovery of a steel door of a gigantic size in the midst of the Mishmi hills, has been received from Sadiya (ASSAM).

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It is stated that while several Mishmis were searching for *shikar* in the forest, about 40 miles from Sadiya, they accidentally found a door, two plates of which were interlocked by means of a big lock and attached properly to a wall constructed with stone bricks.

It is further stated that to the inside of the compound access cannot be had except through the door.

Hillmen, the report adds, wanted to break open the door in order to obtain valuables, but were induced not to do so and wait for permission from proper authorities.

It is believed by people that the discovery is a remnant of Kundil Nagar, the capital of the great kingdom of King Bhishmaka whose beautiful daughter Rukmini loved Srikrishna of Dwaraka and the latter took her away by defeating her brother Rukmabir in a great battle.

The discovery is considered to be of great importance from the historical and cultural points of view.

—*A. P. I.*

* * * 4 * * *

A BABY RACE

A Baby race? As the world already knows there was one recently in Canada, where a rich man of eccentric whims left his whole fortune to the mother who, within ten years of his death would produce the greatest number of babies. The complications, difficulties and litigation that resulted from this unique competition were followed in the press of the entire world. But we are concerned here with a more important, more international "Baby Race!" Not only fertile families, but whole nations take a part in it. It may sound off, yet there is a reason why the competition for the greatest number of births should go hand in hand with the competition for the biggest armaments and propaganda, for death and birth appear to be allies, for without human beings there could be no wars.

The Sunday Standard.

* * * 5 * * *

EAST IN THE WEST

By Prof. K. Rao of the Paris University.

With the exception of a few Universities I lecture all over the continent every year, and I find a steady increase in their interest.

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During my research work which has taken me practically all over the continent I found that there is a distinct South Indian influence in Southern Europe. Particularly, Spain (up to 1934 i.e. before the present revolution started) possesses immense documentaries concerning India. What is more, certain of our customs exist amongst the Majocans of the Baliere Islands and the Canaries of the Canary Islands, so much so, the indigenous group of the peasantry actually sing Telegu and Tamil folk songs without knowing their actual meaning. Some of our deities are being also found amidst the deserted rocks. These evidences are by no means of recent origin but go far beyond the Christian Era. In the University of Catalonia there is a collection of ancient Indian literature and they had started an Indian Institute in 1930 and in a similar manner Institutes have been started at Liege, Copenhagen, Warshaw, Lyons, and Budapest.

A. B. Patrika.

* * * 6 * * *

THE VEGETARIAN DAY

The Vegetarian Society of England (established 1847) are celebrating 3rd. October as the Vegetarian Day, and they would be very pleased if some energetic Indians would take up the cause, so dear to the heart of every humanitarian. Those interested are requested to communicate to the President, Peter Freeman Esq. Penarth, Wales.

* * * 7 * * *

KHUDABUX AGAIN

Many papers publish a snap-shot of "Mr. Khuda Bux the Indian mystic, riding blindfolded through the traffic in Kings Street, Hammersmith, London. Beneath the bandage his eyes are sealed by a thick mixture of dough and cotton wool."

* * * 8 * * *

LIVING CHESS

"The Statesman" publishes a picture of the White and Red Kings of Chess shaking hands prior to a rehearsal. Girls from Tunbridge Wells High School are being trained to constitute the

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living pieces in a display of Living chess, organised by the Kent County Chess Association—It reminds us of the Chess, Board for a similar purpose at Fatepur Shikri; or is it one of Akbars Chess-men reborn in England ?

Behar Federation

1. Mr. Gokhale's Tour in Bihar.

The General Secretary's lecturing tour in a part of Bihar, which commenced on the 21st July has been very successful all through. He visited Chapra, Hajipore, Motihari, Bettiah, Sitamarhi, Darbhanga, Laheriasarai, Samastipore, Begusarai, Purneah, Monghyr and Patna, from where he went back to Benares on the 7th August. He had to drop Gaya in this tour, as he had some urgent call from his Head Quarters, Benares. It is hoped that he will visit the rest of Bihar, Gaya and Chotanagpore districts by car, some time in the winter next. His lectures everywhere were highly appreciated. He never allowed the interest of the audience to wane by his occasional humorous touches.

Brother Ram Ashray Prasad accompanied him throughout his tour. His Lantern Slides lectures, specially to women, were much appreciated. Women's gathering at all the places, where the meetings were convened, proved very successful. Even at Purneah the gathering of women was unexpectedly very great.

2. District Conference

The Champaran District Conference was held at Bettiah, under the presidentship of Mr. G. N. Gokhale. It commenced on the morning of Sunday the 25th July with the Prayers of All Religions. The opening presidential lecture was on 'Science and Religion', which was followed by a lecture in Hindi by Brother Jagat Narayan, B Sc., on "Sahaj Jiwan" (सहज-जीवन). In the afternoon there was a symposium on the NEED OF Understanding, in which Brothers, Jagat Narayan, Ram Ashray Prasad, R. K. Sharan and R. J. Sinha spoke, respectively on the Religious, Social, Educational and Artistic aspects. President's summing up the symposium was superb and it produced profound

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impression. This was followed by Lantern-Slide lecture for women, in which both the President and Brother Ram Ashray Prasad spoke. The attendance of the ladies was very great, and it was stated by the local people that never before there had been such a good gathering of ladies in the town. There were special arrangements for conveyance for the ladies.

On Monday 26th July in the evening there was a lecture by the President on 'Kaliyug Dharma' which closed the function.

Bihar Bulletin.

Talks on Zorastrianism

We have still some copies of this excellent book left. Not even all Lodge libraries have asked for it. I am not sending it unasked, as such gift books are seldom read. Every Library should have a copy; and it is only two annas, plus one anna for the letter, and—the trouble of course. It is worth it I assure you.

G. N. G.

Lodge Activities

Ahmedabad. Youth and Age assembled together on August 12th to greet and accord a hearty welcome to Bro. C. Jinarājadāsa when Dr. Solomon speaking on behalf of both the Lodges welcomed him describing him as a great "Sadhu-Purusha", a Sage, and praised his very invaluable services in the cause of better understanding and world brotherhood, and showed how he was travelling far and wide, inspite of his indifferent health.

In his reply Bro. Jinarājadāsa explained that interest in Theosophy was steadily growing throughout the world and hence the few Theosophical Lecturers had to go from country to country, and due to his knowledge of the various languages, particularly Spanish and Portuguese, he had a peculiar use in travelling in countries which did not know English. Next year he has to go outside India for

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about 11 months, visiting such distant lands as Central and South America, etc. Speaking about Theosophy he described the work of the Theosophical Society in building bridges between science and religion, between cultures and cultures and between nations and nations and how the T. S. was working steadily for the spread of the ideals of Co-operation and Self-Sacrifice, and to give a new vision of the Unity of all life. He exhorted the audience to help in this beautiful work and join the army of helpers in the uplift of mankind, and the world at large.

Bombay :—Bro. C. Jinarājadāsa arrived on Saturday the 7th August in the morning by S. S. "President Adams."

In the evening there was a well attended Social Gathering, where Bro. Jinarājadāsa talked about his tour to Japan, and about Japanese Art and Culture.

On Sunday in the morning he met about a hundred friends in a private meeting. In the evening he visited the Cama Institute, and he took a great interest in a Zoroastrian Ritual, which is newly started by his inspiration. On the same night he started for Surat.

The Krishna-Dharmalaya Lodge of Bombay has been in existence for the last 35 years and now meets in the office of Bro. I. J. Samson. They are now planning to have a building of their own, and have authorised Bro. W. N. Nadkarni, Room No. 28, Saraswati Niwas, Thakurdwar, Bombay, 2, to collect funds for the purpose. Any donations, however small will be gratefully accepted.

Salem :—On June 4th, 1937 there was a meeting of the Salem Parliament conducted by the Theosophical Lodge. Mr. J. C. Ryan, M. A., Dy. Registrar of Co-operative Societies was the speaker. Mr. S. Krishna Iyer, M. A., Lecturer, Salem College, moved that Co-operation was a better method of uplifting the country than Socialism. Mr. V. Rajagopal, M. A., Secretary, Salem Provident Fund Society, opposed the proposition. After several speeches for and against, the proposition was put to vote and lost.

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India And The Commonwealth.

Radio talk

By Sir Muhammad Zafrulla Khan.

I AM going to speak to you this evening of India and the part that she has to play in the Empire. India is unique in this respect—that she is the bridge between two great divisions of the world, Europe and Asia. No other country or people can possibly fulfil this mission, and the future of India, therefore, becomes important to the whole world. There is another sense in which India is unique and it is this: it has been repeatedly invaded from outside, it has been torn and distracted by internal troubles, and has been the warring place of different creeds and races; it is now undergoing the spiritual and political developments necessary to the creation of one true united nation. Occasional troubles between different interests or creeds should not blind the outside world to this fundamental process of nation-building which is going steadily on in India, and the unique feature in the situation is that this enormous and growing nation finds its rallying point and unifying force in its allegiance to a 'foreign' Crown, and its whole political system and form of Government are approximating continually closer to those of the same 'foreign' country. And yet 'foreign' is not the appropriate word to use in this connexion, for the Crown is as much our Crown as it is of the United Kingdom or of any other part of the Empire.

(*To be Continued.*)

Official Notice

This year's Convention will be held at Adyar Headquarters. The Indian Section statistical and other data and the detailed report of activities have to be submitted to the President before the end of October, 1937. It is therefore desired that the reports from the Joint General Secretaries, Federation and Lodge Secretaries should reach this office by the 15th October at latest, for incorporation in the General Secretary's report.

The Annual Dues, not paid yet, must reach this office by the 30th September at latest.

General Secretary.

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THE INDIAN THEOSOPHIST

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THE GREAT ONES ARE NEAR YOU

Remember that in every stage of your life, the Great Ones are around you. No Karma that you make, that They will not remember; no appeal that you utter, that They will not answer. If for a moment no answer seems to come, or if sorrow that you shrink from falls upon you, remember that the hand of Love allows it thus to fall, and that in bearing that sorrow bravely, you are swiftly working out your own deliverance. You are to be men, not children, in the future.

A. B.

October 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

सत्यान्नास्ति परो धर्मः ।

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Annie Besant's Liberation.

There are many whose ears are deaf to the subtle vibrations of the Inner Voice, there are many who know not their own divinity, who dream not of the possibility of a Kingdom within themselves; poor and suffering, starving and oppressed, they need the bread of life in some form which will feed their souls. And so there is work to do for us, servants of the Lord and the King, work for us far lower than that of the Great Teacher from whom we draw gladly and gratefully our inspiration today.

But, if Liberation meant for me the desertion of the suffering, the miserable and the ignorant, I would say, "No Liberation while those are bound, but the effort to break their bonds, or to share them while the bonds remain unbroken;"—for I am a disciple of One who keeps the burden of the flesh that He may serve His younger brothers; He who took the responsibility, with His Great Brother for the founding of the Theosophical Society. They gave it to the world for millinnia to come, so that those who cannot yet reach Liberation might be guided along the Path that will lead them also on their way. I have no desire to leave a world of Bondage, until I have seen my face go on in front of me. Any means to reach them, which are righteous, any means to carry to them the Light which will lighten their darkness. There are so many blind, so many helpless, so many who have no friends to teach them or to show them sympathy; shall

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I not carry the message of the Teachers to them in a form they can understand, and give the lame, the crippled, the helpless, the crutches —if you like to call them so—by which they can advance on the Path that leads to eternal happiness ?

August 1927. Herald of the Star.

Giordano Bruno.

BY ANNIE BESANT.

Only five years before Bruno's birth, Copernicus had given to the world, from his death-bed, his revolutionary book. He had, in fact, revived the science of antiquity—the science of the Mysteries, the science slain by Aristotle—and, like Pythagoras, he had taught that the sun was fixed and that the earth moved. These ideas were innate in Bruno, the fruit of a long series of lives in which he had known the great Being incarnated as Pythagoras, and these innate ideas rushed into articulate speech as soon as he studied the ideas of Copernicus.

The period was, indeed, the beginning of a terrible crisis, alike for Religion and for Science, a crisis which well-nigh became fatal to both, dragging the one into superstition, the other into scepticism. For the new ideas seemed to threaten the very life of humanity, to menace it with destruction.

"How then !" came the cry from all sides, "is man, the king of creation, naught but a pigmy, a thing of no account, an atom, a mere grain of sand in the desert of an infinite universe ?" The dignity, the greatness, the moral stature of the human soul, were destroyed by these ideas. Everything was tottering, was crumbling into ruins, round the feet of an amazed and horrified Church. It was with a true intuition of the change implied in the old-new astronomy, if by atrocious methods, that the Church straightway set herself in opposition to the altered science. The mere change as to the relation between the earth and the sun mattered little; but the change of relation between man and God, the sacrifice of Christ for love of man, His victory over death and triumphant ascension into heaven—these mattered infinitely, for they were the charter which secured the immortality of man.

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Bruno, on the other hand, viewed the problem which confronted the sixteenth century from quite another view-point, the problem of the relations between God, the infinite universe, and man. In his turn he cried out, but with a triumph and a transport of joy that seemed diabolical to the alarmed Church: "Yes! yes! the earth with its inhabitants revolves and moves in space; the worlds are innumerable, the Universe illimitable, Life incarnates everywhere in forms. Therefore life is universal, and on all sides creates living beings. This life, universal, omnipresent, infinite, is the Universal Being whom men have called God. On all sides inhabited worlds, everywhere living beings! Then Death can only disintegrate bodies; it cannot touch life. Hence the body has no value except as an instrument for a life which is deific, a life noble, loving, heroic, worthy of being a part of the life universal and divine. Fear, falsehood, baseness, these are the real ills of life. Dishonour is worse than death, since dishonour stains the life, while Death but breaks the form."

Such was the new moral basis, corresponding to the new thought, that Bruno offered to Christianity with a certain naïve expectation of friendly response: The Immanence of God, the Life Universal animating all bodies; the eternity of the Spirit, since by his very nature he is part of the Life Universal; based on these two natural and irrefragable facts, the cult of the True, the Good, and the Beautiful, the life heroic, the only way in which the specialised life could be made worthy of the Life Universal.

This was the thesis upheld by Giordano Bruno in all the countries of Europe visited by him, in all the Universities which opened their doors to him, in all the centres of thought. It was this view of life which fanned his eloquence into flame. Science for him was not arid and sterile, a mere set of categories; it was a religion, fruitful and inspired. He loved science, he preached science with all his fiery energy and ineffable enthusiasm; he was the apostle of science, its fervid defender, and he became its martyr. For to him science meant Occultism, the study of the divine Mind in Nature, the study of divine Ideas embodied in material objects. By studying objects, then, it was possible to read the language of Nature, and to learn therein the thoughts of God.

But Christianity utterly refused his message. Had it accepted it, the bitter conflict waged from the sixteenth to the nineteenth century

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between religion and science would never have broken out. The Church imprisoned the Messenger; then burned his body to ashes, and scattered the ashes to the winds, which carried them as seeds of truth over Europe. But the thesis rejected by the sixteenth century is being eagerly accepted by the twentieth. The message stifled by the smoke of his martyrdom is ringing through Europe to-day. His voice died in his throat, but it is now echoing around us, for "to know how to die in one century is to live for all centuries to come". Vainly did the Vatican place his books on the Index. His thoughts have winged their way to immortality, and they are spreading over the modern world; they are *Theosophy*.

Reminiscences of Annie Besant

Count Hermann Keyserling.

Annie Besant was the President of the Theosophical Society, because she could not be the Queen of England, or because she considered this position too small for herself.

Gurudayal N. Malik.

The first T.S. Golden Jubilee lecture was over. The thousands of delegates and visitors, who had assembled under the famous Banyan Tree to hear it, began to disperse in various directions. There were a large number of cars and carriages parked along one of the paths. Some one came along in a car from behind and was blowing his horn furiously because the driver of a carriage had gone out to take tea and his vehicle was blocking the way. Hundreds of passers-by saw this, but did nothing to mend matters. All of a sudden, Heaven knows from where, our President-Mother walked up to the carriage, caught hold of the bridle of the horse, gently led the carriage aside and cleared the way for the irrate motorist. And while we wondered at her action, full of considerateness, she walked down the road with the stately gait of a queen, and with the unconsciousness of an angel.

Gopal Krishna Deodhar.

1. Government gave me a Kaiser-i-Hind Medal. Mrs. Annie Besant sent me congratulations and I thanked her, mentioning it only as good luck. She replied—"No. My congratulations had a special meaning.

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So far there was a superstition that only a Politician was to be honoured. You are the first Social worker, and that is why I wrote."

* * * * * *

2. When I became the President of the Servants of India Society, I called on her when she was unwell and in bed. She recognised me and asked me about the Society, of which she said she was very proud, and used to take active personal interest. Mr. Jinarajadasa who was present at the interview remarked "You are very lucky. She is getting up for the first time for many days." She had visited our Sevasadan and liked it very much.

Jamshed Nusserwanjee.

As was my custom in those days, I went to Amritsar a day in advance, and went to Swami Shraddhananda who was looking after all guests, to ask as to which was Annie Besant's place. He in his preoccupation had somehow forgotten all about it, but when reminded of it, he was very sorry and charged me to arrange some decent place for her. He told me "Do what you like, and spend what you like". So we took a bungalow from an ice-factory. Somehow no badges were available for her except the black ones which she did not like. When I reported this to her, great was my surprise when she took some red and green ribbon, as well as some sewing thread and needle out of her box, and made out a nice badge not only for herself but for me as well, and insisted upon sewing it on my coat. As was her custom she went with me from house to house calling on every Indian Leader of importance, just to meet them—no discussion. "How are you ?" was all she asked and would not take more time.

On the last day she told me, "We must go to the Jalianwala Bag". She not only took off her shoes at the entrance but took off her socks as well. We went inside and she sat down in deep meditation for a long time, with tears flowing down her eyes copiously. Not a word did she speak.

She did not spend a single minute in sight seeing, nor did she seem to have any time to change her dress, once she put it on after a bath in the morning. But all the same she used to be very particular about the appropriate symbols, and badges when attending meetings. She used to carry with her notepapers of all the Associations with

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which she was connected,—Theosophical Society, Scouting, Masonry, etc, and insisted on using the correct paper in dealing with a particular department. She carried with her a dozen pencils, all nicely pointed by herself, and even in travelling insisted upon tieing up her bedding herself.

* * * * * *

Narasinha Chintaman Kelkar.

In all Congress meetings, Mrs. Annie Besant used to arrive at the place of the meeting, ten minutes before the time announced for it, when every body knew that for various reasons the meeting would not commence for some time. And she used to sit in her chair, with a smile on her face and a cheery word for every one who approached her, hour after hour, without even a drop of water, or a wash, not to speak of any refreshment. Long hours in that chair were quite usual, and cheerfully done.

I always regarded and described her as an atom of spiritual Radium which incessantly is active and gives out useful energy. She had a well disciplined mind; and though she, like others, had her own opinions about others, she expressed them in a courteous and unoffending manner. Her love and patriotism for her adopted country was intense, and she sincerely could reconcile her leanings towards the British Empire with the highest claim for India's freedom. She was a non-communal "Hindu" and a living example of study and work.

Sadashiv Shastri Bapat.

1. Mrs. Annie Besant had an engagement with the late Mr. Bal Gangadhar Tilak, on a certain day at 2. 30. p. m. at his own place. Mr. Tilak had told his men to remind him a few minutes earlier. This duty fell to Mr. Bapat; and so he went to the gate about twenty minutes before time, to warn the watchman of it. He was surprised to see a car standing, and on peeping in, he saw it was the old lady, waiting. He hurriedly went in, and informed Mr. Tilak about it, who also came to the gate, welcomed her and said—"Mrs. Besant, why did you not come in? Why wait at the door," She looked at her watch and replied—"It is not yet 2. 30, and I did not wish to disturb you earlier." It was only on Mr. Tilak assuring her that he was quite free that she got down from the car and went in.

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2. Mr. Bapat has collected about 1500 similar reminiscences about Mr. Tilak and in the course of this work, he had occasion to write to a very large number of people. His experiences in this connection are very interesting. But it was only Mrs. Annie Besant who at once wrote to him. "I quite realise your feelings, and you will get my reply" by a date she named. Soon after, Mr. Bapat read of her departure to Europe about that time and thought she must have forgotten about it, when a few days later he got his reply posted at Aden, before the promised date.

———

Why I became a Theosophist ?

BY ANNIE BESANT

(Writen in July 1889).

(Summary).

In 1872, I renounced Christianity. After fifteen years I have passed into Pantheism. The first change I need not here defend; but I desire to say that in all I have written and said, as Atheist, against supernaturalism, I have nothing to regret, nothing to unsay. On the negative side Atheism seems to me to be unanswerable; its case against supernaturalism is complete. And for some years I found this enough; I was satisfied, and I have remained satisfied, that the universe is not explicable on supernatural lines. But I turned then to scientific work, and for ten years of patient and steadfast study I sought along the lines of Materialistic Science for answer to the questions on Life and Mind to which Atheism, as such, gave no answer. During those ten years I learned both at second hand from books and at first hand from Nature, something of what was known of living organisms, of their evolution and their functions. Building on a sound knowledge of Biology I went on to Psychology, still striving to follow Nature into her recesses and to wring some answer from the Eternal Sphinx. Everywhere I found collecting of facts, systematising of knowledge, tracing of sequences: nowhere one gleam of light on the question of question: "What is life? What is Thought?" Not only was Materialism unable to answer the question but it declared pretty positively that no answer

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could ever be given. While claiming its own methods as the only sound ones, it declared that those methods could not solve the mystery.

Under these circumstances, it was no longer a matter of suspending judgment until knowledge made the judgment possible, but the positive assurance that no knowledge could be attained on the problem posited. The instrument was confessedly unsuitable and it became a question of resigning all search into the essence of things, or finding some new road. It may be said: "Why seek to solve the insoluble?" But such phrase begs the question. Is it insoluble because one method will not solve it? Is light incomprehensible because instruments suitable for acoustics do not reveal its nature?

No one, least of all those who have tried to understand something of the "riddle of this painful universe", will pretend that Meterialism gives any answer to the question, "How do we think?", or throws any light on the nature of thought. Meterialism regards thought as a function of the brain; "the brain secretes thought", says Carl Vogt, "as the liver secretes bile". It is a neat phrase, but what does it *mean*? In every other bodily activity the organ and the function are on the same plane. The liver, the bile are palpable objects, so is the brain but its "secretion" thought is formless, colourless, intangible, imponderable. Between the Object and the Subject lies an unspanned gulf, and Vogts word but darken counsel; they are misleading, a false analogy, pretending likeness where likeness there is none.

How does Materialism explain the phenomena of Memory. A cell, or group of cells have been set vibrating; hence a thought. Similar vibrations are being continuously set up, and every cell in the cerebrum must have been set vibrating millions of times during infancy, youth and maturity. A well-stored memory contains thousands of "thought pictures"; and each of these must have its vibratory cell series in the human cerebrum. Is this possible, having regard to the laws of space and time to which, be it remembered, cell-vibrations are subject?

Then again in studying psychology, we must study the abnormal as the normal. Normally thought results from sense-impressions; abnormally sense impressions may result from thought. Thus a young officer was told off to exhume the corpse of a person some time buried; and as the coffin came into view the effluvium was so overpowering that he fainted. Opened, the coffin was found to be empty.

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It was the vivid imagination of the young man that had created the sense impression, for which there was no objective cause. Take again the extraordinary keenness of perception found in some cases of disease, or consider the phenomena of clairvoyance, clairaudience and thought transference. Mesmerism and Hypnotism suggest the existence in man of faculties which are normally latent. Allied to these are instances of double consciousness, many records of which are preserved in medical works. Then there is the question of dreams.

These are only few riddles out of many, but they are samples of the bulk. To some of us they are of over-powering interest, because they seem to suggest dimly new fields of thought, new possibilities of development, new heights which Humanity shall hereafter scale. We do not believe that the forces of evolution are exhausted. We do not believe that the chapter of progress is closed. And.....we find that the Theosophical teachings suggest to us a new method of obtaining light on these questions.

At the same time the Theosophical Society does not ask any member to take anything for granted. In the objects of the Society there is not a word of any form of belief; no imposition of any special views as to the universe or man, nothing about Mahatmas cycles, Karma, or anything else. Atheist and Theist, Christian and Hindu, Muslim and Secularist, all can meet on this one broad platform, and none has the right to look askance at another. A person wishing to join the Society must approve of only the first object which is. "To form the nucleus of a Universal Brotherhood." Apart from other considerations, there is sore need, it seems to me, in our unbrotherly, anti-social civilisation of this distinct affirmation of a brotherhood, as broad as humanity itself. Granted that as yet it is but a beautiful ideal, it is well that such an ideal should be lifted up before the eyes of men. Not only so, but each who affirms that ideal and tries to conform thereto his own life, does something, however little, to lift mankind towards its realisation, to hasten the coming of that Day of Man. That is why, I joined the Theosophical Society, and in doing so, I did nothing unworthy of a free-thinker.

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A Theosophical Lodge

BY C. JINARAJADASA

A Theosophical Lodge is not a mere gathering of a few well-intentioned people. In reality it is a centre of spiritual force. You can understand how a temple or a church or a mosque is a centre of spiritual force. So you should understand that in the Theosophical Lodges we are channels of spiritual forces. A Theosophical Lodge is linked to the Great Ones, the Rishis, who watch and guard over the destinies of mankind. We know in these days that if one has a little radio set with a loud-speaker, one can tune in and hear some beautiful music with one's friends. In the same way, where there is a Theosophical Lodge, beautiful spiritual influences are being spread out through it to people in general. We must remember too that aside from the members of The Society there are also the invisible members who receive the influences.

There are many, many channels of blessing, every creature is a channel of Their blessing. But The Society is one special instrument of blessing where people perform no ceremonies, no particular forms of worship, but all are students and worshippers of the Wisdom. They understand the great Wisdom and endeavour to change external conditions to happiness in the light of that Wisdom. Wherever Theosophists gather, there is indeed an invisible aspect for the blessing of the Servants of mankind. It is because of that, that the Theosophical Lodge is not merely like an association for cultural or educational purposes. It is really an organization of an invisible spiritual nature.

So if you are to become a true Theosophist, a student of the Wisdom, you must not be concentrated on yourself. You should look around and see in what way you can lessen the misery of the people, in what way you can give the Wisdom to others. Sometimes the Wisdom is merely to teach people to read and write. So many have not that privilege. So much can be done for men and women and children. All these things will be suggested to you if you are really a Theosophist. The moment you understand the general idea of Theosophy and live in the beauty of it, just like a seed put in the ground which slowly comes up as a little plant and begins to put out flowers, so will the Wisdom that you have found to some extent begin to put forth flowers of service, the beginnings of love and tenderness,

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love and blessing. There is no need to go to somebody else and say, "What shall I do ?" Follow your own intuition in the matter. Always look for the finding of the way in which you can unfold the beauty of this Wisdom, even if you are still trying to understand it.

The Theosophical World.

May I....?

One more year has passed since Annie Besant of revered memory left us to manage our own affairs. I have always felt that the phrase "Prayers for the dead" does not express the ceremonial we usually go through on such occasions. Our annual interview with the "Living dead", would be nearer the truth; and it is in that manner that I have for many years past celebrated the Anniversaries of all my dear departed. Just as, many try to feel the presence of Lord Buddha on the Vaishakha day, I try to feel the presence of my parents, and then I respectfully report to them all that has happened in the family during the last twelve months, explain to them our ideas and hopes for the future and reverently ask for their blessings and guidance. It is in some such sense that I think we can best perform the "Shraddha" of those we love. Any idea of praying for their souls or asking that the soul of Annie Besant may rest in "peace" seems almost an impertinence. When we read of her determination to be with us till the last tear is wiped off the face of the last man on the earth, all *rest* for her appears impossible; and if she did not have the Peace that passeth all Understanding, she would not be what she is. Even the idea of repaying her obligations sounds hopeless. All we can do is to heed her advice, and to try to pass it on to the ends of the world as best we can.

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To return to the Annual interview with her, I am reminded of the first such interview I had with her in this life, and that was strangely enough in England. I wrote to her that I—an Indian unknown to her—was in London and would like to meet her if possible; and I remember I got a prompt reply not only giving me an appointment, but giving precise directions as to how I could reach her place in Wimbledon with the least possible trouble. I was ushered

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into her august presence, and her joy at seeing a brown skin from her Motherland was evidently so great, that she got up from her seat, accepted my profferred greetings and very eagerly asked me "How is India ?", as if I was capable of answering that "simple" question. She was full of the "All Parties Conference" and the "Common-wealth of India Bill" in those days, and eagerly asked me as to what was being done in India about these. I am afraid I knew very little about either, and could not have given her any very useful information, and yet, what little I could mumble, she heard with the greatest attention, for, was I not messenger from her beloved Motherland ? And she had left it three months ago—ninety days ago, not to speak of ninety nights as well.

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If I had the honour of another interview with her on this first of October, I am sure she will again ask me "How is India ?" and I am afraid I shall have again to tell her that we are still thinking and planning to hold another sitting of the National Convention, which we now like to call the Constituent Assembly, and when this does meet, we shall then prepare our new Common-wealth of India Bill. To come back again in 1942 or so, where we were in 1927 may look like waste of good time, but I am sure she will understand that fifteen years for securing unanimity, is not too heavy a price. When she said some years ago that "Brick bats can only be answered by bullets" did we not attack her, but have we not now accepted the truth of that statement in 1937 ? Time is an essential element in the settlement of all questions, and those who work for Eternity will not complain. Perhaps to them, all the suffering we go through in the meantime appears so unnecessary, when it can be avoided by accepting the Laws of Nature, which the Great Ones have always proclaimed to us in advance ; but at the present stage of our Evolution, it is perhaps necessary. It is only pain which seems to burn into us the lessons of life, at least when it does not make us completely mad ; and was it not Annie Besant who herself said that if she had to re-order her own life, she would not omit from it a single iota of the pain she has gone through. Of course her pain is what humanity heaps upon the heads of those who try to help it, while our pain is brought by us upon ourselves by own shortsightedness—no, I will use a better word—in our great eagerness to solve our problems in the twinkling of an eye. The Great Ones have Eternity before Them ; we haven't.

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I shall explain to her that during this year we have had another instalment of Political Reforms, which has satisfied none, and yet is being made the fullest use of, by every one. Divinely discontented and yet content to play our part in the game of life to the best of our ability—was not that her own way ? I am sure she will be very happy to see the turn that events have taken in India, and would most heartily congratulate all those who deserve the highest credit for the state of affairs from the Viceroy and Gandhijee down to the humblest followers, whose share of the credit is no less. If the followers did not follow, where would the leaders be ? I feel she would be delighted to see the new purely Indian note of renunciation that has been brought into Politics in India, by our chosen Ministers accepting voluntarily much smaller salaries than they could easily command. Whether all Public servants should be compelled to accept smaller salaries is quite another question, but the voluntary surrender on the part of the highest public servants—that is afterall what the Ministers are—is bound to have a great moral effect on the administration. It was in that way that the late Mr. Tilak and his associates set about solving the problem of spreading education in Poona many, many years ago. Institutions based upon voluntary and joyous self-sacrifice bless the giver as well as the one who benefits by the surrender, and as they are the way by which humans will rise to superhuman heights, they have the blessings of the Great Ones.

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When Annie Besant used to wax eloquent about India being the cradle of the Aryan Civilisation, I know many of us born in India used to honestly doubt if we were really made of a different clay. Many of us could never see the so-called spirituality of India nor could we feel the calmness that is said to be in the very air of this country. If she ever felt agrieved at our doubting her word, and wanted to vindicate her position, she has only to ask us to survey the world position as it exists today. When half the world over, everybody is trying to rend everyone else to pieces, because he has only one loaf while some others have two, just look at three hundred and fifty millions, of whom a very large number never get more than half a loaf, trying to solve their Political destiny in a calm and dignified manner. I know, many Indians who are in a great hurry consider this

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itself as the blackest mark against India, and yet, if they will have the patience to go over the History of Indian Political development during the last 40 years, they will be amazed at the progress. In 1897 the Englishman was supreme and no one ever thought of questioning the wisdom of what he was doing. The Indian National Congress had just started Meeting once a year, and was showing that even Indians had opinions and could speak. The Government was both the "Mother and father" of the people and was carried on as a perfect Dictatorship, not a bit less dictatorial than the totalitarian states of Europe today. Three men in Calcutta and Simla, with occasional supervision of another man in London wrote out what they thought was best for the two hundred and fifty millions of Indians and these notes became the Laws of the Land, unhampered by any speeches, ammendments and lobbying, and "Ayes and Noes". These very words were unknown in India. It is well known how, when Lord Curzon used to consult some eminent Indians, he used to treat them like school-boys; but it was he who first roused the Public Conscience of India, and lived to hear some unpalatable truths from the lips of some Indians at least. That was only thirty years ago. Once India was roused; the Morley-Minto reforms came, where Indians were allowed to talk, and that was considered a great improvement. They soon made way for the Montague-Chelsmford ones, in the bringing down of which Annie Besant herself, along with many others took so prominent a part. And we are now in the Hoarian scheme. In this, fettered as we are on every side, with the veto hanging on the head every minute, Indians are already shaping the destiny of India, in some measure. It must be ungrudgingly admitted that the Englishman has not been slow to play the game so far at any rate. We all know that "Delhi is yet far off"; but we have achieved in forty years what took even the genius of England well nigh four centuries. Could we have been so quick if we had been tyros at the game? Does it look like tedious learning or like recovering a memory of past glories, after a slumber? Perhaps Annie Besant was right when she exclaimed when she landed on our shores. "Mother India is not dead; She but sleepeth".

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Things move so fast even in the immovable East that the Hoarian scheme is already getting Hoary and is soon bound to give way before long to the Constituent Assembly or whatever name we call it by. When the heart of a great Country like India is set on being

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as Free within its borders as England is Free within hers, there can be only one end to that quest. We are now fairly awake, and if only we remain true to our own past where every Indian village was a perfect Republic by itself, and try to rebuild our Country on such a broad basis, we shall regain our memory very fast, and the world will yet marvel at India's civilisation. Those who have eyes can see, that even our Hindu-Moslem problem taken at its worst, is a difference of opinion between two civilised beings, and is not comparable to what is happening in Spain, which has got complete "Independence" and where people of the same flesh and blood and professing the same religion are at each other's throat for the last year. Feeling for the down-trodden is an excellent thing, but it naturally tends to make us impatient. The very impatience—our very tears—blind our eyes to Facts, and we suffer. It is worth while pondering over the happenings in other countries, if they have a lesson for us. Russia has achieved great things at a very great cost to herself, and that long-suffering Nation deserves all our sympathy. But perhaps it is as well to recognise that all is not well with her. Therein lies the value of our Past, which in India shouts at us from every nook and corner, from every grain of sand, that Life is Eternal and One. This may not be acceptable to the Royal Society today; and yet it is the LAW, and even Baldwin—Britain's Premier once suspected it. The world is meant neither for England nor India, nor Italy nor Germany, nor for the Hindus nor Muslims, alone, but for all together. We can succeed best only when we try to live as Brothers, which means Tolerence even of the wrong-doer as long as he does not use physical force. Brotherhood does not preclude the possibility of using physical force to restrain him, but woe to him who uses it first. That is neither weakness nor meekness as it is commonly understood. And it is such meek who shall inherit the Earth, not those who rattle their swords at every turn, however strong they may appear to be. Whatever the acts of commission or omission we may lay at the door of Britain, She knows the game; and so do we. Did not Britain keep Egypt by losing it; and will She not do the same to India when the time comes? I am sure Annie Besant would be very happy indeed to see the tolerence and understanding which we are already showing towards each other, and would ask us to see that "We do not tarnish our shield with excesses." If only we can have a little more trust in each other, and if only England would losen her purse strings a bit, irrespective of

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the exact legal right or wrong of it, all would yet be well with us; and if Great Britain and India can stand together, they can yet save the world. And all this would come to pass, if only we do not lose our heads, amidst great provocations of which there will soon be plenty. Annie Besant would expect at least those of us who accept her ideals to restrain every thought, word and deed of ours. Let us try.

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Next to India and as bound with her fate, I am sure Annie Besant would be very interested to hear of the unfortunate abdication of King Edward, and the cutting short of a very promising career. The accession and crowning of King George will be a matter of equal concern to her. Perhaps from her place of greater vantage she will be in a better position to appreciate all that led to this great interchange between actors, destined to play important roles on the world's stage, and she may understand its inner significance if any. There are many persons all over the world who can not help having a soft corner in their heart for King, now Prince Edward. I have somehow often felt that he will play a great part in the history of India and in the days when he was to be King, I used to wonder how that could be so. Since his abdication, there seems to be nothing to prevent his coming to India to represent his great brother; and perhaps my dream may yet prove true.

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Then Annie Besant would be very pleased to hear that we had the International Convention at Benares again after six years; and barring her physical presence, and in spite of the illness of the President, it went off all very well, and proved a source of great strength to the Benares centre. This centre which has the duty of vitalising the whole of Bharatvarsha is still very weak. For various reasons it had languished still more, but we think we have now passed the bottom of the curve. Still there are many factors which make further rejuvination very difficult. The great Central Hindu College built by her was handed over by her to blossom into the Hindu University. The Benares centre is practically out of it, to its great disadvantage. The Theosophical National School started to fill the gap caused by the transfer of the C. H. C. is now managed of course by our members, and is as a school doing very well indeed; and yet somehow the life

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at the T. S. and in the school does not flow in parallel currents. The threads of Karma, as they often do, have got a bit awry and here at any rate we all miss her presence very much. We are all hoping that somehow things will right themselves so that when she comes back to work with us again, she may again find ready at hand her instrument for imparting an ideal Education to the sons of India, including Religion so vital to a Nation's inner growth,—the instrument which she built brick by brick with her own hands. Her Indian University where every Religion will be attended to, just as Hinduism was catered for at the C. H. C., still awaits her return. Meantime a few faithful followers keep the flag flying. We yield to none in our gratitude and devotion to her and her ideals. What else can you expect of children ?

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The Indian Section is extremely grateful to our revered Bro. Jinarajadasa for giving us six weeks of his time from 7th August in spite of his bad health. He visited Bombay, Surat, Baroda, Ahmedabad, Bhavnagar, Karachi, Hyderabad, Multan (one lecture), Lahore (one lecture), Jammu, Srinagar (3 lectures), Delhi, Agra, Gwalior (one lecture to Darbar), Nagpur (2 lectures), Indore (3 lectures), Ujjain (one lecture), Dewas and returned to Adyar on the 19th September. Very valuable work has been done and I do hope we shall be able to take full advantage of it. Detailed accounts of his visit will be published as they are received.

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This month I am again sending the Indian Theosophist to all members including those who have not paid for the last year. They have previously got nine issues and this will be one more. In the case of all unattached members and those in non-autonomus Federations I am enclosing a money order form, to facilitate their sending us their Dues, and I earnestly request that it should be used. Autonomous Federations, who have certain privileges, will I am sure, recognise their responsibilites for realising the dues, and so I am not interfering with their prerogative, by troubling their members with money order forms. I am sure that even those who do not wish to continue any longer, but who have already been on our rolls and been receiving their issues, will not grudge us the small amount to bring them up to date. The next issue will be posted only to those whose Annual Dues are paid up to the end of September 1937.

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"Last night, freed from my body"

By "MERCURY"

Last night, freed from my body
I sped northwards towards the Himalayan heights.
There sustained on high by some inward power
I hovered, poised, at peace.

Mind-freed, ecstatic,
I entered the state
Of Tranquil Rest
And there abode throughout the night
Thought-less, free.

Far below, Himalayan and the trans-Himalayan heights
Flowed upwards, peak by peak
Like petals of a lotus flower.

And I above was still and calm as they
As if upon a lotus throne
Built of flowing power.

The long night through
I dwelt in peace unshakable,
Stability immovable.

Then, as the timeless "hours" sped past
My bliss increasing into ecstacy
I knew another Self
Surrounding and pervading me.

A universal omnipresence
An all-sustaining power,
A mind ecstatic as I,
A Being, Buddha-like,
Poised also on a lotus throne,
Planet petalled
With sun as heart.

This Self was me in full-consciousness.
I was that Self, but partially aware.

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The night moved on
And sense of unity increased
Into identity,
Self was completely lost,
The Self alone remained.

Open Letter to Messrs Harold E. and W. Loftus Hare

(From an earnest member living in an isolated part of the World)

Sirs,

I have just received the leaflet advertising "Who Wrote The Mahatma Letters ?" but not having yet had the opportunity to read your book, I am neither in the position, nor do I wish to criticise its contents.

The Founders of our Society—no less than those leaders who have succeeded them—have each and all been insistent in encouraging every member to use his own judgment and discrimination in all things, and to accept no outside testimony against his own intuitive judgment and reason.

The Society, therefore, cannot but be grateful for your painstaking efforts to investigate the origin of that group of letters which are alleged to have been phenomenally received by H. P. Blavatsky and Mr. A. P. Sinnett, and through which have come many Theosophical teachings.

If it were possible to prove to the world, as you appear to have proved to your own and many readers' satisfaction, that these letters DID come direct from the mind of H. P. Blavatsky, and that, in order to give them and herself greater publicity and importance, she did actually surround them with a web of untruths as to their origin and occult mode of transmission, with what would The Society as a whole be confronted ? The collapse of its very foundations ? I do not think so.

Its three Objects would still hold out their ideal to the world, irrespective of the fact that few in the world can accomplish them in their fulness; the splendour of its philosophy would remain unchanged;

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world-wide work, occult, social and humanitarian would still be carried out under its banner; the wealth of literature from many noble pens would still be available for study, chief amongst which must ever stand *The Secret Doctrine*, giving as it does, the Ancient Wisdom of the East to the modern Western world.

The description of how this great work was written is known to most Fellows of The Theosophical Society, and is available for all who care to investigate it. How an elderly, ill, impoverished Russian lady sat day after day in the cheerless room of a remote Italian inn, writing of things she scarcely understood, quoting references from books to which she had no access, and finally producing one of the most amazing literary achievements of all time, is one of the many epoch-making incidents in the history of The Theosophical Society.

One of your reviewers in *The Spiritualist News* of February 1937, describes your book as "The last nail in the coffin of Theosophy", but for those who are able fearlessly to look inside that coffin, it will be found, like the 'sarcophagus' in the Great Pyramid, to be empty.

For Truth cannot be confined within the limits of one human brain any more than it can be affected by our belief or not in the authenticity of its presentation.

If each individual examines the case in the light of his OWN intuition, the verdict will be *for him* the truth, though not the ultimate or whole truth; that must change and expand as he himself evolves.

This is not the first time that one advanced beyond the average in occult development has been branded a charlatan, nor will it be the last.

What we as a Society, and no less as individuals, must concentrate on is, I suggest, not so much the Source of our philosophy, which after all is beyond the proving of most of us, and is in any case deeply rooted in antiquity, but its intrinsic worth to our own lives and to the world.

All that can forward the cause of true Brotherhood, give scientific enlightenment, both physical and spiritual, to those who sit in darkness, and show forth the Oneness of All Life, is of priceless worth to civilisation, and will endure. All that is trivial, worthless, and of purely personal significance will die, whatever authority, whether high or lowly may be ascribed to it.

"A Theosophist."

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Western Thought and Eastern Culture

—By Paul Brunton.

The recent appointment of Sir S. Radhakrishnan to the Spalding Chair of Eastern Philosophy and Religions at Oxford stands in symbolic relation to our time as illustrating a trend which is creeping, for the most part silently and unnoticed, across the Western world. Out of the once slumbering East, there comes this gifted man to teach its one-time conquerors the ancient lore and wisdom of his own people.

But now, like some compensatory adjustment by the forces of evolution we are witnessing in the West the appearance of an at present thin, but slowly deepening current of interest in those very thoughts and ideas which the young men of India are at present doing their best to reject as inadequate to their needs and which constitute the faith and traditions of their forefathers. Like the psycho-analyst's contention that a repressed force will re-appear in another form and through an outlet other than its normal one, it might almost seem as if the beliefs which are being repressed in the soul of the East are reappearing in the soul of the West.

If world trends mean anything at all, do they not mean that we are moving towards a realization of the cultural oneness of mankind? The knowledge which is being spread by book and mouth, by wireless and cinema, is becoming a common knowledge in which all men may share. It is therefore in the fitness of things that a distinguished Indian like Sir S. Radhakrishnan should have been appointed as the first oriental to teach at England's most famous and most ancient seat of learning. Surely we have nothing to fear and nothing to lose by such frank interchange of ideas. The result can only be better understanding of those who happen to be born in the Eastern hemisphere of our globe, and especially of their best minds, an understanding which should inevitably lead to more mutual goodwill. And in a world full of strife and misunderstanding of which many of us are becoming increasingly aware, the growth of goodwill is no little thing.

Since that fateful day when the year 1600 made its last diurnal movement and witnessed the foundation of the first English Company to trade with the East under a royal charter received from the hands of Queen Elizabeth, British trade and British arms have been the heralds who have prepared the path for the spread of Western ideas

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in the East on a scale never envisaged by the Portuguese and French intruders whom they eventually displaced. For we not only gave India our manufactured goods and internal security, but also we gave her later the system of public instruction under which the whole of the younger school-going generation is to-day growing up.

For more than a century, ever since Macaulay drew up his famous Memorandum that was to become the basis of India's modern educational system, we have imposed upon the young men of that land an instruction along lines that are completely out of keeping with their traditional education. The result has been that nowadays we witness the spectacle of a hybrid generation here in India which has become Westernized from top to bottom, which lives, moves, acts, dresses and talks like most young Europeans but which at heart struggles vainly to reconcile its own inherent traditions with an alien culture of which it has assimilated as yet only the more outward and obvious forms. The student in the college halls of Calcutta, Bombay and a dozen other places laugh openly at the wisdom of their ancient sages, but are nevertheless uneasy inwardly.

India in her turn once gave us her silks and to-day she still gives us her tea, spices and precious stones. But she has also given us a thin trickle of literature and ideas, mainly at first through the enterprising efforts of inquisitive Western scholars and with Sir S. Radhakrishnan's appointment, we may regard the value of these thoughts and this culture as having been definitely recognized and triumphantly established.

Since the gates of Oriental learning were first opened to those imperious Western students who followed in the tracks of Western armies, a part of its scriptures and literary gems has been eagerly collected and translated into European tongues. Yet those who roam the East to-day know that among the untouched lore lies many a book that is filled with rare psychological knowledge or imbued with profound spiritual inspiration.

Scholars like French Duperron and Bernouf, who discovered and translated the Persian Bible Zend Avesta and the Indian Upanisads in the 18th century, like Professor Max Muller whose monumental series *Sacred Books of the East* first made accessible much of this varied lore, like Rhys Davids who turned so many Buddhist Pali texts into English and some others have tilled the religious field for us.

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We of the West owe a debt to that much-maligned man Warren Hastings because he was the first European to initiate the study of Sanskrit and the Hindu sacred books. It was through his inspiration that Charles Wilkins published the first translation of the Hindus' most famous short classic, the *Bhagavadgītā*. In 1786 when he was staying in Benares he sat down to write a preface to the first English edition of this book, under whose spiritual influence he had fallen.

Writers like Sir Edwin Arnold whose *Light of Asia, Oriental Poems* and other works have given us a hint of the beauty of Eastern poetry; like Rudyard Kipling whose "*Kim*" and *In Black and White* picture the external life of an India that is passing, as Lafcadio Hearn's *Glimpses of Unfamiliar Japan* and other works pictured the inner and external life of a Japan which is passing still more rapidly. Fielding Hall's "Soul of a People" did the same for Burma. Fitzgerald's translation of the priceless *Rubaiyat*, and the wise and witty verse of Sadi, rendered us aware of the luxuriant imagery of Persian poetry.

Japanese art came to the West in the middle of last century. The prints of Hokusai and Hiroshige, with their flat perspectives, profoundly influenced Whistler and gave birth to the Post-impressionist school of painting. Chinese art arrived even earlier and its productions of lacquered furniture and delicate porcelain became the rage as well as the model of 18th century aristocratic France.

When I lived in Benares for a while, staying in a monastery in order to get a deeper insight into the mind of its inhabitants, I had many a discussion with those learned Brahmin pundits who, in Matthew Arnold's lines:

> *"In patient deep disdain,*
> *Let the legions thunder past,*
> *And plunged in thought again."*

Parochialism in our attitude towards the thoughts and faiths of Asia's highest thinkers and holiest men can no longer be justified in this day and age of world communion. We should therefore welcome whatever may emerge from Asiatic culture as being scientifically sound and philosophically true, even though the methods of modern investigation were not employed in arriving at these notions.

The inter-fusion of the peoples of both hemispheres in the domain of culture increases with the years. We have learned to live down our

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early contempt for races once thought to be but barbarians and we have learned to value and even to respect some of the spiritual and philosophical explorations of the brown and yellow races. Tennyson's dream of a world peopled by a humanity able to live like one great family in amity, tolerance and understanding is unhappily very far off, but this is not to say that world movements will not imperceptibly force us to its accomplishment. Alexander dreamt of this ultimate fate of the human race and attempted to mingle the cultures of many Eastern and Western races in the newly established city which was named after him. His efforts bore fruit for a time and flourished well and if we cannot trace any continuance, it is because he was premature and undoubtedly ages before his time. These things when they do come about must come about naturally not by any artificial forcing, but by that silent, slow and steady growth which is evidenced in the flower.

Norman Douglas once ironically declared that: "Curry is India's greatest contribution to mankind." One might supplement his statement with the declaration that "Tea is most meritorious of China's cargoes to the West."

Indian culture is extremely wealthy in the domain of psychology, philosophy and religion, so wealthy that there are few doctrines which appeared out of original Western sources that have not already been anticipated and developed in India. Most of the advances in modern Western psychology are practically duplicating in their discoveries ideas which already exist, even if in a cruder and less scientific form, in India's ancient systems of religion and psychology. Quite a number of Oriental ideas have been adopted independently by our own thinkers in some similar or transformed shape, and expressed in a manner that suits our own time and outlook. This is no new process for it has been going on through the centuries. Thus we have Henri Bergson's teaching of Creative Evolution closely paralleled by the *Śākta* teaching of the Tāntrik school. Even the agnostics have their paradoxical parallel, too, in this most religious of all lands, for the founder of the *Sānkhya* school asserted that "the existence of a Supreme Creator is not proved." Thousands of years before Charles Darwin was born, he hurled his philosophical tenets of Evolution against the doctrine of Creation which was upheld by the Brahmins of his day. His system received the following eulogy from the German Orientalist, Professor Richard Garbe: "In Kapila's doctrine for the first time in

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the history of the world the complete independence and freedom of the human mind, its full confidence in its own powers are exhibited." Nietzsche called the Greeks "the best heirs and scholars of Asia" and Professor Garbe has drawn attention to the profound influence of Hindu thought upon Greek philosophy in the period of its greatest splendour.

We have Nietzsche's doctrine of eternal rhythm in the universe which echoes the theory of recurrent cycles expressed in India's major epic, the *Mahābhārata*. Sir James Jeans suggests that the universe will ultimately dissolve into radiation and that a reverse process will follow. In short he returns to the belief in cyclic creation which has been a fundamental doctrine of Hindu thought. Indeed the idea that the universe is ultimately annihilated and then created anew after a period of rest possesses a history which extends from China to Persia also, and according to the most ancient Hindu philosophers, as expressed in their cosmological histories *The Purāṇas*, universes are born out of the womb of infinite space, exist for countless ages, are subject to decay and finally to dissolution. In this dissolved state which can be nothing other than a state of ray existence in scientific terms, they exist latently. Then there is a re-creation and the latent universe re-appears and slowly evolves once again through long aeons of time. Sir Arthur Eddington has advanced nearly the same view in his theory that the whole universe is steadily and irrevocably running down like a clock, a theory which drew from Dean Inge the pertinent question, "Is it not reasonable to assume that whatever power wound up the clock once may probably be able to wind it up again ?"

However the vital difference arises that whereas the ancients, laid these doctrines down without detailed explanations, without giving their why and wherefore, we of the West are arriving at them through a step-by-step process. Our scientists are moving to these conclusions by a series of experiments and investigations which prove and demonstrate the correctness of their views. They endeavour to satisfy man's reasonable desire to understand the detailed workings of the universe, both hidden and apparent. If ancient and Eastern people were satisfied with mere assertion, we moderns are not. Science itself owes its very existence to the growth of this modern outlook.

When the atom, once the solid foundation of materialistic doctrines, was found to be resolvable into congeries of whirling electrons

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and matter itself scientifically disappeared into energy, the intuitive perceptions of the Hindu seers in the Upanisads were vindicated; no longer were their statements the mere childish babble as they were called by Macaulay, but simply they had said that a subtle energy pervaded the universe and all space, that matter was but a densification of this subtle energy, and that even behind this subtle energy there exists a still subtler essence which in itself was indestructible. *The Katha Upanisad* says: "On this indestructible being the ether is verily woven and interwoven." The *Bhagavad Gītā* declares: "Beings are unmanifest in origin, manifest in the mid-way stage, unmanifest again in dissolution. What ground is there for regrets?"

The scientific view of matter has changed so much under pressure of the latest discoveries that one can perceive its increasing approximation to the Brahminic view that the apparent solidity of the universe is illusory. Our crude material substances have dissolved into mists of subtle atoms and subtler electrons and ions. In short, Shakespeare's intuitional statement that we and the world are made of "such stuff as dreams are made of" has been verified in the modern laboratory. When a respected scientist like J. C. S. Haldane asserts in one of his lectures that "the physical world is not the real world, but only an ideal and quite insufficient representation of it. The real world is the spiritual world;" he is echoing, perhaps unconsciously an assertion which was a typical concept of the Brahmin philosophy five thousand years ago, and which with the traditional tenacity characteristic of the East, has been handed down from generation to generation until it is still taught to-day as I heard it taught in the monastery of Benares. Nevertheless, again a vital difference of approach is manifest. The ancient Hindus took these statements in the nature of a revelation from on high, for they were made originally by their seers as a result of personal self-experience in the spiritual domain. Our Western scientists have no such experience and if they are reaching similar conclusions, it is because they are working their way from the profoundest depths of this material world up to its farthest frontier where the ions elude them and vanish into pure spirit. It is not a question of which method of approach is superior to the other, it is rather a matter for self-congratulation that on some of the most important topics, the wisest men of the ancient East and the modern West, starting from totally different premises, have arrived at precisely the same conclusions. It is on such a basis therefore that we

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may establish our hopes for an ultimate exchange in a freer and franker way between East and West of ideas, experiments and experiences which shall help mankind to establish the truth about this universe wherein it dwells.

Bishop Berkeley's metaphysics runs very close to that of the Indian school of Vijñānavādī Bauddhas.

The school of behaviourism of which we have heard so much recently from America, the combative criticisms of atheism of which we heard so much during the last century possess their parallel and even forerunners in analogous schools of ancient Indian thought. There is however one vital difference between the Occidental and Oriental methods of approach, and that is, that whilst Western psychologists carry out most of their experiments upon other persons, the proponents and exponents of Indian systems are expected, and do, carry out their experiments upon themselves first and foremost. This difference in such a subtle and intangible field as the human mind works out to the advantage of Indian psychology because, obviously, no amount of communication to another person can reproduce with perfect exactness mental states and ranges of awareness.

Nevertheless, if there is any contribution to be made to our quest of truth by Eastern thought, whether ancient or modern, the loftiest, I believe, would be the idea that until there is a re-orientation of our own search from its objective phase to a purely subjective one, the realization of the highest truth, as opposed to its mere intellectual discernment, will continue to elude us. For let us not forget that even the Western scientist who postulates a spiritual basis for the universe has done nothing more than perform an intellectual operation; he has not come into personal contact with that spiritual basis as the ancient Asiatic thinkers assert that he could. But can man really transcend the intellect? The wisest men of the East have always declared that he can and it will be Sir S. Radhakrishnan's none too easy, but nevertheless congenial task at Oxford to expound this possibility in a manner and language conformable with our best educational traditions.

Kalyana Kalpataru.

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India and the Commonwealth

Radio talk

By Sir Muhammad Zafrulla Khan

(*Concluded from P. 366.*)

At the present moment India's internal problems overshadow her external problems and duties. The time will undoubtedly come, and let us hope is not too far distant, when India, with a population rapidly approaching a total of four hundred millions, will assume with confidence her destined task of interpreting the West to the East and the East to the West, and will stand forth beyond any question of challenge as the leader of Asia. But for this generation, and perhaps for the next also, the urgent task before India is the achievement of national unity and the improvement of the educational and economic position of the masses, who are the foundation and strength of every nation. Under the new constitution, of which the first part came into force at the beginning of April, Indian Ministers and Legislatures in the Provinces have been given the fullest opportunity to grapple with these immense problems; and though the birth of the new constitution has given rise to problems of some complexity, and the situation is not free from a certain degree of anxiety, I have every confidence that those to whom this great opportunity is being presented will accept the trust and the responsibility and will proceed to discharge them with faith and courage.

Let me now pass on to another matter which lies very close to the heart of every Indian: it is that of our status in the Empire and our status as His Majesty's subjects. I said a few moments ago that we were all fellow-subjects of the same Crown, and we are up to a point; but, as you know, India is not yet fully autonomous like Canada, Australia, New Zealand, and South Africa. There is, if I may so put it, a certain incompleteness in the measure of our citizenship. I may perhaps illustrate this with a brief reference to the constitutional position of India. As I said a moment ago, the new constitution was introduced in the Provinces at the beginning of April. Under this constitution Provincial Ministers responsible to Provincial Legislatures have been given almost complete control over what may be described as provincial subjects, such as Education, Health, Agriculture, Irrigation, Local Self-Government, etc. Central subjects continue to be administered by the Central (reserved)

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Government, but, even with regard to these, far-reaching changes will be introduced when the Indian Federation, for which the new constitution provides, is set up.

With the important exceptions of Defence and Foreign Affairs, Central subjects such as Finance, Commerce, Industries, Railways, Posts and Telegraphs, etc., will be administered, subject to certain safeguards, by Ministers responsible to the Federal Legislature. Defence and Foreign Affairs will continue to be reserved subjects, and in respect of these the Governor-General will be responsible not to the Indian Legislature but to the United Kingdom Parliament. This, you would observe, is a very important reservation. This reservation at the Centre, and the safeguards with regard to the exercise of responsibility by Ministers both at the Centre and in the Provinces, will still keep India in a category different from that of the Dominions. The reason for this is to be found in the manner and the processes through which the association of Indians with the British Crown has been brought about. But, whatever the reason, it is clearly not one which we can contemplate as continuing indefinitely.

India's Heritage

You must remember that we in India have drunk at the same wells of freedom as you yourselves. The lessons of English history have been learnt by us as they have been learnt by you. We have made your literature our own, and in addition, we have our own magnificent literature and our own imperishable traditions of culture and freedom. We, therefore, claim that we have exactly the same birthright to be acknowledged as the full masters of our political destiny as any other nation in the Empire. India, even at this day, enjoys some of the insignia of a Dominion. It is a signatory of the Treaty of Versailles, it is an original member of the League of Nations, its representatives are summoned to participate in Imperial Conferences and to deliberate along with representatives of the United Kingdom and of the Dominions on questions of common concern to the Empire. But these and other similar privileges are largely a symbolical recognition of the position which India is entitled to occupy in the British Commonwealth of Nations; the greater part of the reality is yet to follow, and it is our earnest desire that the period of time that must still elapse before that consummation is achieved must be as brief as possible.

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There is another aspect of this question to which I am anxious to draw attention. To an Indian, the citizenship of the Empire does not mean the same thing as it does to the large majority of the other subjects of the British Crown. The discrimination practised against India in this respect in several of the Dominions and Colonies is felt very keenly by India, and is deeply resented. Indians are subject to differential and discriminatory treatment in matters of franchise, trade, the exercise of several professions, and the acquisition and holding of property in various Dominions and some of the Colonies; so much so that in some parts of the Empire they are, in respect of some of these matters, placed in a more unfavourable position even than nationals of some other Asiatic states. This is one of the discords and disharmonies which must be eliminated if the Commonwealth is to stand out before the rest of the world as a symbol of unity and peace. It will be one of the acid tests of the success of the great experiment upon which the British Commonwealth of Nations is engaged, whether the political conception for which it stands is able to provide throughout its territories equal rights of citizenship for all its peoples.

India has so far exercised no discrimination against any other part of the Empire. One occasionally hears of demands that portions of the Empire should be reserved for certain races. There is as yet in India no demand for the corresponding reservation of that country for its own races. India is pressing forward to complete freedom within the Empire, and full equality with other units. She is anxious to obtain the fullest recognition of this status by the United Kingdom, as well as by the other members of the British Commonwealth.

Spiritual Bonds

Now, when you look at it properly, all this calls not only for your sympathy but also for your active co-operation; for, after all, we in India are widening the moral and spiritual bonds of the British Empire just as our vast country widens and enriches its physical bonds. It is a great thought that every one of the Dominions (and for this purpose I include India within the term) has a part to play within the Empire which none of the others can play. The contribution that each one of us has to make is characteristic of each, and so India, in pressing forward eagerly, some of you may even think impatiently, to her goal of full, free, and equal association with the other Dominions, is doing no more than fulfilling the basic

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law of the British Commonwealth of Nations, which is the voluntary association of free nations. The Commonwealth is not held together by chains of steel, but holds together by the silken cords of a common allegiance, common ideals and mutual and abundant goodwill. Chains, whether forged out of steel or out of legal obligations, are irksome things and are apt to snap when the breaking point is reached, but where mutual interest, esteem, and goodwill unite, and the union is cemented by the legitimate pride that each partner may take in the position assigned to it, the partnership must grow from strength to strength and need stand in no fear of dissolution or disruption. So, to India's deep sense of loyalty to the Crown, and to the ideals of the British Commonwealth of Nations, must be added a sense of pride in its place in the Commonwealth. The people of India must be made to realise that citizenship of the Empire is for them no longer a mark of subjection or a recommendation to discriminatory and sometimes even humiliating treatment, but that it is a badge of honour acknowledged and respected as such within and without the Empire.

Mr. Baldwin, in initiating this series of addresses, stressed the need of spiritual leadership in the Empire, and I may humbly venture to express my complete agreement with him. The Empire, if it is to serve as a rallying point for unity, peace, and progress for future generations, must tend to be based more and more upon spiritual conceptions and must work towards greater spiritual harmony and unity. In this respect, as in many others, India has much to give to the Empire, as well as to the rest of the world, and, with fuller knowledge and better mutual understanding, India may become the means of spiritual reconciliation between the East and the West. While the nations of the West have been engaged upon the development and exploitation of the wonderful forces of nature upon the physical side, a very great spiritual movement has sprung up in the East, destined to bring mankind together on the spiritual side. On the physical plane we can clearly perceive that, as the result of an astonishing development in the means of communication and transportation and other facilities, the various sections of mankind are fast tending to become, as it were, members of one family, and mankind must, therefore, prepare to live as one family on the physical as well as on the spiritual plane.

The recognition of the true brotherhood of man in practice, and the acceptance of the Fatherhood of God as a reality that permeates

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our very existence, are only two illustrations of the profound influence which this movement exercises upon its followers. Another illustration is the constant and reverent use of prayer as a means of actual communion between Man and his Maker. These are old conceptions and truths, but it would not be incorrect to say that whereas in the West they are being relegated to the position of symbols and ceremonial, they are being revived in India as realities which are bound most powerfully to influence human lives and to give shape to the destinies of the human race. There is a Divine design for peace and unity underlying the Universe, and I believe that the British Commonwealth of Nations is an instrument which, if rightly used, may become one of the means of fulfilling that purpose. That it shall be fulfilled cannot, in the eyes of those who can perceive that purpose, be open to the slightest doubt; it is for us to choose whether it shall be fulfilled through us or in spite of us. All that tends to obstruct this purpose, to raise fresh barriers between mankind or to preserve old ones shall be swept away; all that tends to promote this purpose and to bring it to fulfilment shall be blessed and fostered.

—*The Indian Listener.*

A Test

A TRUE STORY

I dreamt that I was going to a place where devotion was going on. I could not find the entrance and stood trying to find it out. It was raining hard and it seemed as if lightning would strike. My priest appeared and advised me to turn back as it was very dangerous and as no entrance was to be found. I did not listen to him. Then my relations appeared and began to weep to induce me to return. But I refused to turn back without seeing the holy person inside the room there. Then some men with knives appeared and tried to frighten me. They asked me to go away. I closed my eyes and remembered my Master. I was about to fall owing to the heavy rain. Then the door of the room opened and I heard a voice asking me to enter after leaving behind all the wet clothes on my person. I threw them aside and went in naked. My Master was inside on a *chowki* (raised seat) and I fell at His feet. He threw a blue sheet over me and I lost consciousness.

A LADY.

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Behar Federation

The Gaya District Theosophical Conference at Aurangabad on the 28th and 29th August 1937 under the presidentship of Panda Baijnath was an unqualified success. Pandajee's learned discourses on both the days were highly appreciated by the gents and the ladies who attended the conference in a large number. The functions of the conference began on both the days with Prayers of all Religions followed by beautiful songs sung melodiously by Bro. Kamta Pd. Gupta B. A., B. L., a member of the local T. S. Lodge. The learned discourse of the President on the "Basic principles of Religions" on the 28th August and his summing up of the symposium on "How the principles of Universal Brotherhood Solved the World Problems," and also his closing speech on the 29th August 1937 were simply superb and evinced the speaker's erudite scholarship and vast knowledge of Religions and Occult Sciences. His addresses have left a deep impression on the minds of the persons who had the privilege to listen to him. On the 29th morning in the symposium on the subject mentioned above, Pandey Keshava Bihari Varma, B. Ishwari Nandan Prasad, M. A., B. L., Babu Radha Kant Sharan and Babu Chanchal Thakur, spoke very ably and lucidly on religious, economic, social and educational aspects respectively. In the evening, the lecture of Mr. M. A. Wadood, M. A., B. L., a local pleader, on "The Principles of Universal Brotherhood in the light of Quoran" and that of Babu Gajadhar Prasad, Sub-Judge (Retired), Gaya, were very convincing and lucid. There was also a "Question and Answer Meeting" in which Pandajee talked individually to the querists on religious topic. Great enthusiasm prevails among the students to form a "Youth Lodge" which it is hoped will come into existence very shortly. The success of the conference is mostly due to the sympathy and support of the local Sub-Divisional officer who has recently joined the T.S. as a member. Babu Radha Kant Sharan, Joint Secretary, Behar Theosophical Federation, who took active part in the Conference, deserves congratulations for his successful efforts he has made for the spread of Theosophy in Behar.

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Convention Notice

Delegates intending to attend the coming Convention at Adyar and desiring to live in Indian Style are informed that all available rooms have been taken up already. Those from whom registration fees and rent are received hereafter can only be accommodated in Temporary Sheds. As regards those who have already remitted their registration fees and rent, allocation of rooms will be made at the end of October 1937. As far as possible, the wishes, if any, communicated by the applicants will be implemented, subject to preference being given to the aged and the sick where other things are equal.

G. SRINIVASA MURTI,
Recording Secretary.

Can Animals Think?

To

The Editor, "The Indian Theosophist", Benares City.

Dear Sir and Brother,

With reference to the article "Can animals think?", based on a "Scientific American" article and republished in the "Indian Theosophist" of September 1937, pp. 355 to 358, will you kindly publish the following?

It is a common statement of western observers that animals have instinct but no thinking power. It is not difficult to give instances in support of this view. For instance, the honey-bee, in spite of the extraordinary effectiveness of its honey-making activities, should, in other respects, be put down as a dull animal. It is incapable of discovering the simple fact that a glass window makes an impassable obstruction for its flight. It will knock its head over and over and over again against the glass panes, and stop the futile attempt to pass through it only when it drops down dead. In this respect it is like the "spinal dog" referred to in the article mentioned above. But it is not all animals that are unthinking like this. There are animals whose behaviour clearly indicates thinking. I give instances below. I am giving almost verbatim copies of what I noted down at the time of observation (which was about ten years ago) so as to make sure of correctly conveying the impressions I had formed at the time.

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I

Another wonderful sight was observed soon after we settled at (a certain farmhouse). We had used about half a dozen matchsticks (safety matches) for lighting the lamp in the evening, and the sticks were lying about on the ground. After some time, one of the sticks was observed to move longitudinally with a big black ant sitting over it. We were all very greatly interested, and observed, and made experiments. We threw the ant down, we removed the stick one or two feet, we placed it near another ant, and so forth. It was only two or three ants that understood this game, but they entered into it with such zest, and their response to our acts were so quick and intelligent that I, for my part, could not look upon those two or three ants as lower than human.

We repeated the experiment on the next evening, and the same game was played, but in a less hearty way on the part of the ants. I have never again seen this ant-cycling.

The *modus operandi* of the cycling was fairly simple, I think, but I would not have believed, if I had not seen it, that one ant had the strength, even granting the requisite intelligence, to move a matchstick. What happened was, apparently, that the ant lay down on the stick longitudinally, hanging the legs down and stretching them so as to touch the ground. Probably it used two or four legs for gripping the stick, and used the remaining legs that were in contact with the ground to kick back against it so as to give the conveyance and rider a forward movement in the direction of the length of the stick.

Western naturalists who say that lower animals are guided solely by instinct, and that their actions may, some of them, be wonderful, e. g., birds' nests and honeycombs, but that they cannot deviate from the ways of untold previous generations, would, perhaps, say that the fathers or grandfathers or greatgrandfathers of the ants mentioned above had practised cycling on matchsticks.

Witnesses.....(half a dozen persons including myself.)

II

It is a common fact of observation that eagles and vultures fare worse in encounters with crows, which are smaller animals, and crows fare worse in encounters with king crows, which are still smaller

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animals. But the smaller animals fare better only in running fights. If the bigger bird wishes to avoid a fight, it sits. The smaller bird, in that case, also sits down close by, so that it can recommence the attack as soon as the bigger bird moves. The bigger animal generally wishes to move, and manages it by flying short distances, about ten yards, at a time, and then sitting.

I recently observed a curious phenomenon. There are two kinds of crows in South India—one comparatively small in size, and of an ashy colour in the neck region, and the other larger and darker all over the body. On a certain afternoon, a crow of the smaller variety, A, had apparently a grievance against a crow of the larger and blacker variety, B. B chose the sitting tactics. A had apparently been badly aggrieved, and in its anger, attacked B even when the latter was sitting. The method was interesting. A flew up to a height of about 20 feet from ground level and a distance of about 30 feet from B, swooped down with great speed, tried to hit B hard, flew up a similar distance on the other side, then returned, and so forth again and again.

The mode of attack sketched above continued for something like twenty minutes. B's defence was merely to change its direction. That is, when A swooped down from the left, B sat with its head to the left, and *vice versa*. It was apparently the only defence available to B, and it was, on the whole, successful, because during the whole fight it got only two or three hits from A.

I had never seen this kind of attack before, and I feel sure that crow A devised it on that occasion. There is no doubt that that crow had done a certain amount of quick thinking before it began the attack.

I can give a few more instances to show that dogs, cats, crows etc. frequently show signs of thinking, but I do not want to ask for an unreasonable amount of space from you. The two instances given above are fairly representative.

If, however, the point that is sought to be established is that animals are incapable of *abstract* thinking, I wonder how anybody is going to get evidence for or against that proposition.

S. SITARAMAYYA

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News and Notes

Dr. G. S. Arundale, President, The Theosophical Society, Adyar, Madras, has sent the following telegram to the Viceroy :—

Thousands Theosophists throughout India recoil with horror from news establishment large slaughter house Lahore. Urgently requests your Excellency prohibit outrage on religious and humanitarian principles of millions.

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Treasure Trove In Panama Tunnel

The recent report that thousands of pounds weight of gold ingots had been discovered in an abandoned tunnel in Chiriqui Province, Panama, now proves to have been an underestimate.

Recent advices state that the ingots are stamped with the Spanish Royal Crown and number more than fifty, each weighing fifty pounds roughly Rs. 7 crores.

The discovery was made near the settlement Piedra Candela, in the wilderness at the foot of the Santa Maria mountains. The cache was discovered on the right bank of the Rio Candela by three prospectors, a Frenchman, a German, and an American.

The tunnels may be sections of La Estrella mine, which, according to legend, was a fabulously rich source for gold for the Spaniards more than 300 years ago. *The Sunday Standard.*

Lodge Activities

Karachi

Visit of Brother C. Jinarajadasa.

Our distinguished Leader, revered Brother C. Jinarajadasa, M. A., (Cantab), was, on his arrival at the Karachi Cantonment station in the afternoon of the 17th August by Quetta Mail, duly received and taken to "Besant Villa", the residence of Bro. Khusaldas, where all arrangements had been made for our Guest's accommodation and comfort.

On the 18th August in the evening there was a grand gathering in the T. S. Hall of brothers from here and from Hyderabad and Upper

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Sind as well. Greetings were given by representatives of our Sind Lodges and by our Jt. General Secretary of the Indian Section and welcome songs were sung by groups of children and our Younger members. Thereafter the President of the T. S. Federation impressively read an address:—

In reply our honored Guest spoke as follows :—

My brothers,

It is not easy to find words to thank you as I should like to. But I must indeed be brief because not only do I want to thank you but to say something about the work of the Society. You have said so many affectionate and appreciative things about me and my work, and I would like to say in response that all that I have been able to accomplish is not the result of my own work, however much I have worked hard, yet all that has most fruitful is due to the one whom I follow as my Guru ; whenever thanks are given to me for my work, I send them to Him. These thanks that are accorded to me I never receive them for my self, or for what I am, and all the qualities that are most effective in the world are due to Him.

I know no land like India which inspires me so profoundly to understand the magnificent teachings of the Vedas and Shastras. Years ago I studied the Vedas in the Sanscrit, I got at the original ancient books of Hinduism. I have the door open to all that has been magnificent to do wherever I go and to any Indian Village there is something of that ancient message to find. Therefore if only I can spend year after year visiting every province and every city, I am the gainer, whatever may be the message that I would give. What I would gain myself is something very difficult to describe, for there is a depth of spiritual life almost in every particle of the soil. If therefore I am able to do so little for the cities of India, I am the loser. I find I have often to work in other parts. I happen to have by my Karma a certain enthusiasm to learn languages and having learnt certain foreign languages I am tempted to work in those places too. There are so many parts of the world that are anxiously wanting to have the message of Theosophy. There are twenty one nationalities speaking Spanish, not more in population than the whole of Sind, but twenty one separate nations, and they are always clamouring for me to go and help them. Somehow there is no one to answer adequately their need in this direction. There is so much work that

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I have to do away from India. But let me tell yon, my brothers, that Theosophical work is one whether I work in Argentine or in Karachi; in anything that I do, if as a result of my work I am able to help humanity or do a little bit in Argentine, there is reaction of it in the work in Karachi, for is there not unity of work? We, who are agents of the Great Plan, as we work, are ever full of that untiy. So much as you would like us to be with you oftener and longer, much as we would like to be with you, remember that the need of the work requires our presence elsewhere, but nevertheless the reaction of that work is ultimately reaching you here too.

Now I would like in a brief few moments to dwell upon the significance of the Theosophical Movements. In the course of the last sixty one years Theosophy has spread in 56 countries. You find everywhere Theosophical Lodges. I have just come from Japan. I went really on a holiday, but I had to lecture in Tokio, I had to lecture at Shanghai—today there is all ruin and everything is upset—I had then to lecture at HongKong, then Saigon, I had to meet friends in Penang—everywhere there is this thirst for Theosophy, why? because it is the only thing for which every body is on the look out in life. It answers the needs of an individual. Today we who are educated know something of science. We are involved in the political life of our country. We are all immersed in the tragedy of the economic disaster that the world has been suffering from. We seem as if drawn to religion, but each of these is in a compartment by itself. We do not see in what way science is linked to religion. And if we are drawn to music, or painting or sculpture or any art in general, there is no particular creed that we can make between art and science, and so we find today that as we live the ordinary life, we live in the several pieces as if it were of our brain, we are no longer one whole. One may learn so much of the science, religion, philosophy, art—all most interesting—but we lack as if it were the general phases of it all. When you come to read some Theosophical book, then you begin to sense that behind that Theosophical philosophy there is an outlook of life just somewhat strange which makes you feel the life as a unity and as you go over and study further, you begin to discover that all life is a wonderful whole, there is no separateness—as between science and art, as between the problem of science and religion, and the same problem as applied to commerce or politics. You then have a new attitude because you see that all life is a reflection of Divine Nature,

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that Nature in some mysterious way is not only the giver of religion, but a giver of art, giver of science, giver of political schemes, giver of commerce, you find a re-structure, that is all the time Nature is reshaping the world according to a Great Plan, a Plan full of wisdom and beauty. You discover that human nature is more wonderful than you ever imagined. It is perfectly true that Hinduism has taught that Atman is all, that Atman is inseparable, but that ancient message has been forgotten and has not been applied to modern conditions, so that there are so few today who can teach, that not only is God the Atman, but that He is the Antar-Atman, He is in the man that sings, He is in the businessman, He is in the school master, He is in the housewife, He is in the mother, He is in the patient who lies on the bed of the hospital in pain, that God is a sculptor—that He is the reconstructor. Therefore, you will understand that all life can be seen in that way and that is the only way; think as if you stood in the centre and saw various deparments of life, as if you stood by the side of God Who is working in all those departments, and from that moment you can never feel yourself separate from the world. Although you are immersed in the tragedies of the world, yet at the same time you see its glory. This then is the conception of Theosophy which comes as such a wonderful illumination wherever it is proclaimed, in whatever language, to whatever nationality of men and women, sometimes workmen. It is because of that that our message is being proclaimed from country to country, slowly men and women begin to understand the unity of life. There are few among the thousands who understand Theosophy who take it, there are a hundred times more who are within the Theosophical Society, but it is only a few who feel and answer the call to come and work. When Theosophy inspires you, it is for you to come out in the world and to associate yourself with your brethren and to help the world. There are so many people full of their own troubles that when they get any comfort from Theosophy, they rest content and desire no more. But there are few who are so full with the sense of the Unity of Mankind of which I speak.

(Here our Leader quoted from the Voice of the Silence).

"Let thy soul lend its ear to every cry of pain like as the Lotus.....Immortality."

This is our Gospel of action, thus do we see something of that wonderful vision, that wonderful garden which is for all of us to enjoy. Thus seeing the vision, we understand the miseries and the tragedies

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of the world, thus will we then work as God's Agents, thus will we feel the sense of glory each in his own way, each in his little way can be a centre of unity. It is this message of ancient brotherhood, it is this message of unifying the world, that is our real goal. A Theosophist is supremely a bridge-builder. He learns to build a bridge between himself and his fellowmen, to build a bridge between his culture and the culture of others, slowly to work and build bridges between nation and nation, a dream that all mankind must know and realise that they are not only common humanity but one common dignity. It is this message so full of loveliness, so full of inspiration that is intended for the world, that is needed by the world and that inspite of the various changes and ups and downs in the Lodges and in the Sections, the Theosophical Movement goes steadily forward in every country, nay the whole world.

Brothers, we are all workers in one Cause, the strength then goes to all others. People thank me for the message I give them; they little know the message they have given me. Every human face has a message, and if I can only read that message I understand God and man better. Every country, every community has something very precious to be given to others, to be given to me if only I understand. So the mystery ever grows greater and greater.

I thank you very much for the welcome you have given me, and let me say I welcome you all to myself. Now that there are aeroplanes flying—who knows one day The T. S. will have its own aeroplanes—I hope to give a visit again. When next time I go to America, perhaps my visit is going to be by an aeroplane.

That is all my brothers I have to say. When I go I shall take you all along with me".

After the Reception was over, a Social was held on the open Verandahs, our Younger members all busily serving, and after a very enjoyable evening all dispersed at about nine.

Next evening there was a performance of the Mystic Star Ceremony by Young Theosophists at the Sarnagati Building, when our Guest delivered an address briefly explaining the significance of the Ceremony.

It was about nine when the gathering dispersed.

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There were no public lectures on account of the state of health of our revered Guest, but many of our members had opportunities of meeting our distinguished Visitor at Tea and Lunch to which they were invited by our ever hospitable host, the Secretary of the Federation.

On Friday, the 20th August, we all, young and old, mustered strong at the Cantonment Station at midday to bid *au revoir* to our Guest as he departed by the Quetta Mail for Hyderabad, Multan and Lahore and thence to Jammu and Kashmir. It was a hurried visit but we had a most happy time during all these four days, such was the genial and inspiring atmosphere created by our honoured Visitor, and we are all eagerly awaiting further and longer visits in the early future.

D. P. K.

Salem—had six lectures during July and August. They had also two meetings of the Salem Parliament.

One was on 30th July, when Mr. A. V. Gurumurti, M. A., L. T., moved the proposition that Education must be self-supporting. Mr. S. Sivaraman, M. A., L. T., led the opposition. The mover said that the income of the state from other sources should not be used for education and that measures must be devised to make education support itself. The opposition stated that education was a nation-building activity, that it could not in its very nature be self-supporting, and that it was necessary and just to spend revenue towards it. The proposition was put to vote and lost. Mr. A. E. Venkatesa Iyer, M. A., B. L., Vice-President, Salem District Board, was the speaker.

The other was held on 31st August, when Mr. S. Krishna Iyer, M. A., moved the proposition, "This House resolves to have a single session in the forenoon for school work, instead of the present system." He said that the morning hours were best suited for study in a hot country such as India.

Mr. R. Nagaraja Rao, B. A., L. T., leading the opposition, said that students could not bear the strain of a four-hour session in the morning, and that pupils coming from a distance would be inconvenienced.

The proposition, when put to vote, was carried.

Mr. C. D. Krishnamachari, B. A., was in the chair.

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Srinagar.—The Women's Welfare Trust (a Theosophical activity in Kashmir) had long under consideration the opening of a Hostel for Girls. It is gratifying to note that the zealous efforts of the workers of the Trust have been crowned with success. The inaugural ceremony of the Hostel attached to Vasanta High School for Girls was performed on 31st July '37 with Miss E. Chawner, B. A. (Oxon) in the Chair. A large number of ladies attended the meeting. The Hon. Secretary, Women's Welfare Trust, explained the need for Girls' Hostel and appealed to the ladies present for their cooperation to make this new venture a thorough success.

Sh. Padmavati (Head Mistress Govt. Girls' Middle School), President, Women's League, thanked the Women's Welfare Trust for the keen interest it takes in the education of girls and social uplift of the women of Kashmir. Miss Gowri Koul, Secretary, Girls' Association, Kashmir, on behalf of the Girls' Association, thanked the members of the Trust for their new enterprise. She emphasised the need for the Hostel and appealed to the Chief Inspectress for her whole-hearted co-operation.

Miss Chawner, in her Presidential Speech, said that she was pleased to find that a Hostel for Girls had been started and that it was the first Girls' Hostel in Jammu and Kashmir State. She said that a number of girl students who completed their Primary education could not prosecute their studies further for want of a Hostel. She assured the Members of the Trust of her hearty support. Some distinguished ladies visited the Hostel where they found the boarders busy in their work.

Trivandrum—

Some ways of attracting audiences.

"One may tell ahead the way a train may go,
Or the road whereon a bus may ply.
But where a bullock-cart may go
'Tis hard to prophesy."

"How the planets go around the sun we know,
But what can we predict of puny men,
Where and when and how they choose to go!
Astronomy is Science; well then,
Why not Astrology also!"

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Attend the Astrology class at the Ananta Lodge every Monday at 6-30 P. M. and see how it explains and solves the riddle of life.

"The varying religions sing one Theme,
And show the way to *Love Supreme*."

Attend the class for the comparative study of religions on Wednesdays at the same time at 6-30 P. M. and find out for yourself the G. C. M. and L. C. M. of all religions. You will realise that the sun of wisdom dispels the mists of ignorance.

"You want to lead, you want to teach,
You want to know the way to teach;
You want in clear terms to speak
And want to know how best to speak."

Well, here is your chance. Come to the Lecturers' Training class which meets at the Lodge every Saturday at 6-30 P. M.

"All are welcome
With friends to come
And drink life's joys
Like care-free boys."

In Memoriam

Madras—lost Brother K. S. Ramaswami Iyer, F. T. S., a member of the Triplicane Lodge for a long time. He was a Tamil scholar and has written a poem about the life and work of Dr. Besant, and has written many articles in Tamil to the papers. He was a man of very genial disposition and a friend of the poor.

Patna—The Behar-Besant Lodge, at Patna, lost Bro. Pande Anand Behari Varma who was all along devoted to Theosophy since he joined the T. S. in 1903. For some time past he was suffering from cancer of the jaw. May his soul rest in peace.

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November 1937.

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Dogma and Theosophy.

H. P. B.

Theosophists have no Dogmas and exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deduction. Dogmas are the toys that amuse and satisfy unreasoning children. They are the offspring of human speculation and prejudiced fancy.

Realising, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infalliability. The most cherished preconceptions, the most pious hopes, the strongest "master passion", they sweep like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth. If they think they have succeeded in going a few steps, beyond others they are convinced that they know nothing in comparison to what is to be learnt.

H. P. B.

What I learnt at the T. S.

By Annie Besant.

Many of the members who join the Theosophical Society, on accepting the first object, if they are equally attracted by the third object become students of Theosophy and later many become

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Theosophists. I followed this course, and continued my search for a solution of the problems which had previously baffled me, now in the light of the Theosophical teachings.

In Theosophy the first thing a student learns is that every idea of the existence of the supernatural must be surrendered. Whatever forces may be latent in the Universe at large or in man in particular, they are wholly natural. *There is no such thing as a miracle.* The repudiation of the supernatural lies at the very threshhold of Theosophy the supersensuous, the superhuman, Yes: the supernatural, No.

The next matter impressed on the student is the denial of a personal God, and hence, as Madame Blavatsky has pointed out, Agnostics and Atheists more easily assimilate Theosophic teachings than do believers in orthodox creeds. In Theology Theosophy is Pantheistic, "God is all and all is God." Theosophy accepts that matter is the crystallisation of spirit; and this among other reasons that Materialism gives no answer to the riddles in Psychology of which I gave some samples before, whereas Pantheism does; and the hypothesis which includes most facts under it has the greatest claim for acceptance.

The theory of the Universe which engages the attention of the student of Theosophy comes to him on the authority of certain individuals, as does every other similar theory religious or scientific. But Theosophy nowhere says in the tone of the priest, "Believe, or be dammned; you must have faith." On the contrary in the true scientific spirit. The Teacher tells him "Things are thus; I have investigated and proved them; many of my demonstrations are incomprehensible to you in your present state of ignorance, and I cannot even make them intelligible to you off-hand; but if you will study as I have studied, you can discover for yourself, and you can personally verify all my statements." If the student chooses to be satisfied with the credentials of his teachers, pending the growth of his own capacity to investigate, he can accept the theory and guide his own life by it.

I have spoken of "its Teachers," and it will be well to explain the phrase at the outset. These teachers belong to a Brotherhood, composed of men of various nationalities, who have devoted their lives to the study of Occultism and have developed certain faculties

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which are still latent in ordinary human beings. On such a subject as the constitution of man, they claim to speak with knowledge, as Huxley would speak on man's anatomy, and for the same reason that they have analysed it. So again as to the existence of various types of living things unknown to us; they allege that they see and know them, as we see and know the types by which we are surrounded. They say further that they can train other men and women, and show them how to acquire similar powers: they cannot *give* the powers, but can only help others in developing them, for they are a part of human nature, and must be evolved from within, not bestowed from without.

Now it is obvious that, while the teachings of Theosophy might simply stand before the world on their own feet, to meet with acceptance or rejection on their inherent merits and demerits, as they deal largely with questions of fact, they must depend on the evidence whereby they are supported, and, at the outset, very largely on the competence of the persons who give them to the world. The existence of these teachers, and their possession of powers beyond those exercised by ordinary person, become then of crucial importance. Were the powers to be taken as miraculous, and were they apart from the subject-matter of their teachings, I cannot see that they would be of any value as evidence in support of those teachings; but if they depend on the accuracy of the views enunciated and demonstrated then they become relevant and evidential, as the experiments of a skilled electrician elucidate his views and demonstrate his theories.

We, therefore, are bound to ask, ere going any further: do these Teachers exist? Do they possess these (at present) exceptional powers? The answers to these questions come from different classes of people with different weight. A large number of people, of whom I am one, believe in the existence of these Teachers on second-hand evidence, that is, on the evidence of those who know them personally. And this evidence receives a collateral support when one meets with quite matter-of-course exercise of abnormal faculties, in everday life, on the part of one alleged to be trained by these very men. A deception kept up for months with absolute consistency through all the small details of ordinary intercourse, without parade and without concealment is not a defensible hypothesis. And it becomes ludicrous to any one who, in familiar intercourse, has noted the quick, impulsive, open character of the much-abused and

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little-known Madame Blavatsky, as frank as a child about herself, and speaking of her own experiences, her own blunders, her own adventures, with a *naive abandon* that carries with it a conviction of her truth.

It should be added that personal proof of the existence of these Teachers is given sooner or later to earnest students, just as, in studying any science, a student after a while is able to obtain oculor demonstration of the facts he learns second-hand. On the other hand, those who feel that they have attained all possible knowledge and that nothing exists of which they are not aware, can deny the existence of these Teachers and maintain, as stoutly as they please, that they are a dream, a fancy. "The Masters," as the students of Theosophy call them, are not anxious for an introduction, and they are not, like the orthodox God, angry with any who deny their existence. Shocking as it may seem to nineteenth century self-sufficiency, they are indifferent to its declaration that they are non-existent, and are in no wise eager to demonstrate to all and sundry that they live. Let it, however, be clearly understood that these Teachers have nothing supernatural about them; they are men who have studied a particular subject and have become "masters" in it—Mahāṭmas, Great Souls, the Hinḍūs call them—and who, because they know, can do things that ignorant people cannot do. From these Masters then, say Theosophists, we derive our teachings, and you will find, if you examine them, that they throw light on the nature of man and guide him along the path to a higher life. Man, according to Theosophy, is a compound being a spark of the Universal Spirit being prisoned in his body, as a flame in the lamp. The "higher triad" in man consists of this spark of the Universal Spirit, its vehicle the human spirit, and the rational principle, the mind or intellectual powers. This is immortal, indestructible, using the lower Quaternary, the body, with its animal life, its passions and appetites, as its dwelling, its organ.

Those who know nothing about it will, of course, deride belief in it as superstition, as people like-minded with them derided in the past each newly discovered power in nature. Here again, after a while, the student has ocular demonstration, and when he reaches a certain stage, personal experience; but, if he is dissatisfied with second-hand evidence, no blame will fall on him for suspending his belief until he obtains personal proof.

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Clairvoyance and allied phenomena become intelligible on this view of man. The weakening of the body by disease sometimes brings about, but in an undesirable way, a temporary supremacy of the Higher Self, resulting in that keenness of perception referred to.

On the existence of this separable and indestructible entity, the Ego, hinge the doctrines of reincarnation and Karma. The only proof of this doctrine, apart from the explanation it gives of the otherwise inexplicable cases of genius, etc., and its inherent probability—given any intelligent purpose in human existence—must, in the nature of things, lie for us in the future if it exist at all; the Masters allege it on their personal knowledge, having reached the stage at which memory of past incarnations revives; the doctrine comes to us on their authority, and must be accepted or rejected by each as it approves itself to his reason.

Similarly the working of the law of Karma cannot be demonstrated as can a problem in mathematics. We may argue to this law in the mental and moral worlds, by analogy from the physical. It may well be that the present poverty, misery, and disease spring inevitably from past evil, and this all scientific thinkers must admit, whether or not they use the word Karma; but that is no reason why we should not start forces of wisdom and love to change them, and create good Karma for the future instead of continuing to create bad. By every action we modify the present and mould the future; that the past has created so evil an heritage but makes the need the sorer for strenuous effort now. It must be remembered that Karma is not a personal Deity, against whose will it might be thought blasphemous to contend. It is simply a law, like any other law of Nature, and we cannot violate it even if we would. But it no more prevents us from aiding our fellow-men than "the law of gravitation" prevents us from walking upstairs. What belief in Karma does is to prevent mere idle and useless repining, and to teach a dignified and virile acceptance of inevitable suffering, while bracing the spirit to sustained endeavour to improve the present and thus inevitably improve the future.

Theosophy further teaches, in connection with man, that he may develop by suitable means not only the psychic qualities of which glimpses are given in the abnormal manifestations before

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alluded to, but power over matter far greater than he at present possesses, and psychic abilities in comparison with which those now looming before us are but as the capacities of infants to those of grown men. In the slow evolution of the human race these qualities will gradually unfold themselves; further, they may be, so to say, "forced" by any who choose to take the requisite means.

These are some of the things I have learnt by joining the Theosophical Society, in my search for truth. A great deal of ridicule has been poured on my head; but in spite of it all an imperious inner necessity forces me to speak the truth as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, but I must follow her; she may strip me of all love, but I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb, but

SHE TRIED TO FOLLOW TRUTH.

Theosophy and Theosophists

C. JINARAJADASA.

(Condensed from a lecture in 1928.)

The problem is: first, what is Theosophy, and second, what is the purpose for which the Theosophy, and the Theosophical Society was founded. Let us examine these two, and let me begin with the second, the T. S.

You are all aware that, in the public mind, the T. S. is identified with a philosophy called "Theosophy". Some think it is a new religion, others some philosophy of the Hindus which has come to oust Christianity from its place in the Western world. But, after allowing for all misconceptions and misrepresentations, one fact is obvious—that the T. S., the Parent Society, and the Lodges of its National Societies, are busy proclaiming a philosophy of life labelled Theosophy. Now, the T. S. as an organisation works under a Constitution; are you aware that in that Constitution of the Society,

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the word "Theosophy" is not mentioned? Nowhere is it said that the object of the Society is to proclaim Theosophy. In no part of our Constitution is there any reference to Theosophy as a philosophy of life, and therefore of course not the slightest attempt to define what Theosophy is or is not. The purpose of the Society is to form here below on earth a nucleus of Brotherhood—an effective nucleus of men and women who are tolerant and spiritual, and who embrace within their interests all races, creeds, castes and colours, and both the sexes.

Just as there is no definition of Theosophy in the Constitution, so too there is no definition of what constitutes a Theosophist. The word "Theosophist" does not appear—only the words "Fellow, or member of the Society".

What is the result? Just this: that within the Society, as an organisation working with a Constitution, no one has the right to say, "This is Theosophy, that is not". I say, no one has a *right*; that does not debar any one from saying so. A man may think it his duty to say so. Only, his action is not one in which the Constitution is interested. The Constitution is interested in the member, not because he bears the label "Theosophist," but because he is one who accepts the ideal of Universal Brotherhood, and presumably is helping the world to realise it.

Note, then, clearly that, within the Society, no one has the right to define what constitutes Theosophy or Theosophist. Each member is given perfect freedom to have his own ideas on the matter. The terms "new Theosophy," "pure Theosophy," and so on may be convenient as labels for a particular group of persons, in a campaign on behalf of what they consider to be Theosophy, against another group of persons which holds different views; but such labels have no basis in fact, for the simple reason that nowhere is Theosophy defined.

It is very important that all members of the T. S. should recognise that thay have no cult of any kind to offer to the world—for men and women of all cults can join the Society; and that the Society as a whole has no philosophy to which it is committed. The Society has three Objects; but it says nowhere how those Objects are to be applied in practice. The Christian who believes in a Personal God is welcome as a member; but no less welcome is the Buddhist who denies the very existence of God. Nor does the Society limit the

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freedom of any member. Those who accept Mr. Krishnamurti's teachings to the letter, and those who do not, those who are Liberal Catholics, and those who object to ritual religion in any form, have as members the same status within the Society. They can hold any office, including that of the President of the Society, if a majority of members elects them.

I have thus far presented to you what may be termed the theoretical aspect of the Society. But, in practice, the Society is identified with certain ideas. In the public mind, the T. S. exists to proclaim Theosophy ; and such an assumption is perfectly natural. Everyone of us as a member is identified more or less with Theosophy as a philosophy, some more and some less ; for though a person can join believing only in the principle of Brotherhood, he does not, as a rule, join the T. S. merely because of Brotherhood. Even if he may not believe in Reincarnation or Karma, he has no violent objection to them, or he would not join our particular band of workers in the cause of Idealism. Therefore, in the public mind, a member of the T. S. is identified with Theosophy.

From this arises the practical application, that every member is involved in what is being porclaimed on our platforms, and in our literature, as Theosophy. Yet, as I have pointed out, no one has the right to say what constitutes or does not constitute Theosophy. However, each one of us does exercise such a right, though it is not granted by our Constitution. Therefore, like everybody else, I am going to say what Theosophy is to me.

Within the Society, we are of many creeds, and of none, but there is one profession of faith which we all heartily accept, and that is, the wonderful hidden nature in man. We may dispute whether God is a Personal God or an Impersonal God, but none of us Theosophists doubts that man, the ordinary man and the ordinary woman, enshrines something so wonderful and great that we can only describe it with the phrase "the Nature of God". On what man is we are all agreed—that he is not merely the body, and that he is not just the mere weak and sinful aspect which he reveals more frequently in life than any other. On the other hand, man is a Divine Thing, a Mystery, a Holy of Holies, which in some incomprehensible way contains the Totality, even while he continues to be such a pitiful unit in that totality.

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It is this idealisation of man which unites us in common ideals of service towards mankind. When we look at the greatest and wisest of men, at Christ and at Buddha, at Plato and at Newton, at Aeschylus and at Columbus, we thrill with inspiration in the knowledge that all their wisdom and greatness exist in every man and in every woman of our cities and of our fields.

It is because of our Gospel of Man that we Theosophists have already made such a mark on the intellectual and emotional life of the world. Every Theosophical Lodge shines invisibly with a flame which lights up for the inquirer the puzzling world around him. To be a Theosophist is to me to have an unbounded belief in the greatness of man.

But it is just because our idealism of man is so powerful, that we are not mere students of a philosophy but revolutionary reformers for the betterment of man. If every man enshrines the Divine Nature within him, it is the duty of every one of us, who has glimpsed that truth, to work until every barrier which stands in man's way is removed, till every chain that binds the Hidden God in man is broken. But in this work for the salvation of man, the Theosophists are not unique; there are thousands of other reformers. But the Theosophist is unique because, as he works at reform, he has a vision of the Goal. It is this Goal which is meant by our well known phrase, "the Plan of God."

We take care not to define who, or what, God is; we leave each individual to discover that mystery, and to state it to himself according to his vision and his need. But all of us join in a second profession of faith, which is, that nothing happens by chance, and that in this seeming chaotic world of events there is yet a plan, such a plan as the human mind can understand.

Though nobody has defined what Theosophy is, yet as a matter of fact, there is a tradition of truth of the past and of the present which tends towards an ocean of truth, just as all streams tend towards the ocean. This ocean of truth is not a creed, but rather a statement of nature's laws; it is imposed on none under threat of penalties, yet on the other hand its understanding is the first step towards happiness. While the T. S. has no philosophy to offer, we Theosophists do have such a philosophy. And all the time as we offer our philosophy, we have to remember that we are only members of the T. S., and that we have no more intrinsic right to call ourselves Theosophists than any

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other group of reformers in the world. I hope I make myself clear to you, though I appear to be contradicting myself again and again.

Those who try to understand themselves or to understand God's Plan—they are like two poles of one force—inevitably find that Wisdom cannot be acquired by mere study or contemplation. Wisdom and Action are inseparable; wise action follows from wisdom, but not less does wisdom grow by wise action. It was said magnificently that Wisdom "mightily and sweetly ordereth all things". For the Wisdom of God is not an abstraction, but the power of His thought as it moulds perfection out of imperfection. Therefore, in a reverse fashion, whoever tries to change this imperfect world into something more perfect is nearer the Wisdom than the man who withdraws from the world to understand it by contemplation.

An interesting example of the truth that wisdom grows by wise action occurs in the history of our own T. S. For the first four years, in New York, the Society was merely a society to study Occultism; it did not grow. The moment it began its work in the East, in India and Ceylon, the gospel of Theosophy became a gospel of putting right whatever was wrong in those countries. The philosophical Theosophist was made to feel that he must be the active Theosophist also.

I think it is no exaggeration to say that the remarkable growth of the T. S., since Dr. Besant became President, is due to the transformation which she brought in our understanding of Theosophy. She insisted that the Theosophist's duty is not only to understand the world, but also to "theosophise" it. And wherever Theosophical Lodges did attempt to "theosophise" the community, the Lodges became centres of life, even if sometimes the members active in the "Order of Service" merely duplicated the efforts of non-theosophists, and so added nothing new to the world's reforms. But the principle which Dr. Besant insisted upon—that Wisdom grows by action—is eternally true concerning every truth; we know Truth not only by contemplating it, but also by trying to make it a power in the lives of others.

When the idealist sets out to put his ideals into practice, then he commits blunders which are obvious to others, though not to himself. I have already mentioned one criticism which has been made against Theosophists who are working to "theosophise" the world, that they are duplicating the efforts of non-theosophists

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uselessly. A far more fundamental criticism of all reformers is that which Mr. Krishnamurti has made with his well-known statement that "the individual problem is the world problem". Most of us, who are keen on any kind of reform, fail to realise that the success of our work depends fundamentally on our character, and not on our gospel. Just because of our gospel is wonderful, we forget that it is our duty to make ourselves wonderful also. We find thousands of enthusiasts lavishly sacrificing their all, without making much headway in their reforms.

Therefore we Theosophists owe a deep debt of gratitude to Mr. Krishnamurti for pointing out to us one of our great weaknesses. How many Theosophists are there not, who are working hard for Brotherhood, but are very little brotherly in the Lodge or in the home or the community? For it is so easy to blind ourselves with any gospel which makes us feel we have in us something great. I sometimes think that we are fanatical along one particular line of service, only because we have omitted another line of service where really lies our duty.

Undoubtedly we Theosophists have to take up the challenge which Mr. Krishnamurti has thrown down to all idealists, with his statement that, as is the individual, so is the world. He would have us work at our own characters first, before we presume to lead the world. Yet if all of us were to wait till our characters were perfect, before attempting to help the world, many millions would suffer. Nevertheless it is utterly true that, unless we work with a right character, part at least of our work must be wrong. Once, Pilate asked, "What is truth?" To-day, the question is rather, "What is service?" I do not propose offering an answer, because I have none. We are before great contradictions, and must take them to be what they are. But I do not think contradictions matter. Who are we to expect that the problem of Truth must at each stage convince us, just as we ourselves are to-day with our small stock of experience?

I think sometimes that Truth is only expressible in contradictions. Let me place before you two contradictory lines of action in the two statements, first, "Make the perfect citizen, and the result is the perfect State," and second, "Make the perfect State, and the perfect citizen is the result". The one aims at perfecting the individual first,

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and the other aims at perfecting first the community. Of course the two methods are contradictory. What is the solution?

I will suggest one, and that only hesitatingly. It is, that the better of the two ways depends on the need of the world at a given epoch. The world has a curious cyclic life of its own; for instance, if we analyse civilisation, we shall find men's interests changing, back and forth like the swing of a pendulum, from an interest in God to an interest in man, and after that period, from an interest in man to an interest in God again. During the Middle Ages, the interest in God overrode the interest in man; to-day it is the reverse, and the problem of the perfecting of man is far more interesting than the problem of the understanding of God. In the world to-day, what with machinery and standardisation and the frantic appeal of civilisation to live on the surface of as many things as possible, Mr. Krishnamurti's gospel that "the individual problem is the world problem" comes as a messenger of light to guide us towards a reconstructed world.

Those of us who prize our membership of the T. S. have always one standard with which to measure all things before us. We may be many things—a Theosophist and a priest, a Theosophist and an artist, a Theosophist and a party politician, and so on. But as a member of the T. S., when the question is, How should a Lodge or a Section, or the whole Society act, our standard is, "WHAT IS THE T. S. FOR? TO ESTABLISH AND FOSTER BROTHERHOOD."

To The Guru

BY MERCURY.

I lift myself above these lower worlds
Where men live out their feverish lives,
Pursuing with insatiate desire
The ephemeral pleasures of the flesh,
To that pure realm where in Thou livest
As Wisdom incarnate and Love impersonal.

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Finding no teacher here on earth
Or any guide to lead me on my road,
I turn to Thee, O Guide Incomparable,
O Teacher wise. O Friend Whose friendship
Varies not, even if I fall.

I adore Thee, O Guru, Master, Friend,
Seek ever to draw near to Thee
To shine with Thy pure Light,
To live wise as Thee,
To give to men Thy knowledge,
To wield increasingly Thy power.

Blest am I that once at least Thou smiled on me
And drew me near to Thee
And to that great Throne from which rules the KING.
Blest indeed that I have seen and know Thee,
Have heard Thy voice harmonious and clear:
"Behold I am ever present in your heart there
And you are ever here in Mine".

May no deed of mine e'er expel me from Thy Light
Or cause Thy countenance to turn away from me
O Great Guru.

The Path is steep with many pitfalls on the way
And not without its pain.
Many friends proclaim their loyalty
But few are steadfast in the hour of trial.

All with a purpose
To fling me back upon myself
And Thee, The Friend of Friends
The One Who never fails.

Adored Guru,
In reverence and humility
I bow at Thy lotus feet
Om Gurudevaya Namaha.

———

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May I.....?

[Nov.

On 17th November next, another year of usfulness will have been added to the life of the Theosophical Society, which was started on this day 62 years ago. A birth-day is a day of stock-taking and of making new resolutions, and so it will not be out of place if we try to understand what the Society has done during this Yuga of sixty years of its existence. What has the Theosophical Society done? What have the members of the Society done? What is Theosophy itself? What more can we do? These are certainly questions which deserve our careful consideration.

* * * 2 * * *

What has the Society done? As such, its chief business is to form a Nucleus of Universal Brotherhood. Those of us who had the honour of attending the 1925 Jubilee Conventon, will never forget their experience. More than two thousand five hundred men and women from all parts of the world, living a life of absolute Brotherhood, irrespective of race, caste, creed, colour or sex at least for a week, was something unique. Hundreds of men and women born as Hindus were seen sitting by the side of people professing other faiths in the Bharat Samaj Temple every morning, and were found rushing on to the Buddhist Shrine to hear the Pachashila, only to track again to the Christian Church in a hurry, lest they missed the Prasad at that place. And yet the word "conversion" was not heard in that sacred compound. Religion had ceased to divide man from man, and only added greater variety to God's creation. Everybody went home better rooted, each in his own religion. We were no doubt a microscopic minority amongst the multitudes of the world; and yet it certainly was a nucleus worthy of the Founders. If then, the Society did nothing more than the spreading of this spirit of prefect tolerence, nay understanding amongst the various religions, it will have justified its existence.

* * * 3 * * *

The Society has very ably and successfully maintained an open platform where any one is allowed to, and entitled to express freely and with perfect freedom his opinions on any subject—the only thing asked of him being that he should express them in a Brotherly manner. Understanding Life in his own way, as long as he does not try to

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put a limit to the freedom of others to think in theirs, every member has received and still receives a respectful hearing and perhaps some measure of support. We have people who believe in the existence of the Masters and others who equally emphatically refuse to do so. We have people of many, many faiths, and an honest Athiest is equally welcome. A member may or may not accept Reincarnation, and no one can ask him to leave the Society, because he does not do so. Notwithstanding a common belief to the contrary, the Society has no Dogmas, no compulsory beliefs; and H. P. B.'s words in this behalf with which I begin this issue are well worth a re-perusal—alas a necessary warning in some cases. As Annie Besant said, in joining the Society, she did nothing unworthy of the greatest Free-thinker. Although individual members sometimes do forget it, our Motto is that "There is no Religion higher than Truth." We are all Seekers of Truth, and the day we think we have got the whole of it, we shall kill the Society.

* * * 4 * * *

What have the members of the Society done? Many individual members from the President downwards have during all these years, done so many things useful to Society and to the world generally that it is not possible to recapitulate their services. To just mention a few of these: They have taught Humanity to take their Scientific methods of investigation into the realms of the Unseen: They have restored to us in India our Self-respect and given to the Ceylonese their Buddhism: They started the first Harijan Schools as early as 1885, and gave to Ceylon a few hundred Buddhist schools: They have cured hundreds of men of bodily ailments and given an innumerable number their mental bearings in Life: They have given us Ideal Educational Institutions, and shown the way in Social Reform of the right kind, where the individual lives his or her Ideal life, as a silent protest amidst, in many cases, surrounding vulgarities: They have given us a standard of Beauty and Simplicity at the same time: They have shown that it is not private property, but the sense of possession that is root-cause of our economic miseries; and last, if not the least, that all real Reform begins with ourselves. I have no desire to deny that so many us do not always succeed in living up to the Standard of life set before us, and many individual members have often let down the Society before an expectant world. But the mere fact that every one expects a better standard of behaviour

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from members of the Theosophical Society is itself proof positive that on the whole we have done some good.

* * * 5 * * *

What is Theosophy? It is everything and nothing. As Bro. Jinarajadasa has pointed out the word "Theosophy" has not even been difined and finds no place in the Constitution of the Theosophical Society. And yet there is large body of literature popularly known as Theosophy, and the world is the richer for it. Even the Leaders in the Society have defined his or her Theosophy each in one's own individually unique way; and it is quite open to any one of us to begin *our Text-Book* of Theosophy not by attacking, because that would be un-brotherly but by respectfully pointing out the insufficiency or incoherency of some of our most cherished beliefs. Every member has, or ought to have his or her own Theosophy and yet, no one has the right to demand that the last word on Theosophy has been spoken—not even by H. P. Blavatsky, nor by Annie Besant or Charles Leadbeater. In a thousand years all that agrees with the Inner Reality will remain: all other bubles will have vanished, but the blowing of more bubbles will—I hope—still go on.

* * * 6 * * *

What shall we do? If we have achieved things worth mentioning, we all know that a very great deal more still remains undone. At best we are a small Nucleus, by no means insignificant, and yet capable of further growth. Our brain is allright but our ganglionic centres are not as vigourous as they might be and the minor nerve centres are so few and many of them almost dormant. There is abundance of Life at our command, but it does not reach every part of the syetsm. We have abolished physical slavery, but mental slavery is abundant: and thick walls separate man from man in every direction. All these have to be broken—the walls, not the heads of the men. Before we attempt to help others in this respect, we must begin by breaking these round about ourselves at any rate—and this is not as easy as it sounds. We are all members of the Theosophical Society; and have to be real Theosophists, and as Bro. Jinarajadasa points out we shall reach this goal by living what little we know. We know how out of the hundreds that joined the Miracle Club of H. P. B. and H. S. O., only these two and the Chandelier were all that remained of the three years work in New York. Of these the first two, even without

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the cooperation of the third, transplanted the Society on our Holy Soil, and set on foot their numerous projects for the establishment of the Brotherhood; and it was only *then*, that its phenomenal growth began. Those Great Ones who stood behind the Society are still there waiting, almost pleading for our help, because according to the rules of the Game, it is only thus that they can help the millions who are suffering unnecessarily. Shall we not rise to the occasion, and resolve that during the coming years we shall do even better than our past best ?

* * * 7 * * *

This month the issue has swollen to almost a double number; and so the December issue will be a small one, giving the Annual Report of the Indian Section only.

* * 8 * *

I have been travelling about and have visited Dhulia, Poona, Satara, Kirloskarwadi, and last, but not the least, Aurangabad (Deccan) where a new Lodge has been formed, of which you will read more in the Annual Report.

G. N. G.

Theosophy is the Next Step.

BY GEOREG S. ARUNDALE

This is the slogan for the 1938 Campaign, which I hope will begin with great vigour after the summer holidays, in the autumn-fall of 1938.

We have had three splendid Campaigns, in the course of which tens of thousands of book-lets and leaflets have been sold. Already, with the Campaign for Understanding, we are moving rapidly towards the 50, 000 mark.

We must not forget these Campaigns—the first for Straight Theosophy, the second for There is a Plan ... and now we are working with the help of the Campaign for Understanding, which should take us well into 1938.

Then we shall take up with enthusiasm the fourth Campaign, which is now being designed to make the whole world

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acquainted with the outstanding value of Theosophy in helping it to solve its problems, by showing how Theosophy indicates what *is* the next step forwards, onwards. And in emphasizing Theosophy's practical value we shall also set forth the value of the great organization known as The Theosophical Society.

Our best students and writers are being asked to write for this Campaign short and compelling leaflets showing as graphically as possible how in Theosophy is to be found the next step for every department of human life as such departments are at the present time.

People reading these leaflets will feel bound to turn to Theosophical literature for further enlightenment, and will also want to contact the local Lodge, in which they will hope to find people like themselves, but who seem to have sensible knowledge as to what the next step is.

In some departments the fact that Theosophy is the next step is very obvious, especially to those who have in them the spirit of adventure and of the search for truth.

Theosophy is without doubt the next step in religion, not, of course, for the narrow-minded and contented—these are happy where they are, but for those who know that there is much more in their faith than appears on the surface, and that the religion as they know it is but the thin surface of the wisdom that lies behind.

Theosophy is indeed the next step in Christianity, in Hinduism, in Islam, in Zoroastrianism, in Buddhism, in Jainism, and in all other faiths.

There will be THEOSOPHY IS THE NEXT STEP . . . pamphlets to show this convincingly. And every member will want these for distribution far and wide.

Equally without doubt is the fact that Theosophy is the next step . . . in education. In very truth, education cries out for Theosophy, and THEOSOPHY IS THE NEXT STEP . . . pamphlets will make this abundantly clear.

In politics no less is THEOSOPHY THE NEXT STEP . . . Some of The Society's members have spent many years in the political field, and they know,

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Theosophy is no less the next step for nationalism, for internationalism, for all permutations and combinations of political thought and adventure. Theosophy is the next step towards right relationship between nations, faiths, races, communities. Here again there will be the relevant pamphlets.

Members of The Society who are students of science in physics, mathematics, geology, psychology, chemistry, biology and other facets of the great diamond of science, and who have for long been students of Theosophy, will show us how the study of Theosophy reveals the next step in all the sciences.

Members of The Society will show us how essential Theosophy is to economics, to industry, to business generally, to all those forces upon which the material well-being and therefore the happiness of the world depends.

All existing movements of a philanthropic character would be immeasurably the stronger for permeation with the great science of Theosophy. THEOSOPHY IS REALLY THE NEXT STEP . . . for them all.

How vividly Theosophy illumines Culture and her handmaidens . . . the Arts.

And then, if a truly international spirit is to arise, there must be world-wide knowledge of the value of every race, of every nation, of every faith and sect, to world growth, THEOSOPHY IS INDEED THE NEXT STEP . . . to a quicker development of the international spirit, so that there comes into existence a world brotherhood with national brotherhoods, faith brotherhoods, and even sect brotherhoods, as the pillars of its strength.

Theosophy is in special measure the next step for the individual and for youth.

Theosophy is also the next step towards a finer understanding of the brotherhood between the human and the sub-human kingdoms. I am hoping that students of Theosophy and of world conditions living in every country and members of the many faiths will come forward with brief, cogent, compelling statements as to exactly how Theosophy *is* the next step in the fields in which they have worked.

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I do not want long articles. I want short sentences, telling unfoldments of the essence of Theosophy, of the need experienced in the various fields for more enlightenments, and of the dovetailing connection between the two.

Theosophy is the Light. Our Campaign for 1938 is to cause that Light to shine more fully throughout the world.

Theosophy is the way to prosperity and happiness. The world is looking for the way. Let the world and Theosophy come together.

THEOSOPHY IS THE NEXT STEP . . .

THEOSOPHY IS THE NEXT STEP . . . IN EDUCATION

What is on the whole the matter with modern education?
Fear is accentuated.
There is little if any release of courage.
Idealism and enthusiasm receive a minimum of attention.
Individuality is largely ignored.
Practical citizenship—national and international—has little place.
Culture and Art by no means predominate.
The spirit of self-sufficient simplicity has no recognition.
The spirit of Reverence is no longer worshipped.
The Brain in the Hand is a rare educational objective.

Fundamental Principles

A student of Theosophy approaches the science of education in the light of certain fundamental principles of life.

1. That the child is an immortal soul growing to the measure of his own unique Divinity through incarnation after incarnation, and that witnesses to the coming greatness of all are the Saviours, the spiritual Rulers, the Teachers, the mighty Artists, and all other exalted workers in the service of the human and sub-human kingdoms.

2. That the true purpose of education is to help him on his way, not by stretching him upon a bed of Procrustes, still less by largely concentrating on the development of his mind, not even by causing him to acquire current so called knowledge, but by giving him:

(*a*) a sense of the great worthwhileness of life amidst all difficulties; and by stirring in him a never-failing courage and enthusiasm;

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(*b*) a sense of the splendours of his own life and of the life around him, through an inspiring treatment of growing life as revealed through the arts, the sciences, the philosophies, and religion;

(*c*) a sense of his intimate relationship with all that lives around him, and of the supreme happiness of growing in close contact with nature at work—there being no other dignity or true worth than the living which is harmless, simple, and productive of blessing upon all that contributes to his own happy living.

3. That the world needs new nationalisms for the old, a new internationalism for the old. Patriotism is right, but it must be a reverent patriotism which, while protecting the nation, reverences, other patriotisms, and knows that the heart of patriotism is the sense that the nation has a gift to contribute to the world's spiritual wealth and material prosperity—the gift of its unique soul. Patriotism begins at home, but it cannot end there.

4. That the world needs new religious conceptions for the old, so that the young citizen is educated to cherish his own faith, but to be in no way wanting in reverence for other faiths.

5. That the vocation of the teacher is among the noblest of vocations, needing qualities difficult to find—a keen intuition, a real reverence for all growing life, an inexhaustible patience, a well-developed impersonality side by side with keen personal enthusiasms and ideals, a delight in simplicity, and a sense of being a friend to his students, not a dictator.

Principles Applied

In practice, the Theosophist, or rather the particular Theosophist who is responsible for this leaflet, since each Theosophist is free to interpret Theosophy as he chooses, would apply the above principles in the following among other directions.

1. By abolishing all punishments of whatever kind, achieving efficiency in those ways which are always effective in the hands of the enlightened teacher.

2. By radically changing the existing school and university curricula, freeing them from their slavery to the mind, so that education is throughout education for practical, happy and helpful living, on the principles set forth above. Schools and colleges must become

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expansions of the home, leading the young citizen to expand the smaller citizenship in the home into the larger citizenship of his country, and thence into the still larger citizenship of Commonwealth and world.

3. By directing the purposes of education to self-control, to self-respect, to self-sufficiency, to self-support, to self-expression, to self-sacrifice. Such establishment in the young citizen of a sense of the Order and Purpose of Life, both in himslf and in all the world, must be through the education of the physical body, through adding to such education the refining of the feelings and emotions and the stimulation of artistic appreciation and creativeness, and strengthening these with the education of the mind, so that a study of growing life and its laws gives him a sense of his own true worth and of the worthfulness of all creation.

4. By constantly sounding in every educational institution the note of practical simplicity, so that the young citizen finds contentment in the simplicities of life, in simple food, in simple pleasures, in simple living generally.

5. By constantly upholding the ideals of right motherhood, of right fatherhood, of right citizenship, and of wise membership of the faith to which the young citizen may belong.

6. By thoroughly revising all Training Institutions and their curricula, so that there may become available teachers of the type required for the new educational system.

Education is to help the pilgrim on his way, through the all-round development of his various consciousness contacts with the world outside him, mellowed by an enlightened understanding.

The Theosophist.

The Black Magician and the Master.

AN ALLEGORY.

By Geoffrey Hodson.

A black magician formed himself into a mighty bow, of which his spine and it's super-physical extension above his head was the

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"string". The anterior surface of his aura, temporarily hardened, was the bow. He did not draw back the "string" to shoot, but pushed forward the bow.

His aura was almost filled with arrows pointed outward all around him. The back points were sharp, the red shafts barbed. He looked very evil as from time to time he paused in his shooting, mentally to construct new arrows and to blacken their points with pitchlike substance from a portion of his aura.

His method of shooting was very strange. He fitted the arrows to the string where it passed through the middle of his head, so that the shafts protruded between his eyes. He fixed his thought upon the target a look of concentrated cruelty and evil appeared upon his face, and then the arrow sped.

His targets were human hearts and minds. Now some quite humble man, temporarily proud or bitter, received an arrow into his head, whereupon his pride or bitterness increased a hundredfold. Now one in deep grief received a shaft, wherupon his grief turned to rebellion and he cursed his God. A statesman, wrestling with great problems, received a wound, and as he sought solution, selfishness and greed, pride of place, desire for power marred the clarity of his vision. A dictator became the target for the poisoned missile, and he too sought self-aggrandisement, felt the temptation of power, forgot his country's welfare in his own ambition.

A scientist, truly hit, felt exulting pride and self-gratulation in his discoveries, blinding himself to the light of intuition. A man dwelling in thought on sensual experience was struck; his craving was intensified aflame with passion, he succumbed. A woman, faced with poverty and conscious of great desire for luxury and pleasure next was wounded. Though loving virtue, she was temporarily blinded to it and sold herself for gold. A thief on the threshold of reform, struck by the devil's arrow, turned once more to crime.

Thus he laboured with fiendish joy, rejoicing at every hit and every fall, jeering mentally at the weakness in his victims, in each of whom existed the possibility of the error into which they fell.

The sight became unbearable, yet the monster was so strong in wickedness that I saw no way of either hindering or persuading

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him to cease. I thought of the Masters of the White power and Their arrows of blessing and of love.

A Master of Light appeared before the dark bowman. I did not hear the Master's words, but I saw Him very stern, yet not unkind.

Gradually the black magician was changed. His zest for evil disappeared. He looked down at his arrows, examined them and said "I can shoot no more, my arrows have lost their point."

Let us Don the Gown of Glory

By. K. J. B. Wadia

"GLORY be to God in the Highest and on earth
Peace and Goodwill to men" *Gloria in Excelsis*
(Luke II, 14)

From time immemorial it has been the custom not only amongst the ancient Egyptians, Hindus, Buddhists, Persians or Mohammedans but even amongst the civilised races of modern ages that their priestly class—while performing certain ceremonies of their respective religions—have to wear in one way or other, a long robe, cloak or gown of one kind or another. At University Convocations all the students of both sexes who are receiving the Diplomas of their respective Degrees put on a particular gown and cap.

Not ouly that, but in all the Law Courts of civilized countries the presiding Judges on the Bench and all the members of the Bar have to wear Special cloaks while doing their professional duties. In the ancient sacred and secret schools of Rosicrusians and Masons the members while performing certain ceremonies wear certain kinds of Robes and Girdles. It is even customary among the uncivilized as well as the civilized nations of the world that the bridegroom should wear a long robe of some kind at the time of his wedding, and at the time of the accession to the Throne every newly designated King or Queen puts on a long Robe of Dignity while undergoing the ceremony of crowning. Such is the universal rule regarding the dignified garment. What is the significance of donning a particular gown on particular occasions?

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Stanley in his book *In Darkest Africa* goes so far as to say "Every tree-stem has its green *robe* of soft moss, dripping with dew, and each tree, fern or horizontal branch has its orchids." Campbell in his *Pleasures of Hope* sings :—

Tis distance lends enchantment to the view
And *robes* the mountain in its azure hue.

Tennyson in "the Beggar Maid" describes how

In Robe and Crown the king stept down
To meet and greet her on her way.

These lines are very significant. Every man is an uncrowned king in his divine capacity, and donning the Robe of Glory one day he has to meet and greet the "Maid" who is "Gloria" herself, begging all of us to receive her Crown of Glory.

This theme is very beautifully developed in *The Hymn of the Robe of Glory* in the "Echoes from the Gnosis" by G. R. S. Mead. The individual has to understand his place in Nature and realize Nature's relationship to him. Nature or Creation around us is called by Carlyle the Garment of God. The Spirit of God is embodied in every particle of Nature, and Man on Earth is the pinnacle which proclaims in many ways the Glory of God.

The Hymn mentioned above "is a truly poetic inspiration, and deals with far higher mysteries and experiences." As soon as a man of the world acquires and develops certain virtues and qualities, esoterically he is supposed to have the quality of being radiant or shining or in other words hallowed by the Glory of God, but that is not enough. Man is sooner or later to be initiated into the Lower and Higher Mysteries of Nature and Nature's God, and then only he realizes esoterically that he is actually in possession of the Divine Glory for which he—as an individual—was pining so long. In fact in words by Wordsworth :—

Trailing clouds of Glory do we come
From God who is our Home.

It was the Poet Gray who said purely from the worldly point of view that the "paths of Glory lead but to the grave." The worldly glory or renown passes away.

Of course but from the spiritual point of view one has to acquire, in the short run or the long run, that Heavenly Bliss or the Eternal

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Peace that passeth understanding and be fully adorned with that effulgence of the Divine Presence which radiates night and day the glorious rays of Light Supreme from the person of his now sanctified being. Hence the value of understanding the beautiful "Hymn of the Robe of Glory" which opens thus:

When, a quite little child, I was dwelling
In the House of my Father's Kingdom,
And in the wealth and the *glories*
Of my Up-bringers I was delighting,
From the East, our home, my Parents
Forth-sent me with journey provision,
Indeed from the wealth of our Treasure,
They bound up for me a load.

These lines suggest the Birth of the Christ-nature, how it descends into Matter and ultimately ascends unto Man with the full Glory of God. The wandering babe of the world laments when his Glorious Robe is robbed

My Glorious Robe they took of me
Which in their love they had wrought me

Then the "babe" is advised to go and search for the lost Robe, but before it can be had he is asked to find out

The Pearl that lies in the Sea
Hard by the loud-breathing Serpent

Now this is all symbolical and mystical. The "Pearl" is one's own Higher Self and the Serpent is the personification of the lower-self. When we succeed in the long run, and after tremendous efforts, to overpower the Serpent, meaning the lowerself, and acquire the Pearl, meaning the Higherself, which we were seeking so long, we hear the immortal voice from the higher spheres:

Remember thy Glorious Robe,
Thy Splendid Mantle remember,
To put on and wear as adornment,
When thy Name may be read in
The Book of the Heroes,
And with Our Successor, thy Brother
Thou mayest be Heir in Our Kingdom.

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The Heir and Hero of the Kingdom is now adorned with

The Glorious Robe all-bespangled
With sparkling splendour of colours.
And my Mantle of sparkling colours
I wrapped entirely all o'er me.

The parable of the Pearl and the Robe of Glory is fully explained and commented upon in Mr. Mead's book. So this much is clear, that the Robe or Gown plays an important part in the outer world of our lives, and the Robe of Glory has a very deep significance for one who "enters the stream" and bathes in the Light Eternal which is the Glory of God.

Goethe sums up our point in the following admirable lines.

"In the floods of life,
In the storm of deeds,
Up and down I fly,
Hither, thither weave
From birth to grave
An endless weft,
A changing sea
Of glowing life,
There in the whistling loom of time I ply,
Weaving the Living Robe of Glory".

Ancient Hindu Science

Some noteworthy points are made in Sir P. C. Ray's article on the "Progress of Chemistry in Ancient India." (*Science and Culture*, April 1937). He brings out that not only was India the cradle of the mathematical sciences, including arithmetic and algebra, and the originator of the "Arabic" numerals, but also it achieved many centuries ago a high development of the physical sciences, notably chemistry and metallurgy.

The attention of claimants of experimental methods as the peculiar glory of modern Western science is invited to this quotation

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from Dhundukantha's treatise on mineral preparations, *Rasendra Chintamani* :—

They are alone to be regarded as real teachers who can show by experiment what they teach. They are the deserving pupils, who, having learnt the experiments from their teachers can actually perform them. The rest, both the teachers and the pupils are merely stage actors.

Rasarnava, a treatise of about 1,200 A. D. refers to the identification of metals by the coloration of their flames. Sir P. C. Roy is "not aware of similar tests being applied anywhere at such an early date." Two thousand years before Dr. Joseph Black in 1755 gave Europe its first scientific explanation of the difference between caustic and mild alkalis, the old Hindu work, the *Susruta*, distinguished clearly between them and gave directions for the preparation of each.

The process as given in the *Susruta* is so scientific that it can be bodily transferred to any modern text book on chemistry.

Similarly the elaborate description in the *Rasaratnasamuchchaya* of the process of extracting zinc from the ore (calamine) "might be quoted almost verbatim in any treatise on modern chemistry." This is the more noteworthy because the very name of the metal zinc occured in Europe for the first time in the writings of Paracelsus, early in the sixteenth century.

The iron in the iron pillar near Delhi, reputed to be over 1,000 years old, has properties which enable it to resist corrosion much better than modern wrought iron. Sir Robert Hadfield, after experimenting at his works upon iron from this pillar has declared "with a full sense of responsibility" that in spite of all the scientific advance which has been made in the metallurgical field the pillar of Delhi is, so far as he can judge, a metal of much better quality than anything which could be produced to-day.

Sir P. C. Ray quotes the illustrious French chemist, Jean Baptiste André Dumas, who, exclaimed before the London Chemical Society in 1869 :—

"What an awakening for Europe! After two thousand years she found herself again in the same position to which she had been raised by the profound intellect of India and the acute genius of Greece."

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The honest modern scientist could say with Bernard of Chartres, who lived eight centuries ago :—

"We are like dwarfs who have climbed on to the shoulders of giants so that we may see more than they and further; but not because of the sharpness of our own eyesight or the tallness of our stature because we have been lifted up and exalted by the greatness of the giants."

—*The Theosophical movement.*

Democracy in Ancient India.

ELECTION OF DABBA AS REGULATOR OF LODGING PLACES.

"First Dabba should be asked whether he is willing to undertake the office. When he has been asked, some able and discreet Bhikkhu should lay the resolution before the Sangha saying :

"Let the venerable Sangha hear me.

If it be convenient for the Sangha, let the Sangha appoint Dabba, as regulator of Lodging places...

This is the Resolution...(Natti)

Let the venerable Sangha hear me.

The Sangha appoints the venerable Dabba as the Regulator of Lodgings. Whosoever of the venerable ones agrees that he should be so appointed, let him remain silent; whosoever does not agree, let him speak....The venerable Dabba is appointed by the Sangha as the Regulator of Lodgings. And the Sangha approves thereof. Therefore is it silent. Thus do I understand ?"

* * * 2 * * *

ADMISSION OF INNOCENCE.

"Let Dabba go before the Sangha, bow down at the feet of the senior Bhikkhu and say, "These other Bhikkhus are harrassing me, by a groundless charge of breach of morality. But I, Sirs, in respect thereof have a clear conscience, and I ask the Sangha for the acquittal thereof.

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Then some able and discreet Bhikkhu is thus to lay the Resolution before the Sangha. "Let the venerable Sangha hear me. If the time is convenient to the Sangha, let the Sangha accord to the venerable Dabba the acquittal...This is the Natti. Whosoever approves of the grant, let him keep silent. Whosoever approves not thereof, let him speak...And a second time I say the same thing. And a third time I say the same thing...The Sangha approves thereof. Therefore is it silent. Thus do I understand ?"

* * * 3 * *

SETTLING OF DISPUTES, BY MAJORITY OF VOTES.

"I allow you, O Bhikkus ! to settle such disputes by a vote of the majority. A Bhikku who is possesed of five qualifications will be appointed as taker of the voting tickets—one who does not walk in partiality, one who does not walk in malice, one who does not walk in fear, one who knows what votes have been taken and what have not been taken."

* * * 4 * * *

INVALID VOTES.

There are ten cases, O Bhikkus ! in which votes are invalid. 1. When the matter in dispute is trivial ; 2. When the case has not run its course—i. e. when the necessary preliminaries of submission to arbitration have not been carried out ; 3. When regarding the matter in dispute the Bhikkus have not formally remembered, or been formally called upon to remember, the offence ; 4. When the taker of votes knows that those whose opinions are not in accordance with law will be in majority ; or 5. probably may be in a majority. 6. When he knows that voting will result in a schism of the Sangha ; 7. When he is in doubt whether it will result in a schism of the Sangha ; 8. When the votes are irregularly given ; 9. When all do not vote equally ; 10. and when they do not vote in accordance with the view which they really hold."

* * * 5 * * *

SETTLING DISPUTES BY COMMISSION OR JURY.

When a dispute cannot be settled by majority, it should be settled by reference to a Commission.

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* * * 6 * * *

SETTLING DISPUTES BY COMMISSION OR JURY—

When a dispute cannot be settled by majority, when pointless speeches are brought forth, and the sense of any single utterance is not clear, I enjoin you, Oh Bhikkus! to settle the case by referring it to a Jury or Commission.

A Bhikku chosen on such a jury must be possessed of ten qualities—

1. He must be virtuous.

2. He must be living enclosed by the restraint of the rules.

3. He must be upright in his life, trained according to the precepts.

4. He must be versed in the tradition, a storehouse of tradition.

5. Whatsoever truths, lovely in their origin, lovely in their progress, lovely in their consumation, set forth the higher life, both in its spirit and its letter, in all its purity, in all its perfectness; in such truths must he be well-versed, of such must he be full, they must be laid up in his words, and dwelt on in his heart, being penetrated throughout through right insight.

6. Both the Patimokkhas must have been handed down to him in their full extent, he must have well divided them, well established them, well investigated them, both sutta by sutta and in every detail.

7. Further he must be an expert in Vinaya irrefutable therein.

8. He must be competent to point out the right course both to friend and foe, to get them to understand a thing, get them to see it and recognise it, able to pacify them.

9. He must be clever in judging both as to origin and as to the settlement of the disputes.

10. He must understand legal questions, the origin thereof, the close thereof, and the way that leads to the close thereof.

———

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Peeps into Buddhist Mahayana Texts.

* * * 1 * * *

The Buddhist priests were told not to put the words of the Buddha into Sanskrit verse, but each one to learn it in his own dialect. That was perhaps the first known attempt at the use of the Mother tongue in India.

* * * 2 * * *

Miracles were forbidden, because "they would not conduce to the conversion of the unconverted or to the increase of the converted."

* * * 3 * * *

The use of miraculous powers for attracting men was likened to a woman displaying herself for the sake of money.

* * 4 * * *

Bhikkus were told to let their love flow out over snakes, so that they may not be bitten by them.

* * * 5 * * *

They had rectangular chairs, arm chairs, sofas, cushion chairs, cane-bottomed chairs, beds where they wove the string across and across, beds stuffed with three varieties of cotton—cotton from trees, from creepers, from Polaki grass—They had bolsters stuffed with wool, cotton cloth, bark, grass, or leaves.

* * * 6 * * *

They had flooring of three kinds—brick, stone and wood. They had drains to carry off water, and door-mats to wipe their feet. In those days also mats were eaten by rats and white ants.

* * * 7 * * *

Bhikkus were not to use mirrors or combs or pomade hair oil made of bees wax, which appear to have been common. They had mosquito fans and sun shades, and they used to polish their nails.

* * * 8 * * *

They were to use tooth sticks, because not doing it had five disadvantages—1. It was bad for the eyes,

2. the mouth had a bad smell,

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3. the passage by which the flavour of the food pass were not kept pure,
4. bile and phlegm got into the blood,
5. the food did not then taste well.

* * * 9 * * *

They had a curious phenomenon—a Bhikku who could ruminate his food.

———

President's Notifications

Dr. Arundale announces:

"I hereby appoint Mrs. Hotchener Associate Editor of *The Theosophist* and THE THEOSOPHICAL WORLD.

"Mrs. Hotchener is requested to organize literary contributions from the United States and South America, and to do all in her power to help to increase the circulation of the journals."

In another notification, the President states:

"I hereby appoint Mr. Henry Hotchener American Business Representative of The Theosophical Publishing House, Adyar."

Appointing Mr. and Mrs. Hotchener as his Representatives for all unofficial business connected with Adyar, the President (Dr. Arundale) requests them to "stimulate in every way possible an increasing appreciation of Adyar as the heart of the Theosophical Movement throughout the world, to supply any information that may be required, to help the Adyar Committee, and to concert, with the National President of The Theosophical Society in America, ways and means of gaining for Adyar increasing support from, and closer intimacy with, the American membership."

—*"The Theosophical World"*

———

The Work of the Theosophical Society

BY RAI BAHADUR PANDA BAIJNATH.

Now that this Society has been among us for about 59 years we are apt to forget what it has done for us. In these years there has

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been a great change in India and we need to be told from time to time how things were when the society first moved to India in 1878. The sudden impact of western science on Indian mind had upset our young men and the dazzling light of the Western civilisation had blinded us to its short comings. So many of our best young minds eagerly accepted christianity like Kali Charan Banerjee and Rev. K. M. Banerjee. Our young men who went to England for study came back, many of them, drunkards. Indian Civilisation and Indian Culture were looked down upon and the Hindu religion did not appear to contain any truth and was therefore fit to be discarded. The outlook then was very gloomy indeed.

Into these surroundings came the Theosophical Society and its President, Col. Olcott at once sounded a note of self-respect. He began to point out the hidden beauties and truths of the Hindu religion and the shortcomings of the Christian religion and western civilisation. Col. Olcott started publishing activities and books on Yoga, eastern religious and their scientific aspects began to appear. The original text with their translations became available. Rational explanations of the Hindu rituals and customs were forthcoming. A chain of Sanskrita schools were established all over the country. The Founders were therefore greeted as saviours of India and all religiously minded people became members of their organisation to help them in their work, to understand their own religion and its hidden mysteries, to defend their faith against the missionary efforts to christianise Hindu Youths, and to learn something of a patriotism for their own country. Today the Indian youth all over the country has learnt much about all these things but he forgets that he ought to be grateful to the Theosophical Society for them. His attitude to the T. S. ought to be one of gratitude and respect. It was from the T. S. Convention that the Indian National Congress first started.

Then was propounded Theosophy in the article of The Theosophist and in such books as The Esoteric Buddhism, Light on the Path, Voice of Silence, The Secret Doctrine etc. These books and the study of Theosophy enabled the people to understand the true principles of religion and as a result Hinduism began to be understood in its true light. Today all this appreciation has passed on to the outside public. The light thrown by Theosophy on the problems of life is needed today and will be needed for many many years to

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come. We have therefore to carry on the propaganda to popularise Theosophy. In Ceylon Buddhism was even in greater need of help and Col. Olcott rendered it even greater service and saved it from utter ruin and disappearance. The higher side of Christianity has been much helped by its Occult investigations recorded in such books as Esoteric Christianity and the Science of Sacrements. Some very wonderful light was thrown on the masonic movement. Even orthodox science can learn much from Occult Chemistry, Thought Forms, Man Visible and Invisible, Miracle of Birth etc. Then came Mrs. Besant's work for Hinduism, Social Reform and Education in India. The Establishment of the Central Hindu College was a national event. The self sacrifice of the fellows of the Society engaged in running the college built up the character of the students, established the reputation of the college and led to the foundation of the Hindu University. This latter institution deserves the patriotic help of all India to become what it ought to be. The steps enforced by her in C. H. C to prevent child marriages and to solve the Hostel dining problem have now been adopted by many other institutions. Mrs. Besant's political work for Home Rule in India need not be detailed here. But it must be admitted that her work gave required life and energy to the movement, showed people how systematic work should be carried on. The Boy Scouts movement in India was confined to the European Schools only. It was only when Mrs. Besant started her own organisation that the Baden Powell movement was thrown open to the youths of the country. The swadeshi spirit was encouraged by the society from the very beginning. Our National Theosophical Schools even to-day are model institutions carried on by the self sacrifice of their managers. All this is but the surface appreciation. Who can guage the work done on the inner and higher planes in guiding the evolution of the individual souls? Many people have been brought to the feet of the masters and their lives have been blessed.

Many half hearted people who do not take the trouble to think for themselves and adopt ready made opinions of others, think that the work of the Theosophical Society is over. It is not over. It is not even fully begun yet. As long as ignorance persists, as long as there is one soul ignorant of Theosophy, there is work for the Theosophist to do. I am sure when we have spread the present

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truths sufficiently more truths will be thrown open for the benefit of the world, for only a corner of the veil has been lifted.

Theosophy is the solace of life and also the solace of death. One cannot but feel deeply grateful for the peace and understanding it has given and out of mere gratitude one must work to spread knowledge of Theosophy to as many others as possible that to them also it may give the same peace and understanding. May we all be inspired to do this and thus in a very humble way may we try to repay the debt we owe to the Great masters behind the movement.

News and Notes

Dr. Rajendra Lal Sur, the seniormost Homeopath of India, died some time age at the age of 97 in Calcutta. He was an out and out self-made man, who started a dispensary in a room with a monthly rental of annas six, sixty four years ago. According to his horoscope which was scrutinised by eminent Astrologers, Dr. Sur had a life of only forty years. When he first heard of it, he made up his mind to defy it. He left home (renounced it for all practical purposes) and went out in search of a *Guru* who could initiate him in the Yogic processes that prolong human life. He succeeded in his endeavours, and it is mainly by the practice of Yoga that he could prolong his life by no less than fifty-seven years. Since his death he has made himself visible to many of his relatives and friends. A strange incident occured just fifteen days after his death. A gentleman living in Bagbazar had been suffering for over a year from various complications of the eyes. On the particular night while his pain and suffering appeared to him to be intolerable, he saw the late Dr. Sur standing by his bed-side telling him that if he used a certain medcine he will have immediate relief. The gentleman got the medicine, applied it over the eyes and was relieved in no time.

Amrita Bazar Patrika.

* * * 2 * * *

'Those Inimitable British'

We are more than ever sure that democracy will last as long in Great Britain as it will last anywhere in the world. We have

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been staring wide-eyed at the *Manchester Guardian*, which tells us, quite casually, of an item in the new Official Salaries Bill which proposes to give the leader of the Opposition a salary of £2,000 a year.

Why is the proposal made? Obviously, says the *Manchester Guardian*, the leader of the Opposition has 'very important duties.' He must oppose the Government's plans. That takes research, secretarial assistance, piles up mailing expenses. Such opposition is 'a very important function.' Therefore the Conservatives, to make sure they will be efficiently opposed, finance the opposers. Not a monocle drops at the suggestion.

May be it's a bit of this amiability that has made the British great. They seem to have learned civilization's most important lesson: how to value rather than to hate and fear differences of opinion from 'his Majesty's Loyal Opposition.' We hail the Official Salaries Bill.

New York Post.

* * * 3 * * *

Essential points from Bellamy's Economy

1. The prosperity of the Community is that of all its individual members.

A nation if not prosperous as long as not each of its citizens shares equally in that prosperity.

2. The natural means for obtaining prosperity for the entire population should be in the hands of that people's Government. It is irresponsible to leave such means in the hands of individuals or corporations, who may consider the interests of the nation subservient to the increase of their own profit or property.

3. Labour is the principal means to attain prosperity. The Community has a claim on the labour of all its members. The Government has to apply the people's labour to arrive at prosperous conditions for all.

4. No single individual has only rights; everybody has also his duties towards the community.

5. Each member of the nation is obliged to work; the right to a share in the production may not be withheld from any one.

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Woman has the same rights as man. Domestic duties are considered to be done for the community and equal value to any other form of labour.

It is the duty of the most gifted and of the strongest to deliver better and more labour than the weak in physical or mental sense. In case he should neglect such duty, he is in default. The share in duty and prosperity, consequently, is equal for all.

6. The remuneration of labour is equal and not determined by the difficulty; the difficulty of labour, however, is reflected by the number of working-hours.

7. The equal share in the common welfare is the inalienable property of each member of the nation throughout his life.

8. Each individual will be given full opportunity to develop his talents in order that the use of such natural gifts may be to the benefit of the community.

9. Inasmuch as the machine is a very important instrument for production and distribution of necessary and useful things, it belongs to the community. If the advancing development of technical skill simplifies production and distribution, the number of working hours is reduced. Under no circumstances, therefore, man will be the slave of the machine.

10. Government should distribute the product of national labour over local depots, where each member of the nation may provide himself with what he needs, its value to be deducted from his credit.

11. Everybody is at liberty to spend his share after his own taste and to his own liking. The demand for an article regulates its production. The credit is valid for a certain time only and strictly personal.

12. For acquiring the necessary raw materials from abroad, the Government regulates the production of goods in exchange. Import and export remain in the hands of the nation's Government.

13. Religious and ethical thoughts find complete liberty of expression.

If you want to know more about it write to Mrs. A Heuff, Hyacintweg 26, The Hague (Holland)

Bellamy-News.

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The International Convention, 1937. Adyar

Convention Bulletin No. 3

I have already written of the happy times ahead for those who intend being present at the International Convention of The Theosophical Society to be held at Adyar in December next. I think I have made clear how Adyar is in very truth one of the wonders of the world, fortunately there are many more than seven nowadays. Let me now write something about what is actually going to happen. I am sure no one will regard this as inappropriate in the Theosophical world. An International Convention of The Theosophical Society is of universal concern.

The festivities will begin on the 24th December. In the evening Shrimati Rukmini Devi and I give a dinner to the little children of the workers on the Adyar Estate, to the young people whose fathers and mothers, elder brothers and sisters, work in the gardens, in the engineering department, in the building department, in the various offices, in the private homes of the residents, in Leadbeater Chambers, in the Indian Residential Quarters, in the Printing Press, and so forth. I shall be very happy in their happiness, and when they have done their best in the feeding line, then will come an entertainment provided by the residents of Adyar, so that they may all have an unforgettable evening. Of course there will be presents, and doubtless a Christmas tree, too. Perhaps a reader of this Bulletin may wish to share in the joy of these young people by making a little gift of money.

The proceedings for Christmas Day are not yet complete, but there will be a service in the newly built Christian Chruch, or rather Chapel, of which the Rev. Alex Elmore is priest-in-charge, having been appointed by the Presiding Bishop of the Liberal Catholic Church. There will also be services in the other temples, in the Zoroastrian Temple and probably in the Muhammadan Mosque, recently constructed. The General Council of The Society meets on this day by immemorial usage.

Send the Convention Your Greetings

On Sunday the 26th December the International Convention officially begins, the First Symposium taking place at 8 a.m., with

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myself as Chairman. In the afternoon at 2. 30. p. m., I officially open, the International Convention in the Great Hall, and we are immensely happy on this occasion to receive and to reciprocate greetings from all parts of the world. May I hope that every Section, every Presidential Agency, every Federation, every non-sectionalized Lodge, all isolated members, will make a point of sending us greetings, to be read by myself ? Each greeting will be acknowledged specially, in addition to that great greeting which the International Convention sends forth to all Theosophists throughout the world fortified as this greeting always is by Those who bless every good work the Convention achieves.

In the afternoon, after the great opening meeting, the Young Theosophists will assemble, while in the evening, under the spreading Banyan Tree, in the majestic darkness of an Adyar night, made visible by hundreds of little coloured lights, Shrimati Rukmini Devi and I are at home to the assembled delegates and to visting friends. A film will be shown depicting the growth of Adyar during 1937.

The next day the Second Symposium, and the Indian Section Convention. In the evening under the shade of another great tree, Shrimati Rukmini Devi hopes to give a special Dance Recital.

Theosophists to Help India

The third day will see, not as part of the International Convention of course, a gathering of Indian members of The Society to discuss how Theosophy may be applied to serve the needs of India in these difficult times of her reconstruction. I hope there will be a specially fine gathering, for Mr. Jamshed Nusserwanji, late Mayor of Karachi, one of India's greatest public servants and member of the Sind Legislative Assembly, has consented to preside.

In the afternoon there will be a ceremonial meeting of the Round Table, while at 4.30. p.m. will be delivered the H.P.B. Memorial Address by Mrs. Josephine Ransom, with the intriguing title "New Light on the Life and Work of H. P. Blavatsky." At 7.30 p.m. will take place the ever-interesting Questions and Answers, with questions from all who wish to put any, and answers from a group of our most prominent students.

On December 29th, the Third Symposium, a further gathering of the Indian Section Convention, and then I close the official

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International Convention, even though a considerable portion of the programme still remains.

In the evening Shrimati Rukmini Devi and I give a dinner to members of the General Council, of the Executive Committee, and to the heads of Departments of the Adyar Estate, to be followed by a dramatic performance under the auspices of the famous Adyar Players.

On the 30th the Fourth Symposium, and the Indian Section Lecture, delivered by a representative of the Section, and in the evening a particularly interesting entertainment by the students and teachers of the Besant Memorial School.

On the 31st, during the morning, takes place the International Convention of the Young Theosophists, over which Shrimati Rukmini Devi will preside; and a gathering of the Theosophical Order of Service is also held. In the afternoon under the title of "Planning Ahead" there will be a most valuable discussion on the nature of the work to be done during 1938, and of ways and means of furthering the work of Theosophy and of The Theosophical Society in all their aspects. Shrimati Rukmini Devi and I also give a dinner to all the workers on the Estate and to the volunteers—largely recruited from the Olcott Memorial School—who are so indispensable and helpful.

The Note of Happiness

But of deeper value even than all these activities will be the coming together, I hope from many parts of the world, of people who believe in Brotherhood, who believe in the necessity to understand and appreciate those differences which generally separate most people living in the world, who themselves are ardent seekers of Truth everywhere, and who rejoice in watching others seeking and finding their own realities. Such a gathering of people who suffer from no sense of superiority, but who practise as they preach the truth of equal tolerance and understanding for all, makes happiness a living reality. Everybody becomes and remains happy, and returns to his home feeling rejuvenated. It is enough to live at Adyar among friends. The purpose of Theosophy and of The Theosophical Society is thereby achieved. The meetings are in a way but a detail., though no doubt they have their own value. If you could do with

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more happiness than you have, and are in the mood for happiness, then come to Adyar, and you will be astonished, for you will say that you could not have believed you would be in so peaceful, harmonious and happy an atmosphere. And the setting for that happiness—the river, the sea, the groves, the open spaces, the historic buildings, the Banyan Mother-Tree of Adyar, the sense of Adyar vibrating with its message to the world, the indefinable calm, the closeness to the mighty heights—all these make the personal happiness you feel blend in that large happiness which the occasion of the International Convention sends streaming through every land in all the world. Your consciousness becomes more than you, and you know the glory that someday will enfold you.

Come to Adyar!

A Special Feature

Among the special features of the forthcoming Convention will be the four symposia to take place on December 26th, 27th, 29th and 30th. The subject of the first symposium will be:

The Purpose of the Theosophical Society

What are the functions of The Theosophical Society as such in the outer world?

Has it the duty of inviting adherence to its Three Objects?

Has it the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body of teaching such as shall be generally acceptable to our membership?

Is there other activity in which it can properly engage as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?

The President will be Chairman of this symposium.

The subject of the second symposium, under the chairmanship of the Vice-President (Mr. Hirendra Nath Datta), will be:

The Truths of Theosophy

In what ways are the truths of Theosophy so to be re-presented, that, taking into account the conditions of the new age, they may make

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effective appeal to the Individual amidst those darknesses in his life so productive of fear and the sense of impotence:

For example—the problem of Death, Doubt, Disease, Desire, Difficulties, Despair, Destitution.

How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment ?

How are the truths of Theosophy so to be re-presented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that brotherhood matters more than differences ?

The subject of the third symposium, under the chairmanship of Mr. C. Jinarajadasa, will be :

Theosophy as Beauty

In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples ?

How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations ?

The subject of the fourth symposium, under the chairmanship of Shrimati Rukmini Devi, will be :

Theosophy, the Theosophical Society, and Youth

Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become "the past" we may not be unworthy of the example of that "past" which is our present inspiration ?

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its vast—ourselves ?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of

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generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence ?

Does the life of Theosophy reincarnate in different forms as the times themselves change ? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life ? In other words, what is the life of Theosophy as distinct from the forms in which we find it from time to time enclosed ?

The four subjects are themselves subject to any modifications which the respective chairman may feel disposed to make.

Each chairman will speak for twenty minutes, and then will follow a number of specially chosen speakers who will address the Convention for ten minutes each. Discussion will follow. Members desirous of participating in the discussion should as soon as possible send in their names to the President. In any case only a limited number can be selected since the time itself is necessarily limited.

———

An Indian Exhibition

On December 24th will be opened at Adyar an Indian Exhibition. It will be a most interesting and important exhibition of Indian-made articles suitable for Indian homes. The following is an extract from the preliminary prospectus:

Shrimati Rukmini Devi and a committee are organizing an exhibition, to be opened on December 24th and continuing for about ten days, of Indian articles useful for the ordinary daily lives of the Indian people. The exhibition will be held in a number of stalls near the Hindu Temple at Adyar. The articles must not only be made in India but must be Indian in design and colour, and suitable to definitely Indian modes of living. All articles must be artistic and must meet the needs of all classes of Indian homes—rich and poor. Among the kinds of article to be exhibited are: furniture, matting, kitchen utensils, eating utensils, lamps and ornaments for the home, *e.g.*, pictures, cloth of all kinds, sarees, dhoties, etc. Children's toys, jewels, books, book designs, cradle and other baby requisites, articles for toilet use for the bathroom, incense, puja requisites, etc.

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I very earnestly hope that members throughout India will in one way or in another co-operate so that the exhibition may be definitely all-India. Shrimati Rukmini Devi will be particularly glad to hear of Indian firms which would send their articles for the exhibition, and of beautiful objects which might be brought on loan.

Members interested are requested to communicate without delay to Mr. N. Sundram, Exhibition Secretary, The International Academy of the Arts, Adyar, Madras.

The Theosophical World.

Russia and the "Year Book"

The Stress on the Good

The many readers of *The International Theosophical Year Book* are probably aware that throughout its pages runs the note of appreciation, and that nowhere will be found either criticism or blame. I hold that in every country there is good, and that it is part of the duty of the President of The Theosophical Society to perceive that good and to draw attention to it. In every country, too, there is the bad, which always receives more attention than the good, and I feel that in our *Year Book* we can well afford to ignore the bad for the time and exalt the good, since there is good everywhere. It seems to me that where there is bad, the good is the more likely to take its place as it is stressed and encouraged.

Russia

My dear friend Madame Kamensky, however, vehemently protests against the Russian Survey or Summary which appears in the book. She observes that Russia is an instrument of the Dark Powers, and that Russian members of The Theosophical Society are aghast at the apparent approval given to Russia, as if the Dark Powers are endorsed, and they feel that the whole of our Society is compromised by this attitude. Some of them might, I understand, even threaten to resign from The Society if the offending Survey is not omitted.

Now I understand perfectly how our Russian members feel. They have passed through terrible suffering at the hands of the

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present rulers in Russia. They see clearly that their country is worse off now even than under the Tsarist régime. And it is quite naturally, though I do not say rightly, horrible to them that there should be a single atom of condonation of anything done in Russia under the Bolshevist tyranny. Madame Kamensky has time and again urged me to withdraw or to have re-written the whole of the Russian part of the *Year Book*. As a matter of fact the Surveys change from year to year, but the note of appreciation remains. I must very regretfully decline to abandon this note—the more regretfully as I have the very highest esteem for one who has been so valiant a soldier in the Masters' Cause.

All Is Not Evil

Even in Russia as she is today there lives the good, the beautiful and the true, however dimmed. In Russia today there are opening out new vistas of life, even amidst the terrible atrocities surrounding them. All is not evil in Russia. All cannot be evil. In the *Year Book* I desire to look upon the good, and to leave the evil alone. The evil needs no emphasis from me. Perhaps the good does. As for the Dark Powers, true they may have a dwelling in Russia, but Russia is not the only place of their abode. And I would venture to believe that their dwelling-places become the more insecure as we strive to exalt and fortify the good which must be there no less. May I say to Madame Kamensky that I could find Theosophists everywhere to condemn other countries as ruthlessly as she condemns Russia? Indeed, there would be no Surveys or Summaries left were I to heed the protests of those who hold that naught good issues forth from the lands from which they suffer. Great Britain would be one of the first to disappear.

A Messenger of Brotherhood

No. My *Year Book* is a messenger of Brotherhood to all countries without distinction of good or bad. It must no less go in friendship to Russia than it goes to Britain, or to Italy, or to Japan, or to China, or to Germany, or to France, or to any other country. We stand for a nucleus of Universal Brotherhood of countries no less than of persons, and we do not damn a people because their rulers may do terrible things. Wherever I find good I must praise it, and leave the evil to be dealt with elsewhere. I do not for a moment condemn any who deplore my efforts to see the good

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everywhere and to be on occasion blind to the bad. Let them by all means be intransigent. I agree at once that they are doing their duty, as I am trying to do mine. As we differ so do our duties. But I am eager that all countries and all peoples shall find in the *Year Book* a refuge of appreciative understanding for all the good they do. This attitude will by no means prevent me personally from making elsewhere such criticisms as I may think desirable. The *Year Book* is a small oasis of appreciation in a desert of blame, of suspicion, distrust, hatred, righteous indignation, and the like. Do I harm the Masters' cause thereby? I humbly trust I do not, for I have given this attitude of mine the very deepest thought. Sure am I that Madame Kamensky is standing for a facet of the great Diamond of Principle. May I say that so, I hope, am I?

G. S. A.

The Theosophical World.

A "Rest" Trip

Mr. Jinarajadasa left Adyar on April 15th on a three months' holiday trip to China and Japan. It was his intention to rest from work, but this was found impossible, because of the Lodges at the ports of call eagerly awaiting help. At Saigon he addressed "Leadbeater Lodge" and members from neighbouring towns, the discourses being in French. Touching Singapore and Hong Kong, he promised a longer stay on the return journey. At Shanghai he addressed the members at a "Social." In Japan he gave two addresses to Lodge "Miroku" (Maitreya) of Tokyo, and one public lecture on the history of Buddhism to the Otani Buddhist University of Kyoto, the lecture being translated into Japanese by Prof. D. T. Suzuki. During the return trip, he stayed two weeks at Shanghai with Mr. and Mrs. A. F. Knudsen. Besides one public lecture and several addresses to the Lodge he gave a lecture on Buddhism to the "Pure Karma Society," his address being translated into Chinese. During two weeks stay at Hong Kong, with Mr. and Mrs. J.D. Parkinson, he delivered one public lecture and four addresses to the Lodge. Once again he was in Saigon for two days, when the Lodge held a symposium. At Singapore, where he stayed a week, there were the usual public lecture and Lodge addresses.

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From Singapore Mr. Jinarajadasa sailed direct for Bombay, His intention was to pay a rapid visit to certain Lodges, but not for public propaganda work. Bombay, Surat, Baroda, Ahmedabad, Bhavnagar, Karachi and Hyderabad (Sind), were visited. At Multan, he made an exception and gave a public lecture, in order to encourage the small devoted group there. For the same purpose, he gave a public lecture in Lahore, where in addition he laid the foundation stone of a new Lodge building. A pressing invitation from Kashmir was accepted by him and he proceeded to Jammu (one address to members) and then to Srinagar. During a week's stay, he delivered three public lectures and gave one talk to members and sympathizers. Then rapidly followed a day each at Delhi and Agra, to Gwalior, where the Darbar (the Gwalior Maharajah's administration) invited him to give a lecture in connection with the Ganesh festival. Then came two days at Nagpur for a gathering of the Central Provinces Federation, with two public lectures. Lastly, Indore was visited with two public lectures. The new cities visited by Mr. Jinarajadasa were Multan, Jammu, Srinagar, Nagpur, Indore, Ujjain and Dewas.

Mr. Jinarajadasa has been away from Adyar for five months on his "rest" trip.

"The Theosophical World"

Mr. C. Jinarajadasa's tour in Punjab and Kashmir

Our distinguished leader, revered Bro. Jinarajadasa arrived at the Lahore Ry. Station early in the morning of 23rd August and was received by the Hon'ble Rai Bahadur Lala Ramsarandass, members of the local T. S. Lodge, Dr. Shri Ram of Kashmir and other friends. He was taken to Lalkothi where arrangements for his accommodation etc. had been made. On the same day in the evening Bro. Jinarajadasa laid the foundation stone of the T. S. Hall in Krishnanagar. The members and sympathisers of the T. S. after reciting prayers from all Faiths presented an address to the guest who then addressed the audience on the Ideals of Theosophy and the need of a strong Theosophical Centre in the Punjab.

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On 24th August, in the evening, Bro. C. Jinarajadasa delivered a public lecture in the Town Hall on Reconstruction, Individual, National and International. Inspite of the inclemency of weather and other handicaps, there was an audience of select people numbering about 200. On 25th August after admitting and initiating a gentleman to the T. S., accompanied by Dr. Shriram he left for Jammu, where in the evening he addressed the T. S. members and sympathisers. On 26th August in the evening he left for Kashmir. He stopped at Batote for the night where several students of Jammu and Lahore Colleges interviewed him.

On 27th Bro. Jinarajadasa reached Srinagar at 6-30 P. M. and was, received by Dewan Jewan Nath Madan, members of the local T. S. Lodge, Secretary of the Women's Welfare Trust, Kashmir and several other gentlemen interested in Theosophy. He was accommodated in a Cafe and Guest House on the Bund. On the 28th in the evening, Bro. Jinarajadasa gave a very interesting talk to the members and sympathisers of the T. S. on "The Ideals of Theosophy." On the same evening he occupied a House Boat at a quiet place on the Jhelum and lived in it comfortably for the remaining period of his stay in Srinagar. On 29th, Bro. Jinarajadas went for sight-seeing to the Moghul Gardens. On 30th he delivered a public lecture in the Arya Samaj Hall, Srinagar, on "Reconstruction, individual, national and international" with Sir Lal Gopal Mukerji, Kt., Hon'ble Judicial Minister of the State, in the Chair. 31st August was a free day and was reserved for sight-seeing etc. On 1st September he visited the Women's Welfare Trust Girls' Schools, Sevasadan and the Boarding House and addressed the Girls' Association and the Women's League of the Trust in one of the High Schools named after our revered late President, the Vasanta Girls'High School. In the evening again he delivered a public lecture in the Arya Samaj Hall on "the Paths of Mysticism and Occultism" with Professor Pretam Singh—a protagonist of Bahaism, in the Chair. On 2nd September in the evening we had a public lecture in the S. P. College Hall on the "New Outlook in Science" with Mr. Jagat Prasad C. I. E., Auditor General of the State, in the Chair. It was a great function for the College. The Education Minister, Director of Education, Inspector of Schools, Principal, Headmasters, Professors, Students and other leading citizens and officials were present. Some said that it was a University extension lecture. For a long time the audience had not heard such a learned

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discourse on the subject. On 3rd Sept. Brother C. Jinarajadasa accompanied by Dr. Shri Ram left for Taxila (near Rawalpindi) on his way back to Adyar.

The Bombay T. S Federation

The Bombay Theosophical Federation held their Annual General Sessions on the 25th, 26th, and 27th, September last and it passed off very successfully. The subject of the Opening Address by their President, Bro. F. J. Ginwalla was "The Golden Stairs—Steps to the Temple of Divine Wisdom".

On the 25th a Magic Lantern lecture on "Rural Life of Japan" was delivered by the Deputy Educational Inspector for Visual Instruction, which was well attended.

On 26th a garba dance and musical entertainment was held, which was also well attended, over 500 persons being present.

Marathi Theosophical Federation

The Federation was held under the Presidentship of C. Jinarajadasa, Esq., M. A. (Cantab.), who arrived on the evening of 10th September and was received at the Station by the President, Vice President and Members of the Nagpur Lodge and of the Federation. He was put up at the bungalow of K. B. Palsole Esq., Retired District & Sessions Judge, C. P. The ground for the Federation was well prepared by the publication in 'Maharashtra' Daily and 'Hitawad,' Tri-weekly, of two articles both in Marathi and English, one dealing with the working of the Marathi Theosophical Federation and the other giving a short biographical sketch of Mr. Jinarajadasa.

The Federation was opened in Rajaram Library, on the morning of the 11th by the President who delivered his opening address dealing with the services rendered by the Theosophical Society 60 years back in India in various phases of life through its founders H. P. Blavatsky and Colonel H. S. Olcott and after

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them by Dr. Besant and C. W. Leadbeater, both of great renown and fame. It was followed by a lecture by Mr. W. L. Chiplunkar in Marathi on 'Religion and Search after truth.'

In the evening, Mr. C. Jinarajadasa gave his first public Lecture in the University Library hall on 'Theosophy and Individual and National Reconstruction.' Mr. Jinarajadasa was received well by the elite of the Nagpur Gentry. He impressed on the hearers that 'the key to individual and National reconstruction' all over the world lies in the synthetic outlook which Theosophy gives of life in general which is one and indivisible whole and in the reconciliation of Science and Science in particular and of Science, Philosophy and Religion in general.

On the 12th in the morning, Mr. Chiplunkar gave his second lecture in the Rajaram Library on the 'Metaphysic of Beauty' in Marathi, which was attended by a good audience and appreciated well by the public. This was followed by a 'Questions and Answers' meeting conducted by Mr. C. Jinarajadasa, in which he tackled several interesting problems in connection with what is considered as an impending War in Europe and relation of the Theosophical Society with the teachings of J. Krishnamurti. In the evening Mr. C. Jinarajadasa gave his second lecture on the 'paths of Mysticism and Occultism.' He defined Mysticism as that attitude of an individual inquirer when he turns from the external & ritualistic side of the religion in which he is born and thinks on his relation to the great final cause. In this he proceeds from thought to thought as that of a 'Master and a servant,' 'friend and friend,' 'lover and beloved,' till he realises that he is one with the same cause and ultimately longs to be an intelligent cooperator with the same, and then aspiring to get the necessary qualifications for the same, comes into touch with the great souls or Mahatmas, the great servants of humanity and under their blessings befits himself to be an efficient and selfless server in the cause of humanity. This instruction and acquisition of efficiency in the cause of service of humanity brings him in touch with what is known as Occultism and he joins the army of the Great, which form the Guardian Wall of humanity.

The Federation was a great success and our hearty thanks are due to Mr. C. Jinarajadasa who contributed freely and richly to its success.

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Marathi Federation

Propaganda

After the sitting of the Marathi Theosophical Federation at Nagpur, Mr. R. S. Bhagvat M. A., Joint Secretary of the Federation, had a short propaganda tour in the Central Provinces and the Berars. He started from Nagpur on the 16th September and finished his tour with Bhusawal on the 30th. He visited Chanda, Amraoti, Murtijapur, Akola, Khamgaon, Buldhana & Bhusawal. Out of these places, there are Theosophical Centres of activity only at Amraoti & Akola. Mr. Bhagvat was glad to see that at all these places, even though there were no members of the T. S., there were many people sufficiently sympathetic with Theosophic ideals who had arranged his talks and lectures. In all there were 18 public functions. Out of these two were Question and Answer meetings in High Schools. One was a lecture at the Akola Lodge. In two places there were talks to ladies. One was a talk to members of the Sangh started by Dr. Hedgewar of Nagpur. The remaining twelve were public lectures. Mr. Bhagvat's experience is that there is quite good interest in the Ideals for which Theosophy stands. The functions however have to be arranged by the proper type of men in the various places. He thinks that the message of Theosophy has reached only a very small fraction of the population, and that there is a very great scope for thoughtful propaganda. If the Theosophical Society desires to influence public opinion, the only way is continuous and able propaganda undertaken by men with broad sympathies.

West Tamil Federation Conference

It has been resolved to hold the first West Tamil Federation Conference at Salem on the 20th and 21st November 1937. Bro. Justice K. Sankaranarayana Rao, Officiating Chief Justice of the Mysore High Court, has kindly consented to preside. All the members of the West Tamil Federation are requested to attend the conference and make it a great success.

The programme will be sent to the Lodges in due course.

S. SIVARAMAN, M. A., L. T.,
Secretary, T. S., Salem.

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Dr. Besant's Birthday

Celebration in the City of Madras.

Dr. Rajan's Tribute

The Young Men's Indian Association celebrated the Founder's Day (Dr. Besant's birthday), last evening, in the Gokhale Hall. The hon. Dr. T. S. S. Rajan, minister, presided. Before the meeting, there was a treat to the girls of the Avvai Home and to the boys and girls of the Children's Aid Society.

Mr. K. Sanjiva Kamath, on behalf of the Association, welcomed the guests and the chairman. He said that the late Dr. Besant would be remembered for having founded two great movements for the benefit of the youth of this country. One was the Y. M. I. A. which was started in 1914, and the other was the Boy Scout Movement, started in 1916. The 1st of October had always been celebrated by the Scouts as her birthday, and to-day they were on the threshold of nationalisation of the Boy Scout Movement. That idea they owed to Dr. Besant.

The Greatest Gift Of England

The Chairman, at the outset, read a telegram which he received form Sachivothama Sir C. P. Ramaswami Aiyar, which ran as follows: "Wish the meeting all success under your presidency. India can never forget her duty to one of those mainly responsible for her renaissance." He was not a theosophist, said the speaker, as the label went, but he claimed to be a theosophist all the same. He was a theosophist by faith, practice and conviction. The ideals of the Theosophical Society as propounded by the late Dr. Besant, were the ideals which concerned not merely a single group of people, or portion of the community, but was a doctrine of world faith, of fellowship of humanity and brotherhood of man. Dr. Besant was a great soul. She was English by birth, but died an Indian. There were certain things for which they might be grateful to England; but for this one contribution, the one soul that England had given to India, this country should be grateful to England for generations to come. The contribution which that great English lady had made to the evolution of all that was good and great in Indian national life to-day was something unsurpassed. They should

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give her the first and foremost place in the galaxy of men and women who had contributed their all for India's emancipation. The greatness of Dr. Besant lay not so much in the field of politics or economics as in the spiritual life of the country. India sadly needed a strong spokesman; she had felt small, ignored and ashamed to raise her head in the comity of nations. Indians were groping in the dark and looked down upon themselves, perhaps the greatest curse which a nation could go under. It was at such a crisis in their national life that Dr. Besant came to this country. It was reserved to that illustrious lady to put life into the bodies and souls of a race that was fast ebbing away. Though dead, she still lived in the grateful hearts of Indians.

Proceeding, Dr. Rajan said that Dr. Besant was a Hindu to the last and in the Hinduism of her conception she could see only a living brotherhood of faith and harmony and a feeling of oneness. There was not a walk of life in which she had not figured prominently. As President of the Indian National Congress, she felt she was the nation's chief servant. To-day, they all knew how that tradition had come to stay.

She saved the Hindu faith from the degradation into which it was fast drifting. Crude materialism, meaningless dogmas, soul-crushing customs, these were the features of Hindu society at the time she started her crusade against ignorance and superstition. She not only preached social reform, but lived it and made other people live it. She believed in the removal of untouchability and the emancipation of women. These principles, she put into practice in her every day life. In conclusion, Dr. Rajan said that if Hinduism was anything to-day and deserved to be called a faith and a religion for which they could live and die, it was due to Dr. Annie Besant, and he would bow down his head to the revered memory of one of the greatest women the world had ever produced.

'The Spirit Of A Rebel'

Mr. K. R. Karant, speaking next, said that Dr. Besant's whole life was characterised by a struggle for the weak as against the strong. He referred to the labours of Dr. Besant in the cause of the workers in England during the last decade or two of the nineteenth century. In this country, Dr. Besant had taken a great part in the fight for freedom. It was she who said that Swadeshi should be

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undertaken not in a spirit of boycott or hatred towards the English, but because Indians should get employment and their crafts should improve. He felt she was right, because wherever boycott was organised for political purposes, it died away soon. Swadeshi should be more broad-based, and must have as its basis love of one's own people.

In the field of national education, she sowed the first seeds in the Central Hindu College at Benares. She believed in the greatness of Hindu religion and culture.

Continuing, Mr. Karant said that Dr. Besant had the spirit of a rebel. He felt rather uneasy at certain things going on in Madras. If Dr. Besant's spirit were to be here, it would rebel against the same. They must understand that the struggle for freedom had only just begun and had not ended. They were far away yet from their goal. When he saw the 'lionising' of their Ministers, at tea parties, he felt there was something wrong about their public life. He did not agree that because a man was in power, they should go on praising him and not fight him or oppose him. All their great problems were still unsolved, and he hoped that the spirit of Dr. Besant would help them in their task.

Proceeding, Mr. Karant said that he could not understand why the speakers should speak in English at the function. Dr. Besant had told them that vernacular education was necessary. In the legislature, there was a rule requiring members to speak in English unless they were not proficient in that language. Surely that rule did not apply to such gatherings. They must speak in their mother-tongue at public gatherings and they should have besides a national language.

CONTRIBUTION TO WOMEN'S MOVEMENT.

Dr. Muthulakshmi Reddi said that the late Dr. Besant had demonstrated to the world what women were capable of doing. She often used to say that 'sakthi' should be liberated if India were to redeem herself. It looked as if Dr. Besant herself was the *'sakthi'*. The women's movement in the country owed a great deal to her. If the women of India had taken an equal place with men in the political field, if they had joined the national movement in large numbers, it was due to the example of Dr. Besant.

Mr. T. Prakasam, minister, said that Dr. Besant was a leader in all spheres, political, economic and religious. Her Home Rule

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organisations were established all over the country. *Before the advent of Mahatma Gandhi, it was Dr. Besant that laid the foundations of the political movement in the country.* She wanted to demonstrate to the world that the Indian people were a live nation, and that they were ready to answer the call when it came.

Mrs. Lakshmi Sankara Aiyar said that Dr. Besant, by her translation of the Gita, had made every Indian conversant with the treasures contained in it. It was Dr. Besant who strengthened national agitation by starting the Home Rule League at the proper time.

Mr. P. S. Narayanaswami said that Dr. Besant had done immense service to the Boy Scout movement in this country. For a long time the movement in this country was restricted to Europeans and Anglo-Indians. It was Dr. Besant who gave the movement as a great gift to the youth of India. It was but proper that her birthday should coincide with a very great change that was taking place for the better in the Boy Scout movement of this Presidency. They were going to bring about far-reaching changes to make the movement entirely independent of imperial contact and making it autonomous and thoroughly Indian.

An entertainment by the girls of the Avvai Home followed.

With a vote of thanks proposed by Mr. R. Chakravarthi, the function terminated.

CELEBRATION IN ADYAR

The birthday of the late Dr. Annie Besant was celebrated yesterday in the headquarters hall of the Theosophical Society, Adyar. There was a large gathering of residents and visitors.

Dr. Arundale, President of the Society, Mr. Jinarajadasa, Dr. Srinivasamurti and Srimati Rukmini Devi spoke on the occasion. Dr. Arundale recalled an observation of Mr. Jinarajadasa that the finest epitaph that could be inscribed to Dr. Besant would be "She Made Men." He reminded the young people present, of whom there were many, that Dr. Besant was still a living presence.

Srimati Rukmini Devi said that the greatest tribute they could pay Dr. Besant was to follow her loyally to-day as when she was actually in their midst physically.

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Flowers were offered in reverence before the statue of Dr. Besant and in the Garden of Remembrance, children of the Besant and Olcott Schools joining in procession. In the morning, nearly two thousand villagers were given alms. In the afternoon, the unveiling of an oil portrait of Dr. Besant marked the opening of a hall at the Besant Memorial School, and the buildings were illuminated at night.

Adyar's new concrete roads were opened for traffic at 5 o'clock on Wednesday afternoon. The President (Dr. Arundale) performed the opening ceremony in the presence of Srimati Rukmini Devi, Mr. Jinarajadasa and other residents. Cocoanuts were broken on the roads—a symbolic act of libation. The President then drove over the new roads, extending from the entrance gate to "Piccadilly Circus," near the expansive banyan tree.

"The Hindu"

"The World's Unborn Soul"

Summary of a lecture delivered by

PROF. S. V. PUNTAMBEKAR

On 1st. October, 1937 in the Section Hall

To me Mrs. Annie Besant's life represents five stages in her development. In her early life till the age of 24 she is intensely pious and religious and is imbued with her traditional faith. Then comes the crisis in her life during the illness of her children. After seeing their suffering a doubt enters into her mind about the truths of her accepted religion. She is not able to find the cause of suffering in the world. A spirit of inquiry posesses her. A number of inquiries are made and discussions with authorities take place, but there is no satisfaction. Differences with her husband and clergies arise, separation takes place and at the age of 27 she gives up the old system. This is her second stage. In the third stage which roughly continues till the age of 37 she is an individualist and is engaged in various studies, inquiries and contacts. She first becomes a free thinker but atheist with Mr. Thomas Scott; then an uncompromising atheist, but not an ante-theist, with Mr. Charles Bradlaugh. She accepts utilitarianism as the aim and rationalism as the basis of her outlook in the field

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of social and political work or fight. But not feeling satisfaction within, she joins the socialist movement at the age of 38, for the service of man and society. This is her fourth stage. Her aim becomes more ethical and human. It is wider and has also an emotional basis. This lasts till she is 43. Then she is converted to Theosophy which is her final stage of development, where she grasps the underlying spirit of the universe and her own spiritual mission. Then she feels satisfied and enlightened, and lives a life of spiritual dedication and social service. Her ministry lasts for 44 years. During that time she carried on religious, educational and social work very vigorously and created a new atmosphere in India. And knowing that the life of man developes as a whole, she took part in some of the struggles of India for political emancipation.

Is there then a contradiction in her life as seen in these various stages? I do not see it.

A process of development is always a dialectical process and includes negation. When a society has a crystalised conception of God or the ideal which proves to be unsatisfactory to an inquiring mind, the restlessness of a professed atheist and free thinker may be more truly religious than the faith of a theist. For it is the latter who is asserting something that does not exist or satisfy. In human development a situation often arises where the inadequacy of the traditional conception becomes clear before any alternative conception which commands rational assent has been discovered. In such a case the denial of religion may be the only possible and just course to take. She wanted to understand not merely the place and function of man in the life of man, and the way to live it, but also his place, function and spiritual mission in the life of the universe, and the way to realise it. Her approach and realisation progressed through a life of blind faith, then reason, then service, then intuition, then experience and then work. It was a life of worldly attachment and then of worldly detachment. Her own explanation of her development is recorded in these words "Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The socialist position sufficed on the economic side, but where to gain the inspiration, the motive which should lead to the realisation of the brotherhood of man." "My philosophy was not sufficient. The life and mind were other than, more than, I dreamed."

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"I finally convinced myself that there was some hidden thing, some hidden power, and resolved to find it." She seems to have been attracted by the higher spiritual experience of India. It was embodied in the idea of one Reality or Spirit underlying all creation and inspiring it, in the ideas of its Transcendance and Immanence, and in the ideas of the Divinity in man, and of Divine plan.

I think she represents 'The world's unborn soul' if I may put it in the words of Prof. Radhakrishnan.

On this 90th anniversary of her birth, I pay my humble tribute of admiration and respect to her noble soul and invoke her blesssings and inspiration for the lives we lead.

Lodge Activities

Ahmedabad—celebrated Besant Day on the 1st October, 1937, at a special meeting, held under the chairmanship of Dr. Anandshanker B. Dhruv, late Principal of the Benares Central Hindu College.

Speeches were made on the life and work of Dr. Besant, by Dr. Solomon, Messrs. Rohit Mehta and Mulchand Bhagat and Mrs. Sulochanabai Desai, during the course of which reference was made to Dr. Besant's love for Truth, her complete control over her bodies, which enabled her to work ceaselessly for 18 hours a day, her work for the Benares Hindu University, her work for India, and various other phases of her brilliant life. The audience was exhorted to honour our late Chief's memory by treading in her footsteps even to whatever little extent one was able to.

Badagara—celebrated the birthday of Dr. Besant on 1st October. There were lectures and a tea party. More than 500 persons attended the meeting.

Bangalore Cantt.—Celebrated the birthday festival of Dr. Besant at 6, St. John's Road on Oct. 1st at 5-30 p. m. There was a good attendance of men and women, Indian and European.

After tea, Uma Devi, the Ex-General Secretary of the T.S. in Poland and a personal friend of the late Dr. Besant addressed the meeting on the greatness and personality of the late President

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of the T. S. She illustrated her talk with some anecdotes of touching personal impressions and experiences with Mrs. Besant in London, Holland, Paris and Warsaw.

Mr. Aswathnarayna Rao, editor of "Navajivan" and an old student of the Madanapalle College, spoke on the *mother* aspect of this great leader and also how she was a pioneer in world movements. Mr. Kirk, the editor of "Life", gave his earliest impressions of her in London and how she invited him to go over to India to work with her. Mr. A.T. Tholasinga Mudaliar, an old member of the Lodge, who knew Mrs. Besant when she first came to Bangalore in 1893, referred to her historic visit to India in that year and her very intimate association with the Bangalore Lodge. The Secretary Mr. Harvey closed the meeting with a few words at the end, and a resolution of the commemoration meeting was duly passed.

Bangalore City—Celebrated Dr. Annie Besant's birthday on 1st October. There was a fairly large gathering and eloquent tributes to the late President were paid by the speakers.

Benares—In the Indian Section hall, in the morning, prayer of different religions were recited and the T. N. S. boy scouts renewed their promises in front of Dr. Besant's portrait beautifully decorated. At 5 in the evening a meeting was held under the chairmanship of Mr. Sathe I. C. S., Commissioner, when Prof. Puntambekar of the Benares Hindu University, Mr. Ganesh Datt Pandya the Headmaster of the Central Hindu School a former student of the C. H. C., Mr. G. R. Phunsalker and Mr. Raghupati Saran Singh spoke of the inspiration derived from our President—mother's life and work.

Berhampur—The birthday of the late Dr. Annie Besant, was celebrated on the 1st October 1937 by the members of the Theosophical Society Lodge.

Bowringpet—Dr. Annie Besant's birthday was celebrated on a fairly large scale. Ladies attended in large numbers and the proceedings were in the vernacular.

Chiknaikanhalli :—Celebrated the Death Anniversary of Dr. Annie Besant with universal prayer in the morning, feeding the poor in the noon and public gathering in the evening.

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They celebrated Dr. Besant's Birthday also with a general social gathering and a public meeting in which members and non-members spoke.

Chintamani—Celebrated the birthday of Dr. Besant on the 1st October. 1700 poor people were fed, as usual, on the occasion. Lectures were delivered in the evening on her work for India and the T. S.

Cuttack:—Mr. Braj Mohan Pal delivered lectures on Theosophical subjects to the public, teachers and students of High and middle English Schools in the Bhadrakh Sub Division, Balasore District, between 1st to 26th September, where he had been on some private business.

Molkalmuru—Lodge celebrated the birthday of Dr. Annie Besant on 1st October with a Bhajan party in the morning and lectures in Kannada in the evening.

Moradabad:—Celebrated Dr. Annie Besant's Birth day on 1st October. The function started with religious prayers followed by readings from Bhagwat Gita, Bible Ac., Two Gramophone records "The Tenets of Theosophy" by C. Jinarajadasa and "What is Theosophy" by G. S. Arundale were played and their vernacular translations read for informations of the non-English part of the knowing-audience. The meeting was closed after refreshments.

Nagpur—Lodge met on the 20th September 1937 at the lodge premises in memory of the passing away of Dr. Besant on that date four years back. The meeting commenced with song and prayer and was addressed by Brothers C. H. Marathe and N. D. Pendse who dwelt on the life of Dr. Besant. The meeting closed with expression of good will towards all beings.

Salem—In a public meeting on 5. 9. 37 Mr. E. R. Panchapakesan spoke on "Let understanding be the Law."

On 20th September, they had another public meeting, when a resolution was passed expressing unfailing gratitude to the late Dr. Annie Besant for her noble work in every walk of life.

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Sivaganga—celebrated the ninetieth birth-day of Dr. Annie Besant. A public meeting was held in the evening in the hall of the Lodge, when the President explained how, in the solution of the present day problems of the world in general, and of India in particular, her life would very much help us. Portions from the October issue of the Indian Theosophist relating to her life were also read.

Tanjore :—Lodge celebrated the Birthday of Dr. Besant on the 1st of October under the presidency of Mr. T. V. Gopalaswami Iyer. After prayers, the president spoke on the significance of the day and explained how "Amma" was the Apostle of Truth and what great services she had rendered to the world and to India in particular. Some members of the T. S. and also a non-member took part in the proceedings and spoke about her services from different points of view.

Tanuku :—The following resolution was passed on 26-9-37.

Members of the Mourya Lodge, T. S. Tanuku, S. India view with abhorrence the exportation of monkeys for vivisection or monkey-glands from our country which, under Hindu Kings, sent the message of KINDNESS TO ANIMALS, and urge The Government of India to put a stop to the diabolical cruelty of vivisection by prohibiting exportation of monkeys,—animals held sacred in our land."

Free Offer

Rao Bahadur M. V. Appa Rao, F. T. S., Retired Asst: Registrar of Co-operative Societies, Berhampur, Ganjam Dist., wishes to distribute his book "A Guide to Non-Official Visitors and Honorary Religious and Moral Lecturers of Jails" in English, free to all interested. Those who desire to have a copy will get it from him on sending him stamps for an 1/6.

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Official Notice

The names of the following present Councillors of the Indian Section are published for the information of the members of the Section, in compliance with the Resolutions passed by the Convention of 1920 :

1. Mr G. N. Gokhale, Benares, 2. Dr. Bhagwan Das, Benares, 3. Rai Bahadur Panda Baijnath, Benares, 4. Mr. Hirendra Nath Datta, Calcutta, 5. Pt. Iqbal Narain Gurtu, Allahabad, 6. Mr. Damodar Prasad, Benares, 7. Mr. B. Sanjiva Rao, Benares, 8. Mr. G. Srinivasa Murti, Madras, 9. Mr. M. G. Kanitkar, Benares, 10. Mrs. Josephine Ransom, Adyar, 11. Dr. R.V. Phansalkar, Benares, 12. Mr. Jamshedjee Nusserwanjee Mehta, Karachi, 13. Mrs. Padmabai S. Rao, Benares, 14. Dr. Mohammed Hafiz Syed, Allahabad, 15. Dewan Bahadur Chandrasekhara Iyer, Bangalore, 16. Mr. P. R. Green, Bombay, 17. Mr. Ranendra Nath Datta, Calcutta, 18. Mrs. Bhagirathi Shri Ram, Madras, 19. Mr. Sankar Saran, Allahabad, 20. Mr. A. Ranganathan Mudaliar, Tirupati, 21. Mr. S. Sitaramayya, Ellore, 22. Mr. Chandra Deva Narayan, Chapra, 23. Mr. Tulsidas Kar, Calcutta, 24. Mr. R. M. Alpaiwala, Bombay, 25. Mr. Venishankar G. Bhatt, Bhavnagar, 26. Mr. N. P. Subramania Iyer. Bangalore, 27. Mr. V. Karunakaran Nair, Alleppy, 28. Mr. W. L. Chiplunkar, Akola, 29. Dr. Shri Ram, Srinagar, Kashmir, 30. Mr. Madan Mohan Lal Razdan, Gwalior, 31. Mr.Santdas Mangharam, Hyderabad, Sind, 32. Mr. A. Rangaswami Iyer, Madura, 33. Mr. C. V. Venkatramana Iyengar, Coimbatore, 34. Pt. Ramchandra Shukla, Cawnpore, 35. Mr. Rohit H. Mehta, Ahmedabad.

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In Memoriam

Ajmer :—Prof. Lalji Srivastava of this Lodge breathed his last on the 27th of September. He was a very devoted member of the T. S. for the last 25 years. He had no illness. He slept in the 26th night as usual, but was found dead in bed in the morning.

The Ajmer T. S. Lodge held a special meeting for this purpose on the 1st October and passed the following resolutions :

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New Publication.

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THE INDIAN THEOSOPHIST

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Thus shall our Theosophical Society be the nearer to the accomplishment of that mission of Brotherhood to which we dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourself, as We have in every one of you, for there is not a single member of the Society without a link with us, or whose help we do not need...You need each other and We need you all.

AN ELDER BROTHER.

December 1937.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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3. Behar	Babu Chandra Deva Narayan, Advocate, Chapra Babu Ra hakant Sharan, Asst. Commissioner, Income Tax, Patna (*Joint Secy.*)
4. Bengal	Mr. Tulsidas Kar, 8/B. College Row, Calcutta
5. Bombay	Mr. Jalbhoy H. Bilimoria, Blavatsky Lodge, French Bridge, Chowpaty, Bombay
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12. Sind & Baluchistan	Mr. Kushaldas W. Samtani, Retd. Executive Engineer, Besant Villa, Jamshed Quarter, Karachi
13. Tamil Federation—East	Mr. M. Subramania Iyer, Shanti Vilas, The Theosophical Society, Adyar, Madras
14. Tamil Federation—West	Mr. T. A. Muthuswami Chettiar, Chetty Street, Tirupattur, N. A. Mr. L. Subramania Iyer, Mooppar Stores, Tennur, Trichinopoly (*Joint Secy.*)
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THE ALL INDIA FEDERATION OF YOUNG THEOSOPHISTS

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Joint Secretary : Mr. S. V. Venugopalan, The T. S., Adyar, Madras
Asst. Secretary : Miss Tehmina Wadia, V[illegible]asantapuram, Juhu, Bombay 22.

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The Indian Theosophist

Monthly Review

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The Door to Beauty.

C. JINRAJADASA

It is our task as Theosophists to search for truth in all directions. What makes us different from most religious-minded men is that they think of truth as revealing itself only in scriptures, whereas we are seeking truth not only in scriptures but also in the sciences and the arts, and in the development of the world in its many phases of economics and administration. We must therefore keep our minds open to every possible presentation of truth. In a land like India, the minds of we Theosophists are open not only to the inspiration of Hinduism, but also to that of the other religions such as Buddhism, Jainism, Zoroastrianism, Christianity and Islam Also, among religious-minded people, perhaps we Theosophists are distinguished for the fact that we have an eager interest in the discoveries of science, for we know that there is no distinction in God's facts, between religious and secular facts. Wherever there is any fact in the manifested universe, that fact is the sign manual of God.

I desire very specially to call your attention to a door of truth which we need to open from within ourselves. That is the door of beauty. Here in India especially, owing to our specialization, our sensitiveness to beauty is comparatively slight, compared to certain nations of the west, particularly the ancient Greeks. Just as what the Rishis "saw" is revealed in a Veda which gives a wisdom, so is there to be "seen" an aspect of Reality which is beauty.

The more, therefore, that we can understand the significance of this sign manual of God, and read its hidden message, the more we shall understand both Him and ourselves. We must make each

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Theosophical Lodge not only a temple of holiness and service, but also a temple of beauty. In our aim to help mankind to discover the hidden God within themselves, we must use every possible means. Hitherto in our work of presenting Theosophy, we have appealed to the sentiment of religion in men. A very great development of our work awaits us when we train ourselves to guide them to know what is Truth by their awakened sense of God the Beautiful.

One exquisite quality of Theosophy as Divine wisdom is that it is inseparable from the sense of the beautiful. The more one studies Theosophy, and understands the wisdom of what is "God's plan, which is evolution", the more clearly he sees also how beauty envelopes that plan. He who knows Theosophy profoundly grows in the sense of the beautiful. But also, in a converse manner, he who responds to beauty in all her manifestations discovers Theosophy. He who loves the beautiful can understand Theosophy with a depth of significance, which cannot be achieved by one who restricts himself to Theosophy merely as religion.

It Sings with Joy.

A TRUE STORY

REPEATED BY GEOFFREY HODSON

A certain American lady instituted in her home, music lessons for poor children during vacation. Free at first, the response was so great that financial assistance became necessary. The children themselves were asked to contribute one penny (America) per lesson, the work being designated "Joy for a Penny". Each member in (in good standing); received a polished penny attached to a card which read "Joy for a Penny" and this constituted both badge of membership and card of admittance.

Much enthusiasm was shown, especially for the group dancing and singing lessons. At the close of a demonstration to parents and friends, the organizing Lady Bountiful asked the children (mostly 4 to 8 years old) for a definition of freedom. After a pause a little voice piped, "It sings". Touched almost to tears, she waited and at last the definition was completed by another childish treble, "But with Joy".

And so we have a definition of freedom. "It sings with joy". Verily out of the mouths of Babes and Sueklings.

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Report of the General Secretary Indian Section T. S. 1936-37.

1. One more year has passed and as your steward, it is again my privilege to present to you the Annual Report for the financial year ending Sep. 1937. But as usual, the proceedings of the Council-meeting during the Christmas Convention have already been published in the Indian Theosophist.

2. The outstanding event of the year was the International Convention held at Benares during Christmas, after an interval of six years. The Indian Section is very grateful to the President for reverting to the original practice of holding the Convention at Adyar and Benares alternately; and I do request that it be continued. "The Convention", in the words of the President himself, "was noteworthy for the release in substantial measure of waters of power—that must needs be so, when the Masters are behind us—the waters of happiness, of healing and of freshness." A daily edition of the Indian Theosophist was printed during the Convention, and a set of these bulletins, giving a detailed account day by day has already been issued as the January number to all members. The President has also permitted us to reprint the Daily Bulletins that will be issued at Adyar this year and a set of these will again be sent out to all members by 10th of January next. May I add that this *canned Convention*—however well-preserved it may be—is no substitute for the real Convention. It is bound to be lacking in "Vitamines", and is meant only those who, for very urgent and insuperable reasons, can not be present in person. As Bro. C. Jinarajadasa put it last year,—'As we gather at Conventions, the Wisdom that I am, calls to the Wisdom that you are, and each discovers thereby more of Bramhan." So may I urge upon all members, specially those who have joined recently, to try their best to attend the Convention at Adyar, for only thus can they fan into a flame, the spark they have lighted in their hearts in joining the Society.

3. The President's health has not permitted him to undertake any tour in India, but he is now very much better, as all those who have read his recent messages must have realised; and we are all hoping

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that next year, he will be able to give us more time for detailed visits. Revered Bro. C. Jinarajadasa, after his *rest trip* to Japan gave us six weeks of his valuable time and visited Bombay, Surat, Baroda, Ahmedabad, Bhavnagar, Karachi, Hyderabad, Multan, Lahore, Jammu, Srinagar, Delhi, Agra, Gwalior, Nagpur, Indore, Ujjain and Dewas. Our Vice-President presided over the Behar federation at Bhagalpore. Bro. N. Sri Ram visited Bombay, Bhavnagar, Ahmedabad, Hyderabad, Karachi and Shikarpur and presided at Federations in the South. Mrs. Josephine Ransom visited Calcutta and Chinsura on her way to Adyar and Nellore later: Miss Glen-Walker is at present spending a month with us.

4. I am sorry I have not been able to visit as many Lodges as I should have; but I have tried to do better in this respect this year. I visited in all 29 Lodges and gave over 50 lectures. I had a fairly detailed tour of Gujrath, and North Behar, of which particulars have appeared in the Magazine from time to time. Raibahadur Panda Baijnathji visited many Lodges in Northern India. Amongst the Joint General Secretaries, Bro. Jamshed Nusserwanjee (North) visited Gujerath; Bro. Nrityalal Mukerjee visited Cuttack and Bhagalpore; Our indefatiguable Bro. Harjeevan Mehta (West) visited 36 places including Bombay and Karachi, and 26 villages which have neither a T. S. Lodge or centre. He gave 84 public lectures, and held 77 meetings of members. Bro. Ram Kamath (South) visited 22 places and helped the various Lodges. Many of the Federation Secretaries also toured in their beats; and so on the whole, touring work has been fairly satisfactory. We still need many more workers, and I constantly get requests from Lodges to send them Lecturers. Personally I have always tried to urge upon all of them to try to discover their own, as I feel convinced that there is a great deal of talent all over India "blushing unseen". At the same time, I do hope they will all try to cultivate the real Theosophical Fragrance before they put their blooms on the market.

5. At Benares, I continue to be surrounded by Rai Bahadur Panda Baijnathji and the Old Guard, and I think we have had a peaceful and useful year. As already mentioned, I have tried to concentrate on the Indian Theosophist, during the year; and judging from the letters I have been receiving from kind friends all over, the effort has been appreciated. One generous friend has paid for the subscription for twentyfive copies to be sent to different Educational

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Institutions and this is being done. But on the whole I am afraid few people really feel the need of such a magazine. My appeal to members that they might help in seeing that every Library in India has a copy, has fallen practically on deaf ears. We have reduced the subscription to Rs. two per year for roughly five hundred pages of matter in which I try to include something that will interest every class of reader, whether he is a member or no. In fact one friend tells me that I drag everything into the Magazine under the heading of Theosophy. I plead guilty, as I feel that Theosophy is not a dogma, but a way of looking at things, which ought to colour everything we see, and in the light of which, it will be easier to find solutions for the various problems that confront Humanity. With the conivance of an indulgent Executive Committee I have over-spent the budget allotment for the purpose; but obviously I can not be permitted to do this year after year. If members do not really and actively appreciate this effort it may have to be stopped or seriously curtailed. I therefore do request every member to secure for *their* Indian Theosophist—for the Magazine is theirs and not mine—at least one subscriber. Do place it in every Library in India, even if you have to get a new Editor. The new Post-Office rules require a number of bonafide paying Subscribers, before they continue the concession in postage. Let us at least not be reduced to the necessity of losing even this because the number of our subscribers falls below the prescribed limit.

6. I have tried my best to give back to all members of our Autonomous Federations more than five hundred pages for a sum of Rs. two—less six annas sent to Adyar and I had hoped that I would thereby be able to persuade them to forget the eight annas we took from them last year. I am sorry I have not yet quite succeeded in this; but on the whole, they complain much less. May I respectfully remind them again that the Society will not get on better by starving the Centre, but by feeding it better and insisting on the amount being utilised to better purposes. As we all know, in every Bee-hive it is only by continuously feeding the Queen-Bee on "Royal Jelly," that they enable her to lay hundreds of eggs per day. The Workers all eat "Bee's bread." Not that this Bread is bad. On the contrary, it is made up of Pollen grains from thousands of lovely and scented flowers. The Workers do take all that, but leave the juice for the Centre. We all want the Society to be a strong Nucleus of Brotherhood in the wide world; and we can do this quickest by building up a virile

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Nucleus for the Society itself, with its sub-centres in each Section, Federation, and Lodge. A weak Lodge affects the town, but a weak Federation infects a whole lot of Lodges. A virile Section alone can quicken the growth of a Section and a Country; and all these will naturally derive their inspiration from a Flaming Centre at Adyar.

7. It is needless to mention that the right Spirit must permeate all; but a material vesture is also necessary. A Magazine can be used to dissiminate thoughts, but the printers bill—not to mention his *devil*—is a necessary evil. We take from each member, between Adyar, Benares and the Federation, a sum of four or five rupees per year, which works out to less than ONE PICE PER DAY. Is this too heavy a price to ask of all those who want to join a Society, the declared aim of which is to form a Nucleus of Universal Brotherhood in this wide world? I am sure many of us—the middle class from which a majority of our members come—spend more on our Cinemas or bridge. And yet it is not unusual to see members who are, day in day out, holding out before people the great privilege of being born in the Sixth Root Race, repeatedly asking that "the annual dues and admission be reduced, and more grants be given to do more work". In saying this I am not at all unmindful of the fact, that there are really poor people who sincerely wish to help in spreading our ideals, but are unable to pay, and for these, there is already a provision in the rules, which empowers the General Secretary to reduce or remit their dues. And I for one have not yet refused any request of this kind; and I do not think any General Secretary ever will, if he is satisfied that the poor person is willing to pay his dues in the form of active work for the Society. I must here add that in the case of young persons up to the age of 30 years, *no* admission fee is asked and the annual dues are Two rupees. But by a curious irony of fate, it is just those who complain about the heavy dues, who forbid their Youth Lodge from using their premises. If the Members of the Society in India and their elected representatives wish to reduce the admission fee or the dues, there is nothing to prevent them from doing so; but from all I see of the Lodges I visit and correspond with, our real difficulties are Mental and not Physical. This is again a question of working from the Centre outwards.

8. Here is an extract from a letter I have recently received from a Member.

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"I beg to inform you that in accordance with your practical suggestion at page 338 (wrongly printed 238)* of the Indian Theosophist, I issued an appeal to the members to start an Association for encouraging small industries and to begin with *sewing by widows*, women and girls, and requested the President of the Theosophical Society the use of the hall or some room for the purpose, but the Managing Committee has refused the use of the Hall or any room for the purpose." I may add that this appeal was from a young lady who has passed her Inter. Science, and who has a sister, who is an expert in tailoring, who meant to help. She started this scheme with her father's approval. Of course as General Secretary, I have no right to interfere in the internal management of the Lodge; and I promptly said so. But no Constitution or rules can prevent me from feeling sorry that the Lodge should take such an attitude, without the slightest attempt to make the thing possible, even assuming that there were difficulties in the way. And yet if any one wishes to hear all about Invisible Helpers, I recommend them to go to this Lodge, and they will not be disappointed. Personally, I would prefer to get my information on this subject from other sources; and I would even feel myself justified in ignoring the existence of such a Lodge, if I should visit the town on private business. I mention this, because I feel it my duty to point out where in my humble opinion, the real obstacles to our growth lie. In Poverty? Yes, but it is Mental, not Physical.

9. I must hasten to add that all these are exceptions; fortunately, not the rule. But I have given greater prominence to this, because that in a way explains why young men and women do not come in, in large numbers. You will see from the table on page 494 that as usual quite a large number (280) have simply been *lost*. The Youths added 105 and dropped 115. In preventing dropping, Sind heads the list this year, with Karnatik as a second, with Bombay and Behar close on their heels. We have had 239 additions, but inspite of these, the total has gone down by 89, out of which we have lost 74 by death. As Dr. Kamath remarks "One noticable feature is that most of the members are past middle age. It is quite necessary to rejuvinate the Lodges with fresh young blood." How is this to happen when some of our (otherwise) most estimable older members, out of

*My apologies. G. N. G.

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their love for Theosophy, and sheer anxiety to preserve the Society for posterity, effectually prevent that posterity from coming in ? All of us who are getting old must not forget that our physical bodies are mortal, and that it is only the Young who will make the Society of the future. We must give them the benefit of our experience, but by guiding them and not by suppressing them. We have got to understand their differing needs and "standing firm as rock where principles are concerned, we must give in, in details." It is only in this way that we shall command their respect; and will then have no occasion to demand it.

10 On the whole, the movement goes on fairly well, although any honest member will not fail to realise how much yet remains to be done, before we can feel ourselves really worthy of the Society we love, and the Ideals we work for. The number of Lodges has this year decreased by ten, in spite of the fact that 4 new Lodges were chartered. One of these was started in Aurangabad and the story of its birth is rather interesting. Some time last May I got a letter from Aurangabad asking for twentyfive forms and literature about the Society. We were all happy to see such optimism in one individual—not holding any official position in the T. S.—but Twenty five forms appeared waste of good stationery to our Financial conscience. But even the possibility of getting a hundred rupees annual dues was not to be despised and we made up our minds to risk it. I sent our friend twentyfive forms and other literature; and decided to forget all about it. To my great surprise some time later on opening a Registered envelope, I found inside 19 forms, together with Rs. 171 being admission and annual dues. That was the biggest haul the Indian Section has made from one Lodge since I came to Benares; and so I read all the names, only to feel more gratified at seeing the names of four Muslim gentlemen and one lady amongst them. Soon after, they requested Bro. W. L. Chiplunkar to go to them to open their new Lodge, and I personally felt so curious, that I butted in unasked, but not unwelcome on that account. We had a nice three days gathering when we did try to arouse local interest in Theosophy, and were more pleased to make the personal acquaintance of the members, including their Prime-mover Mr. Syed Abdul Hafiz. Including, as it does, enlightened Muslim gentry, and officials in the Nizam's State, the Lodge has great possibilities; and I wish it every success.

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11. As regards detailed work in Lodges, I had last year requested each Federation to send me a short summary of their report. Most of them have done so and this is given below in their own words. In the case of the few who did not send the summary, I have tried to pick out points which struck me most. The Federations are taken in alphabetical order as usual. Sixtynine Lodges have sent reports which is certainly better than last year. Ten have sent sketch plans of their buildings and three photographs.

ANDHRA CENTRAL FEDERATION.

12. "The Andhra Central has 21 Lodges and 5 centres with 295 members. Eleven of these have their own buildings valued at about Rs 75,000/-. They have 5 Free Reading Rooms, 10 Libraries and private collections. Four Lodges hold regular study classes, and 6 weekly meetings. The well known Madanapalle Theosophical College and the Rishy Valley School are situated in this area. Two members take prominent part in Scouting. Bellary Lodge maintains a Free Sanscrit school. Three night schools are maintained by some members of the Hospet, Madanapalle and Secunderabad Lodges. Several members are engaged in Rural Reconstruction work. The Annual Federation Meeting and three District Conferences—Bellary, Anantapur and Kurnool—were held during the year. 100 copies of each of the 12 pamphlets regarding the existence of "The Evolutionary plan" were freely distributed in the area. Bro. C. C. Paul of Secunderabad is generously managing a Sevashrama—a home for the disabled—with 130 inmates with an expenditure of about Rs. 600/- a month."

ANDHRA CIRCARS FEDERATION.

13. "This Federation has 32 Lodges and one Centre with 330 members. Six lodges have their own buildings and 15 have Libraries and 6 have Free Reading Rooms. There is one girls school. Ten members are connected with the Scout movement and one member connected with Red Cross. There are several members connected with Harijan movement, social service, medical relief, poor relief, jail visiting, leprosy relief, Humanitarian and S. P. C. A, Naturopathy and Library movements. One Federation and 4 district conferences, and 18 Inter-Lodge meetings were held. I (Mr. K. Satyanarayana) visited all lodges except one and 9 villages, and the Secretary also a few, and there were four visitors from Adyar including the Joint General Secretary and one

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from outside our area. One book in Telugu was published by one of our members. Very good propaganda was done during the year. Much interest was shown by people in Theosophy. There has been good co-operation from members this year. There is every hope of doing better work next year."

The financial condition remains unsatisfactory; there is decrease in collection of annual dues and entrance fees, but the donations have increased owing to the hearty support given by several members in the area and also by the public specially at Chodavaram.

One of the prominent members, Bro. Rao Bahadur M. Narasinham Pantulu, brought out a Telugu book "Messages from the other side of death" which is very interesting. The venue of Divya Gnyana Dipika was transferred to Tanuku during the year and it has been ably managed by Bros. M. Timmaraju and V. Srinivasrao. Theosophical books both in English and Telugu were sold to the extent of nearly Rs. 400/-.

BEHAR FEDERATION

14. "Behar Theosophical federation has 28 Lodges and Centres and 234 active members. Six of them have their own buildings, valued roughly at Rs. 75,000/-. There are seven Libraries attached to the Lodges. About 10 hold regular weekly meetings. They run two Day Schools, 10 Night Schools, one Hostel for College students and one Women's Association which holds weekly meetings and industrial classes. The Federation held public Religious Examination for School and College boys and awarded 5 Scholarships besides prizes. It has a small Publishing House and one Youth Lodge. The annual meeting of the Federation was held at Bhagalpur in April last, under the Presidentship of the Vice-President of the Society. There were very successful Youth & Women's Parliaments, held along with the annual meeting, during which music, essay-writing, elocution competition were also held and prizes awarded to girls and boys.

They held four district conferences during the year. They have one whole time and three part time workers, who utilise their vocational tours for propaganda of Theosophy.

General Attitude

15. The attitude of members in general is one of hopefulness and helpfulness and the Theosophical activities are making fairly good impression on the mind of the educated public generally. The general

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attitude towards Krishnaji and his teachings is one of respect and there is a keen desire to understand and follow him. Everywhere it is found that people are eager to have more and more of information of Life after Death and of the Law of Karma. In this Federation we have been planning to do a good deal, but so far our achievements have not been so great as we wished them to be. The ill health of our chief worker has been a great handicap. Our new worker, who is old and feeble, is trying to do his best and we have yet to see if his work succeeds.

BENGAL FEDERATION.

16. "This Federation comprises all lodges in Bengal, Assam and Orissa. Excluding the 5 lodges containing less than 3 members, it has now 18 lodges against 17 of the previous year. One new lodge is formed at Barisha. The number of members on 30-9-37 is 241 against 227 on the same date of the previous year, showing an increase of 14. Ten lodges hold regular member's meetings and only 5 arrange regular or occasional public lectures. The work in the moffusil continues to be sluggish, but in 4 or 5 of these lodges some attempts are noticeable on the part of their secretaries for improving the conditions of their lodges.

The Bengal T. S. continues to be the strongest lodge in the Federation and is one of the strong lodges in the section having 113 members on its roll. It follows as closely as possible the programme of lectures and talks received from Adyar. Mrs. Josephine Ransom paid a visit to Bengal Federation during the year but due to the shortness of her stay she could only be utilised in and around Calcutta. Good lecturers of international reputation should be made available for work in mofussil towns.

The general attitude of members remains more or less receptive as before, but in Calcutta a much larger number of members took part in conversazoine and many of them were young members.

The monthly magazine, Brahmavidya is continued but at a loss which is met by raising special donations amongst members, and not from federation funds.

The Calcutta Youth Lodge works in perfect cooperation and harmony with the adult lodges and some of the members are very promising.

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There is a reading table and a book shop attached to the Bengal T. S. and every facility is afforded to the members to utilise the lodge library in B. T. S. and one or two of the moffusil lodges.

BOMBAY FEDERATION.

17. Bombay Federation has seven Lodges with 275 members. The Blavatsky Lodge is the chief Lodge with 180 members. It has a splendid building valued at Rs. 1,50,000/-. It has a big Library, a Free Reading Room, and a well managed Book Depot. They hold regular Lodge meetings, study classes, and a series of public lectures. They also celebrate the Birthdays of the Founders of great religions. They have a Zarathoshti Theosophical League. Every month they have the Ritual of the Mystic Star, Bharat Samaj Pooja, a Healing Group, a Games Day with the Youth Lodge. They issue a magazine called "The Bombay Theosophical Bulletin". All the other six Lodges are holding study classes, and other allied activities. One has its own building, four have libraries, two have free Reading Rooms. Many members of our Federation are conducting or helping various institutions, a night school, and a Home for the Blind.

GUJERAT AND KATHIAWAR FEDERATION.

18. "It can be said from the reports of the Lodges, received in this office, that almost all the Lodges are active in their own way. There is not a special increase in the number of members as the number of resignations and deaths is equal to the new admissions. Study classes are regularly held in 10 Lodges, and five Lodges have buildings of their own. There are Youth Lodges at five places, and Round Tables. At two places we have travelling libraries and a central centre for publishing new books. There is also provision for funds for publishing. We have book stalls at 3 places. Mr. Venishankar G. Bhatt has visited about 125 villages and helped village people in starting village punchayats and co-operative societies. In two Lodges we have boxes for small coin and in one Lodge a social club. We had childrens' gatherings at 4 places.

Publication of new books:—Our Federation has not published any new book, but Mr. Rohit Mehta and Mr. Bhupatrai G. Mehta wrote a book on "Theosophy and Socialism". Rohit Mehta wrote a book in English on "An Outline Of Understanding" and Mr

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Bhupatrai Mehta has translated and published "Love of Christ" in Gujerati under the name of "Adhyatma Jivan". Mr. Hiralal C. Bakshi has translated a pamphlet "Difficulties of Inner Life" in Gujerati. Shrimati Kamala Behen Thakar has composed Bhajans and published them in a book form called "Pankaj Parimal".

Jyoti, Monthly Magazine is being published regularly. Its get up and inner worth have greatly improved. It has 154 paid subscribers and 143 copies are supplied free to those members who do not know English. We have spent Rs. 717-15-6 after JYOTI and realised a sum of Rs. 637-14-0. So there is a deficit of Rs. 80-1-6. But this is the only magazine of our Society in Gujerati and so it is helpful in propaganda purposes. Mr. Haribhai L. Thakar is the Co-Editor of this magazine and Mr. Homi Coachbuilder is helping him in its new form."

KARNATAKA FEDERATION

19. "*Divya Jyothi*, our Federation monthly journal, maintained its reputation for its punctual appearance on the 11th of each month. The interest of our vernacular members in our movement is kept up solely through its agency. There is very little doubt that it will pursue its even tenor as long as Brother A. Venkatesiah is in charge of this important undertaking. The fact that there has been no fall in its circulation is a test of its popularity. Such of the articles as are of lasting interest and value are reprinted in book form and made available at a nominal cost for the reading public. "Sadhana Chatushtaya, Part II, is almost ready.

This brief review of the past year's activities has no glamour about it and may not have impressed you much. In spite of the slight drop in membership, I am of the view that our work has been gaining in depth though not so perceptibly in width. I, therefore, feel inclined to endorse fully the opinion expressed on this point by our Lodge Organiser whose experienee of men and things is a wider range than mine, as he tours the whole State. "Though there has been a fall in membership," runs his report, "the Theosophical spirit and the Theosophical view of life seem to be gaining ground in the world. The public and the press take greater interest in the study of Indian culture, and wider and more serious view of life." He concludes by summing up that "the outlook for the new year, that is, 1937-38, is hopeful."

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Readers of daily newspapers cannot but be struck by the change in the attitude of the editors as they are now not only not averse to inserting articles on religious topics but also willing to give wide publicity to discourses on spiritual matters. This is indeed a hopeful sign. Now is the time to take advantage of the rising tide in the affairs of humanity."

KERALA FEDERATION.

20. The Kerala Theosophical Federation has ten lodges and two centres with 113 active members. Nine lodges have buildings of their own (3 of them equipped with electric light) valued at Rs. 41,000. Seven have libraries and 3 have Reading Rooms. 5 hold regular study classes; three lodges run schools (one of them has a fine boarding house); one lodge has a music sabha attached to it and another a gymnasium. The Federation has its own publishing house. It manages a Charity Fund and gives stipends to Brahmin girls to undergo Maternity Training. There were two Theosophical gatherings during the year, one at Trivandrum and the other at Mangalore. The 'Great Plan' campaign was carried on with 8 lectures, 10 members' meetings, 5 music concerts and 6 'at homes' and also distribution of literature. One of the lodges publishes a monthly bulletin.

Four members gave religious lectures and 4 conducted study classes outside the lodge; one member distributed 2245 pamphlets and leaflets; one gave lectures to convicts every week; 6 of the lady members engaged themselves in women's social activities; 5 members have been doing literary work; 16 members have actively interested themselves in social and educational activities; 3 in the Humanitarian movement and 3 in art activities.

Marathi Federation

21. (*a*) The Federation has 13 lodges and 164 members.

(*b*) Five Lodges have their own buildings valued at Rs. 33,000.

(*c*) Four Lodges hold regular weekly meetings.

(*d*) Mr. Marathe of Poona held a special series of Lectures during the spring.

(*e*) The Secretary visited four places and delivered 9 lectures.

(*f*) Mr. Bhâgwat of Thana visited eight places and delivered 15 lectures.

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(*g*) Mr. Chiplunkar runs "Students' Aid Association" and five members do jail-visiting.

(*h*) A new Lodge at Aurangâbâd was opened this year by the Secretary with 21 Members.

(*i*) The Federation was held at Nagpur under the Presidentship of Mr. C. Jinarâjadâsa very successfully.

N. W. FEDERATION

22. The special feature of the N. W. Federation for the year ending under report has been the visit of Mr. C. Jinarajadasa to Lahore, Jammu, Kashmir and Delhi. It was after many years that a theosophical lecturer of international renown has paid a visit to the Jammu and Kashmir State, whose Education Department, in particular, owes a deep debt of gratitude to the Theosohical Society for the fact that it was through the efforts of our late President, Dr. Besant, that in early nineties the College in Srinagar was founded. Mr. Jinarajadasa delivered three public lectures in Srinagar, which were appreciated by all. His visit renewed the memory of those good old theosophical days when Dr. Besant used to deliver lectures in Srinagar.

Lahore Lodge. The Lodge has held 52 weekly meetings during the year and has started construction of a building whose foundation stone was laid by Mr. C. Jinarajadasa on 30th August, 1937. The Lodge Library contains about 1300 books which are used by public.

Jammu Lodge. The Lodge remains open on Sundays and Wednesdays regularly. The Lodge has a Library of its own containing about 200 books and maintains a book depot which is being advertised in a local newspaper from time to time.

Srinagar Lodge. The Lodge holds weekly meetings and has a library containing about 1500 books. The Lodge is, as ever, doing the very useful work of running 10 girls schools under an organisation known as "Women Welfare Trust, Kashmir". The Trust has during the year raised the status of one of the Middle Schools to the High Standard (Besant School), and has opened a Boarding House for girls and adult ladies which is the first of its kind in Kashmir. Its new work was praised by the Inspectress of Girls' Schools in Kashmir.

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During Summer months a new Theosophical Centre was started in a room of the Kashmir Hindu Hotel near the first bridge of Srinagar. A reading room containing all theosophical magazines,papers on health and scouting and other local weeklies, was arranged and books for sale were also put up in an almirah. It was all an experiment and did its useful work in giving necessary publicity to the Society and in providing a place for meeting men who believe in friendship and union of all religions.

Mr. Behari Lal Malhotra, Electric Overseer, of Khewra Salt mines, is doing very useful work in that remote and secluded part of the Punjab."

RAJPUTANA FEDERATION.

23. (No report—27-11-37)

SIND AND BALUCHISTAN FEDERATION.

24. "The Federation session was held twice during the year under report. One was held at Hyderabad during November in Diwali holidays under the presidentship of Mrs. Josephine Ransom and the other at Shikarpur during the Easter holidays, in the end of March, when Bro. N. Sri Ram presided. Both were a great success and gave a good impetus to Theosophy and inspired many members to be more true to the cause of Theosophy. Many ladies also attended the Federations as delegates. This year Multan Lodge has been affiliated to this Federation.

All the 8 Lodges are active specially Karachi, Hyderabad and Multan. Short report of activities of all Lodges are inserted every month in the monthly Karachi Bulletin, which is issued by the Karachi Theosophical Society. Karachi Lodge holds 10 to 15 lectures per month and there are Sufi Samagam and excursions almost every month. Hyderabad Lodge has 3 or 4 meetings for study and hymns every week. Khairpur, Sukkur, Shikarpur, Rohri and Quetta have either a weekly study class or a lecture. Multan has two meetings per week. During the year under report Mrs. Josephine Ransom and Bro. Sri Ram visited Sind and presided over the Federations and gave fine public lectures at Karachi, Hyderabad, Upper Sind & Multan. Bro. G. N. Gokhale, our General Secretary, also visited the Federation at Shikarpur and gave two talks and delivered 3 interesting lectures at

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Karachi. Our Revered Bro. C. Jinarajadasa also visited Sind in August and gave short speeches & talks to T. S. members at Karachi, at Hyderabad and also at Multan. Our propaganda Secretary, Bro. Jethmal, has also recently devoted good time to the spreading of Theosophy and visited Upper Sind twice & Karachi often. His lectures in vernacular specially in Upper Sind attracted a huge audience. Anniversaries of the Founders of Religions and our T. S. Leaders are regularly celebrated and we are pushing forward with great hopes of success under the blessings of the Holy Ones."

TAMIL (EAST) FEDERATION.

25. "We have now 37 Lodges and centres with 276 active members. 17 new members were admitted. After the three years financial struggle, we have been able this year to present a fairly satisfactory financial condition of the Federation. This would enable us to attempt substantial work during the coming year. The President of the Federation Bro. A. Rangaswami Iyer visited 14 Lodges; and the Federation Secretary visited 15 Lodges in his Federation and 18 outside his area. Tanjore and Madras City held two Group Conferences. Seven Lodges were very active and five more held weekly meetings."

TAMIL (WEST) FEDERATION.

26. (No report—27-11-37).

U. P. FEDERATION.

27. The annual meeting of the Federation was held at Moradabad from 21st to 24th March 1937, under the Presidency of Rai Bahadur Panda Baijnath, B. A., in the house of Thakur Chaitanya Deva.

A monthly paper named Dharma Sandesh has been started in Hindi, since April 1937, in co-operation with the Behar Theosophical Federation. Unfortunately the number of subscribers to the paper is very low, the publication being maintained mainly by contributions and donations. U. P. and Behar Theosophical Federations contribute Rs. 100/-each towards its maintenance; while, a generous lady from Benares has given a contribution of Rs. 50/- towards its expenses. Very few Lodges and members have shown keen interest in the paper, or contributed towards its expenses,

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The Satyamarga Lodge, Lucknow, has been showing great activities owing to the keen interest taken in it, by Dr. Pearay Lal Srivastava, and Babu Beni Prasad Bhatnagar, M. A., L. T., President of the Lodge.

Etawah and Mainpuri Lodges are working very well; chiefly on account of the interest shown by Babu Surya Narayan Agrawal, B. A., who publishes Dharma-Sandesh at Etawah; and by his brother Babu Dharma Narayan, Advocate, Mainpuri and Secretary of the local Lodge.

The All-India Federation of Young Theosophists.

28. "During the year I (Mr. Rohit Mehta) visited Bombay, Surat, Broach, Baroda, Bhavnagar, Patna, Muzaffarpore, Gaya, Hazaribagh, Bhagalpur and Monghyr. At all these places I gave public lectures and at several places held meetings of Young Theosophists and other sympathisers. I must say that on the whole our Young people have received the message of Theosophy very splendidly. In my talks I mainly dealt with Theosophy and World-Reconstruction, for I believe that our young people are predominantly interested in that subject. I was not able to tour other parts of the country as the office work of the Federation is becoming more and more strenuous. As I said last year, constant touring is absolutely necessary and not only the places where our Youth Lodges exist, but other places as well require to be visited. I am glad to state that the General Secretary of the Indian Section, Prof. G. N. Gokhale, has been extremely sympathetic to our cause and it was because of him that we could obtain this year an additional grant of Rs. 125/-. But for this grant even this little touring would not have been possible.

29. A very strenuous work lies ahead of us. India is passing through very critical times and we as Young Theosophists of India will have to play our part in the rebuilding of our nation. We have the light of Theosophy with us, we have the great privilege of the leadership of such great personages as Dr. G. S. Arundale, Shrimati Rukmini Devi and Mr. C. Jinarajadasa. With this light and with this leadership we can achieve much. Let us, above all else, be loyal to our Theosophy and to our Leaders and march shoulder to shoulder for the reconstruction of our country. When the call

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comes, let us not be found wanting. The spirit of India calls us, the need of the world calls us: let us gird up our loins and be ready to render service to the suffering humanity. So shall we justify our membership of this great movement—the Young Theosophists' Movement."

N—E—W—S

30. Here are a few extracts from the Reports of the Joint-General Secretaries :—

North—"Both in the physical and metaphorical senses Sind and Rajputana, though arid in the physical sense of the term are dotted over with very vigorous and steadily working Lodges; while Punjab and Kashmir, rich physically, are arid metaphorically, *i. e.*, there are very few good Theosophical Lodges. The draw-back lies in us, who get old and sticky, and choose to cling to old things only. May our places be taken by Their grace, by more vigorous and competent young men."

East—"Both Bengal and Behar Federations have done their best to organise their activities with a spirit of responsibility according to the resources at their disposal. The youth Lodge at Calcutta held regular meetings; but they feel a great difficulty in a town like Calcutta in attracting the student community from the many alluring engagements in which they are generally interested. Perhaps an educational Institution of the type of a High School with provision for Religious instruction on Theosophical lines would be a powerful factor towards the achievement of our object."

West—"In most of the Lodges in this Division something is being done in the service of Theosophy as Divine Wisdom, but only in a few places something is being done in service of Theosophy as Divine Love and Divine Activity. This seems to be one of the principal reasons of slow progress of the Theosophical Society in this part of India."

South—"The Lodges with a few notable exceptions, are in a semi-dormant stage. Individual earnest members are found in many places. But most of the members are apathetic and appear to be too busy with their professional and domestic affairs to spare time for Lodge work. The flagging zeal is often attributed to the infrequent visits of Theosophical lectureres. Economic conditions and political diversions might have also contributed to some extent towards this. One noticable feature is that most of the members are past the middle age. It is quite necessary to rejuvinate the lodges with fresh young blood."

31. The result of all these endeavours can be seen from the following table, to which a reference has already been made :—

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Federations (A-means autonomous)	On 30th Sept. 1937		Membership 1-10-36	Addition			Total reached	Deductions					Active
	Lodges	Centres		New Admission	Revivals	Transfers		Resigned	Died	Dropped	Transferred	Total	Membership on 30th September 1937
1. Andhra Central (A)	20	1	283	19	1	...	303	1	1	19	...	21	282
2. Andhra Circars (A)	33	1	329	29	2	...	360	1	7	17	...	25	335
3. Behar (A)	21	3	227	25	9	...	261	2	8	8	...	18	243
4. Bengal (A)	18	...	241	22	2	...	265	1	6	17	..	24	241
5. Bombay (A)	7	...	297	12	...	...	309	3	1	7	...	11	298
6. Gujerath (A)	18	4	452	12	...	...	464	9	14	17	...	40	424
7. Karnatak (A)	24	5	372	15	...	...	387	2	7	5	1	15	372
8. Kerala (A)	9	1	131	2	3	...	136	...	4	25	...	29	107
9. Marathi	13	1	143	27	...	...	170	...	1	20	...	21	149
10. N. W. Provinces	8	1	81	4	...	...	85	...	1	12	...	13	72
11. Rajputana & C. I. (A)	10	1	168	1	6	1	176	...	2	14	...	16	160
12. Sind	8	...	199	14	3	...	216	2	...	1	...	3	213
13. Tamil East (A)	21	2	316	23	7	6	352	3	5	34	...	42	310
14. Tamil West (A)	19	1	281	11	4	...	296	...	1	32	...	33	263
15. United Provinces	22	1	330	13	9	...	352	...	2	34	...	36	316
Unattached	...	...	274	10	...	2	286	4	14	18	...	36	250
Total 1936-37	251	22	4124	239	46	9	4418	28	74	280	1	383	4035
Total 1935-36	262	22	3995	370	93	1	4459	31	40	262	2	335	4124
16. Youth Fed. 1936-37	25	10	406	105	1	:	512	...	1	115	...	116	396
,, 1935-36	35	...	383	123	...	...	506	...	...	100	...	100	406

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HEAD-QUARTERS AT BENARES.

32. I have already mentioned the great Peace and Power that spread over the Benares compound during the Convention, and we have tried to utilise this as best we could. The major portion of the compound is occupied by the Theosophical National school for boys and girls. I shall later be speaking of these in their role as our tenants; but I would like to place on record here, that during the last Convention they were all very helpful in every way, and that our relations have always been cordial. The work in the compound is done with the help of various workers, and the names of the prominent amongst them are printed as Assistant General Secretaries. The Office staff continue to work satisfactorily, so does the staff at the Book-shop.

33. All the account documents referred to in this Report are being sent separately to the Members of the Section Council; but for the information of the members in general, I am commenting below on the principal items. All annas have been omitted.

34. The actual Income was Rs. 18,294, against an estimated income of Rs. 18,980, after omitting receipts for the Convention and amount transferred from special repair fund. The difference is practically due to arrears of rent, which was partly made up by more interest received from the cash Certificates. I must confess I have been rather lenient in realising rents; and will try to be more efficient next year. I must also invite the attention of all the members to the very poor donations received. I know that members have various calls on their purse, even for other Theosophical purposes; but because we do not bitterly complain, it should not be taken for granted that we have all the money we want at Benares. That a few people with broader shoulders should take on themselves voluntarily greater burdens is the Law; and only in this, lies a hope of reduction of Annual Dues which so many have at heart.

35. The actual Expenditure was Rs. 18,888 against an estimated amount of Rs. 18,645 (again omitting Convention and Special repairs); so that instead of an expected surplus of Rs. 335, we had a Deficit of Rs. 594 on the year's working. I have already pointed out that the various buildings in the Compound have got quite old, and many of these need repairs badly. An International Convention amongst its many advantages, serves as a reminder of

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this, and as such an occasion came to us after six years, we had to spend a good deal of money in thoroughly cleaning the Compound and carrying out other repairs. All this amount spent after 1st October is included in our current repairs, and that item therefore has slightly swollen.

36. The only other item of expenditure on which we have spent more than the budget, is the Indian Theosophist. As I have explained more than once, I look upon this Magazine, which reaches every part of India and the outside world, as one of our most useful activities, and I urge that we ought not to grudge this expenditure. For comparison I give below the expenditure on the Monthly and the number of pages given during each of the last ten years, from which you will see that I am not unduly extravagant.

Year	Pages	Expenditure.		
		Rs.	As.	P.
27-28	328	3593	0	0
28-29	200	1214	0	0
29-30	320	2176	0	0
30-31	300	1794	0	0
31-32	424	2786	0	0
32-33	280	2803	0	0
33-34	230	2344	0	0
34-35	250	937	0	0
35-36	300	1402	0	0
1936-37	500	2545	0	0

The pages are from January to December, while the expenditure is for the year ending September and that accounts for the discrepancy. The figures are intended only to give an idea as to what we have been spending in the past.

37. During the year under report Benares also gave to Non-autonomous Federations a total grant of Rs. 1,459, as compared to Rs. 670 last year. This year's grant works out to about Rs. 1-4 per member in these Federations, and over Rs. 1-8 in the case of the Youth Federation. The Executive Committee ask for fairly detailed budgets from the various Federations before sanctioning the grants and thus have a certain amount of check on their expenditure. I mention this only to show that these Federations are not—at least in the year under Report—much worse off than the Autonomous ones.

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38. During the year one important piece of good work done by Bro. Baijnath Bhargava was the reorganisation of the Section Library. Assisted by Bro. S. K. Kulkarni he has made out complete new lists of all books we have, classified according to the scheme published in the Indian Theosophist some time ago. All the books are now housed on the ground floor in one of the corner set of rooms, and are now ready for issue to all inquirers. We have framed a set of rules for its proper up-keep; and provision has been made for issue of books to members outside Benares, except in the case of rare books. It is hoped that Muffasil members will take advantage of what facility we can give. The Library, as it is, is not bad, but is not really worthy of the Head-Quarters of India. In the old days all good books were naturally sent to the Libraray of the Central Hindu College, and all these having gone, we have so to say begun anew; and unless we regularly spend upon it a fair amount every year, it can not be much to speak of. I hope to do this in time.

39. A Balance Sheet showing the Assets and Liabilities of the Indian Section, duly certified by the Auditors is also being sent to all Members of the Council, and will be attached to the full report sent out later. The Deficit of Rs. 593-15-3 appears as a Loss during the year. The Special Repairs Fund now amounts to Rs. 1,522, and I propose to draw upon this to the extent of Rs. 1,000 next year to be utilised in putting on Pucca roofs over the buildings. We closed this year's Convention accounts with a deficit of Rs. 135, which has been met out of the old Convention Fund.

40. The Nafar Das Estate instead of fetching anything caused us a further loss this year of about Rs. 400. Recently we had filed a suit for the recovery of our dues and we have got a decree for Rs. 1,800, but this has yet to materialise into cash. An offer had been received for the purchase of part of the Estate in the beginning of the year, but it was not accepted as it was considered too low. Personally I have absolutely no head for such Zemindari work, and had it not been for the willing help given by Bro. Nanda Kishore Lal the loss would have been greater. A Bengal Zemindari is not a mere question of not getting any rent. We are liable for the payment of Government Dues, whether we are able to recover ours or no; and much as we should like the Section to be relieved of such work, we are trying to do what we can.

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41. We got a Probate from the Court in terms of Dr. Kale's will about the end of May, and I had hoped that I would be able to pay off all claimants before the end of the official year. But this could not be done, as we were advised to wait till the time prescribed for the appeal expired. This is now over and I expect to be able to dispose of the whole bequest before long. Under this will, the Indian Section will get a sum of Rs. three thousand for which the Section must feel ever grateful to the Donor.

42. A Budget Estimate for the next year is being submitted, separately. The Income expected is Rs. 18,600 and an Expenditure of Rs. 18,802 which are practically the actual figures for this year. The small deficit of Rs. 202 will be met with from our Reserves. The grant for the Indian Theosophist has been increased to the actual of this year, and the Library grant has been increased to Rs. 300. All other items remain practically the same.

THE INDIAN BOOK-SHOP

43. The Indian Book-Shop is one of our very valuable adjuncts and was managed during the year by Mr. M. S. Venugopal as before. It has been housed in the central pavilion, the oldest building on the premises, which for various reasons had become unsuitable for the needs of a modern Book-shop. Some structural alterations to this were therefore made during the year under Report, *out of the Book-Shop money*. The new handsome structure was ready in time for the last Convention, and was rededicated by the Vice-President.

44. The Book-shop accounts were closed at the end of March, as I wanted an independent stock-taking to be done, for checking purposes, and this could be done only during the vacation. This was very kindly carried out by Bro. M. G. Kanitkar, with the help of the members of the Local Youth Lodge, and thanks to them, we now have an assurance that the stock in hand now comes up to the figure entered in the accounts.

45. The Book-shop accounts cover a period of only eight months and a duly audited Balance sheet for the period shows that during the period :—

The stock at the beginning was	...	Rs. 12,107
The value of books imported was	...	Rs. 26,998
The sales amounted to	...	Rs. 31,471

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The stock at the end was valued at	...	Rs. 11,835
The gross profit was	...	Rs. 4,201
The management expenses were	...	Rs. 4,080
Net Profit ...	...	Rs. 121

The increase in working expenses was chiefly due to additional freightage and postage on urgent orders for one customer. We did business worth about Rs. 9000 with them on which I find we got a balance of less than Rs. 50 to pay for our labour. As this was hardly business-like, we have now stopped further dealings with these people. The profit is not worth mentioning, but on the whole I am satisfied that we are not working at a loss to the Indian Section. And for reasons I have already detailed in the last year's Report, I, for one, will always stand for the Book-shop, until it becomes repeatedly neceseary for the Indian Section to pay for losses on it. So far, the Indian Section has not been called upon to bear any losses, and so the question does not arise.

THE FUTURE OF THE INDIAN SECTION.

46. As regards the future lines of work I have already kept before the members my views in my "May I ..?" notes in the Indian Theosophist and in the last Annual Report. This year I have again in the beginning of this report stressed one or two things which need greater emphasis in my opinion. But before I close I should like to invite the attention to one or two more points which are no less important.

47. In this, I must put first and foremost the first clause of President's Marching orders :—

That the Indian Section should have a Virile Head-Quarters at Benares.

To those who believe in the reality of an Inner Life, or that the Theosophical Society has the continued guidance of Great Ones, hardly any arguments are necessary to convince them that the least we can do, is to make this possible. Harmony amongst the personel and an honest endeavour to actively pursue the three objects of the Theosophical Society are the minimum expected of every one who lives and works on the premises entirely dedicated to this work. That is presumably why the Rules of the Society clearly and explicitly lay down that "the President shall have full powers and discretion to permit any person the use of any portion of the Head-quarters' premises

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(at Adyar), for occupation and residence." Any one who is not considered suitable by the president gets not even the statutory month, but has to shift within a fortnight. Strictly speaking Dr. George S. Arundale himself has to take the President's permission, and I should not be surprised, if he actually does so. The rules clearly lay it down. I understand that an identical policy was followed at Benares, the only exceptions being those who worked in the Theosophical Educational Institutions.

48. Before we go into the present position in this case it is useful to recall why these Educational efforts were started at all. As we all know, the Central Hindu College was a daughter of Annie Besant's, and her first gift to the Hindu Community. It was started definitely with the object of giving Religious and Moral Education along with other secular education required by Government rules; and was looked upon by Col. Olcott as "an extension of the work of the Theosophical Society." It was obviously a way of inducing the younger generation in India, amongst the Hindus at any rate, to actively follow the second object of the Society as it then stood, *viz.* "To promote the study of Aryan and other Eastern literature, religions, philosophies and sciences, and to demostrate their importance to mankind". The College was opened with Religious ceremonies, and later, the Sanatana Dharma text-books were framed and formed part of the daily routine. It was in this manner that Mrs. Besant slowly gathered round her a band of young men, who actively cultivated the Second Object, and at last some of these took a great interest even in the Third Object of the T. S. The College was Hindu, but by no means manned by Hindus only.

49. It is a matter of history, which I recalled in the Indian Theosophist of October 1936, how Dr. Besant tried to start a similar College for Parsis, and later worked for an Indian University, where "men of differing faiths may have a common Alma Mater, and so feel a bond of union." "Unfortunately India was not ripe for that ideal, and she failed. The Central Hindu College, supported largely with the money of Hindu and Non-Hindu Theosophists, was handed over as a nucleus for the newly founded Hindu University. The services of Theosophists all over the country were freely given to collect funds for the purpose. Soon afterwards, Dr. Besant discovered that Theosophy was to have no place in the house of her newly married "daughter." To fill the void thus caused in her T. S. work she at once started the

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Theosophical Educational Trust and under its aegis recommenced her educational work, in the Theosophical Collegiate schools in 1913. These were no longer only Hindu, but really Theosophical. The spirit of the schools was to be that "embodied in the book *Education as Service* by Alcyone (J. Krishnamurti) and the Religious instruction given was to consist of the broad spiritual truths, which are the common basis of all religions. The *Universal Text-Book of Religions and Morals* was to be the religious Text-book. My object in recalling all this is to show, if it were at all necessary, that all this work has all along been considered as distinctly Theosophical intended to actively promote the Second and Third objects of the Society amongst the younger generation of Indians. It was pre-eminently a piece of work for the Indian Section, although for the sake of convenience, the two institutions were financially separate. Any body, who had no real sympathy with the T.S. had little chance of being taken as a co-worker in the school; and so the exception made in their favour as regards residence in the compound was really no exception.

50. It is again a matter of history how later in 1928, when our revered Krishnajee started his work, Dr. Besant handed over the educational work to the Rishi Valley Trust, who at present manage the Schools at Benares, styled Theosophical National Schools since 1917. It is not my purpose, nor is it my duty to talk about these schools, which are naturally run by those who are responsible for their management. They may be and evidently are, very good schools, as compared with the various secular schools in the Province. Whether they still accept *Education as Service* as embodying their spirit, or ever read it, I do not know; nor is it my business to ask whether Mr. J. Krishnamurti takes any active part in their management. The education given at the school may even be "spiritual" as is mentioned in their Memorandum. They have a plot of land and buildings of their own at Rajghat, and if they had shifted there last June, as was expected, it would have been unnecessary for me to enter into all this.

51. I am not concerned with the type of education they give, nor with their removal to Rajghat; and as neighbours and friends, I have stated more than once that our relations are very good. But I do claim, that as General Secretary, responsible for making Benares a *VIRILE CENTRE OF THEOSOPHY*, I have a right to ask, if

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as our tenants residing in the compound they are such, as are helpful in promoting the Objects of the Theosophical Society, and in maintaining the sort of atmosphere we want at Benares. While they continue as our tenants—(and we do not know when they are shifting, or whether they are shifting at all), after two years' careful watching, I am very regretfully convinced that the Second and Third Objects of the Society are definitely at a discount in the Head-quarters premises. The majority of students are Hindus, and yet the Sanatana Dharma Text Books, or even the Universal Text-Book of Religions are about as much known in these schools, as in any other purely secular ones. That being the attitude of the school, many members of the staff, who are allowed to stay in the Compound on that score, have definitely *no use for Theosophy*. The net result of all this is, that the General Secretary is reduced to the position of a land-lord, who helplessly looks on, and collects the rent when paid, happy in the thought that he is living up to his budget figures. I frankly do not relish this position; and am honestly convinced that the limit of virility that the Centre is capable of, *under the present circumstances* has been reached. I may be all wrong in my judgment, but I have felt it my duty to place these views before the members who alone can decide what ought to be done. Before we can expect the Benares centre to regain anything like its old splendour, it seems to me that, we must make the fullest use of the Compound—Physically and mentally, for it was only thus that even Dr. Annie Besant was able to make it what it was. There can be no comparison between her and any of us; but there is no reason to imagine, that her blessings and inspiration are not with us still in her own home. We can not do *what* she did; but we can all proceed *as* she did. We can at least try.

THEOSOPHY FOR THE MASSES.

52. Having dealt with the Centre, I should like to place before all members another thing which appears to me to be very urgent, if we ever wish to reach the circumference. I mentioned this last year; but I did not stress it sufficiently. Perhaps I myself did not realise its importance, which was brought home to me very forcibly by a lady a few days ago. In one Lodge they had arranged for me a purdah Ladies meeting, where I was supposed to speak in Hindi on "What women can do,". Quite a number of ladies were present. Of these one specially bold one came up and expressed a desire to ask a Question, before I began. Of course I gladly consented; but you

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can imagine my surprise, when I heard her ask, "*Is Theosophy meant only for English knowing Saheb logs ?.*" "Of course not," I answered. She retorted, "Will you kindly ask the President of the Local Lodge, if during the course of the last five years, they had even a single lecture here in Hindi ?" It was lucky that the poor President was outside the Purdha meeting; but I at once saw that an apology was due on his behalf, and I tendered it, and assured her that I shall see the mistake corrected in future.

53. As they found me willing and in a chastened mood, and as perhaps they all knew as to what "Women can do" much better than I could ever say, she asked me further, if I would not mind answering a few questions on Theosophy, for the benefit of the women gathered there, as they were really anxious to know. And she literally bombarded me with questions of which the following are a few :—

"Does Theosophy believe in God ? If so, a personal one or in Bramhan ? Do you believe in Devas ? Do you believe in Mukti ? What do you understand by it ? What path do you prescribe for it ? Is it the same for all, or different for each one ? Do you have any secret paths, or are all told openly ? Do you believe in Bhakti, and remembering God ?" and so on. Not that she was alone in this; but many others nearby, who appeared almost dull—I said *appeared* — were suggesting to her more questions now and then. I had a very uncomfortable hour of my life trying to answer those questions, in my broken Hindi. Unlike many "intelligent" men who often ask questions to show themselves off, I found the ladies quite appreciative, and really anxious to understand my point of view ; and when I told them that no Hindu could hope to see the face of God, until he felt sure that his brother Muslim's Allah was the same, they appeared much less scandalised, than many a learned Hindu Theosophist of many years standing I have met. Instead of "What women can do", it became a question of "What the General Secretary could do," and I was glad I had tried to study some Theosophy for twenty years. This happened in Multan, and I have already mentioned in the magazine my experience of a Purdah ladies meeting at Purnea on the borders of Assam, at the other end of India. It brought home to me as nothing else could have done, the great desire that our sisters have to learn of the Inner Truths of Life, and the intelligent interest they take. Hence the necessity of our making them available for them in the vernaculars, in which form alone they can reach them best.

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54. And how little have we attended to this in the past? India is a vast country, with a number of languages; and that is why we have divided it into so many Linguistic Provinces, which can each attend to its own Mother tongue. That is perhaps the *real & only* justification for having so many Federations. But in our race for Autonomy, I am afraid we find this difficult to remember. It is true that many Federations run very good Magazines in the vernaculars, and a few books are also published now and then, mainly by members themselves. But what we actually did in this respect during the last year will be apparent from the following figures, compiled by me, which show the proportion of expenditure, incurred by the various Autonomous Federations for their vernacular work. The figures of expenditure are amounts spent by them, exclusive of annual dues sent to Benares.

Federation.	*Total expenditure.*	*Vernacular work.*		*Remarks.*
		Special receipts.	Expenditure	
	Rs.	Rs.	Rs.	
Andhra (Ctl) ...	451	10	10	Dipika
Andhra (Crs) ...	906	2	55	do
Behar ...	683	...	...	
Bengal ...	231	...	...	Bramhavidya (No accts.)
Bombay ...	268	...	...	
Gujerath ...	1573	638	717	Jyoti
Karnatik ...	880	287	439	Divya Jyoti
Kerala ...	669	...	...	
Marathi ...	250 (grant)	not known.		
N. W. P. F. ...	84 (grant)	...	...	
Rajputana ...	No report.			
Sind ...	200 (grant)	not known.		
Tamil (Et) ...	562	...	...	
Tamil (Wt) ...	No report.			
United Pro. ...	300 (grant)	...	146	Dharma Sandesha
Total ...	Rs. 7,057	937	1367	

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I cannot help commending the brilliant record of Gujerath and Karnatik; but no further comments are necessary. I know that the various Federations have their own difficulties, financial and otherwise; but all the same, I must urge on them all to divert some of their energy to this important work.

55. Apart from the current magazine, we have very little Theosophical literature in the vernaculars of a permanent character. We have a certain number of the older books translated in some of the Indian Languages, but even a General Secretary finds it difficult to get a complete list of such books already published, with details as to where they can be had, and whether they can be had at all. I must, therefore, request our Federations and even Lodges, to open their cupboards, and make out complete lists of Vernacular books on Theosophy, with details as to publisher, price etc. I should like to have all this information before we meet at Adyar next month

56. To avoid duplication and unnecessary waste of labour, the next thing is to find out if any of our members have already with them Manuscripts of any Translations, or original works on Theosophy in the vernaculars "blushing unseen" in their boxes. Will they kindly bring those to Adyar, or at least write to me giving details of what they have ?

57. We can discuss the whole question at Adyar; but I feel that the time has now come for the Benares Head-quarters to interest itself in this publication, if only to act as a clearing house of information. Naturally the translation work, or checking the accuracy or the Theosophical character of the books will have to be left to the various Linguistic Groups; but I think it will facilitate matters if the existing machinery is used for the purpose. The only change I would suggest is that each Federation should entrust this publication work to a small sub-committee of their own, of persons *really* interested in this work. These can work directly with a similar sub-committee of the Executive Committee at Benares. This machinery should deal—not with the magazines—but only with publication of books of a permanent nature. There is nothing to prevent their arranging the printing of these in the magazines in the first instance, with separate paging, and having extra copies struck off for their purpose. If the general idea is approved, the details will have to be worked out later. But I think it would be very useful to insist that these Sub-committees must have on it, at least one lady member, *who does*

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not understand English, with perhaps two more members, one of whom should obviously be able to do so. I would very much like to co-opt that Multan Lady; and I am sure she will keep us all on the run.

58. Unfortunately none of this Publication work can be done without money, but it will be in the nature of an Investment. If we issue small pamphlets on the Adyar model—and personally, I would like to concentrate on these—I think it will not be impossible to sell these in large numbers; and so the actual turn-over will be, and ought to be, much more than the Capital. I would therefore suggest the starting of a PUBLICATION FUND, to be administered from the Centre, it being clearly understood that it is not to be used for the Magazine or for any publications in English. I know an appeal for money is the most unpleasant part of every movement, but is not our willingness to put our hands into our pocket, the only criterion of our sincerity in the outer world? If the pocket is really empty, we shall of course find nothing in it when we take it out; and no blame whatever is attached to it. But if we report it empty to the Great Ones, when it is not so, it is worth remembering that They have a habit of saying, "So may it be." The other day I read in the Press that they caught a man in Kashmir carrying away a *few maunds of Gold* on some donkeys, which he is said to have got from some part of Tibet. If the Great Ones were only looking for Gold, they could easily get hold of some of that even if They did not wish to take trouble of creating it. I am afraid that even in the Theosophical Society many of us are waiting for them to do so. They do want Gold, but They are searching for it in our hearts; and it is we who have to search for it in our stockings. I for one, dare not complain that Their Santa Claus has not attended to me. Perhaps many of you have the same experience. We get, as we give. That is the LAW, for members of the Theosophical Society at any rate; and when HE gives with His innumerable hands, how much shall each one of us receive with only two of them?

59. Before I close, may I express to you all my heartfelt gratitude for the privilege you have bestowed on me, in permitting me to work as your General Secretary now for two years, and to assure you again, that "while I continue to do that work, I shall try to do my best, and whenever necessary, I shall most willingly make room for better men."

G. N. Gokhale
General Secretary.

Benares.
27th November 1937.

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The Theosophical Order of Service.

It is hoped that a close perusal of the new prospectus recently despatched to all Federation Secretaries will serve to inspire a still greater incentive to link up sympathizers who long to effect practical work in the light of Theosophical Ideals. Secretaries, acting as honorary representatives of The Theosophical Order of Service, should galvanize such members of their Lodge, and where the Order is not already established draft a plan with a view to adopting any of the suggestions for carrying out practical work, as outlined in the new prospectus. It is felt that if the right lead is given, many members would be happy to come forward and support the work; the right lead in this connection, meaning a wise lead that would concentrate enthusiasm and direct it along lines most likely to yield beneficial results. An appeal is made to all local Secretaries to encourage interested members and to stimulate the desire for practical service. This appeal is made to all who feel the compelling force of the President's words "The world needs Theosophy applied. The world needs the science of Theosophy translated into action". The Theosophical Order of Service opens up the way for every Theosophist to take up the challenge and commence practical work.

International Correspondence League

The following persons in America wish to correspond with pen friends in India :— Mrs. Ethel M. Bolin. Mrs. Hope Dorland. Mrs. Myrtle L. Cromwell. Miss Dorothy E. Otis. Miss Rosemary Whitacker (young girl). Miss Thelma Hawkins. All are F. T. S. and would welcome correspondence on broad lines. Correspondence is also invited by an American Doctor, and an American boy aged 13. Miss Olga Vertes, a Romanian lady would be pleased to correspond with anyone in India on the subject of music, astrology and theosophy. Mr. Samson A. A mable, Africa and Senor Carlos Vallejo, South America, would also welcome pen-friendship with anyone in India. Mr. Shankar Bavdekar, Cochin, desires correspondence with a Sindhi lady. Mr. Shiv Chander Batra would like to correspond with a student, interested in Theosophy.

Those who desire to be linked up with any of the above correspondents may kindly write to Mr. Kevalram Dayaram, Rambaugh Road, Karachi.

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A Stamp Collection for Adyar.

Mrs. Rhoda Martin, of the American Section of The Theosophical Order of Service, has most kindly suggested that there should be a first rate stamp collection at Adyar, after the fashion, indeed, of the collection in the British Museum, or of those belonging to King George VI and to President Roosevelt. We may not be able to attain such dizzy heights, but we most cordially welcome the proposal, and shall be very grateful if Mrs. Martin will take the necessary preliminary steps for the establishment of such a collection. We have no collection at all, so everything must begin where every thing does begin—at the beginning. Will stamp collectors throughout the world send us the most complete collections possible of the stamps issued by their respective countries? Perhaps Theosophical Stamp Clubs could be formed by members both for their own benefit and to help Adyar. In any case, if each country set about gathering a collection of its own stamps for Adyar we should soon have a fine nucleus. The question at once arises as to a suitable loose leaf stamp album. Perhaps experts will be so good as to advise us.

The Theosophical World.

Notice

WE GIVE:—Any person desirous of completing the set or possessing complete sets of "The Theosophist" (Adyar), old Central Hindu College magazine, (1903-20, out of print and rare now) and "Theosophy in India" can please address their requirements and for terms to the Librarian, Indian Section, The Theosophical Society, Benares City.

AND TAKE:—The Indian Section Library requires a set of 'Hindi 'Brahma Vidya Parcharak" old Punjab Theosophical magazine.

Any member willing to spare will kindly send them to the Librarian (Asst. General Secy., Benares, T. S.)

Lodge Activities

Founders Day was celebrated at:—Darbhanga, Ahmedabad, Midnapore, Coimbatore, Sivaganga, Berhampur (Ganjam), Bangalore City and Benares.

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Coimbatore:—Celebrated 1st. October. Bro. R. Kuttiannan gave the children a treat when a hundred boys and girls participated, amidst light, decorations, music and sweets. After lectures, they had a Youth Lodge dinner. For a period of more than three months Pandit Manthralaya Krishachar gave a series of discourses on the Bhagvad Gita.

Lucknow:—celebrated 1st. October. lectures followed by a party.

Patna:—celebrated 17th. Nov. and accepted with thanks a Radio set as a gift from Bro. Imam Mahdi. Many returns.

Poona :—Prof. Trilokekar is giving a series of lectures on Krishnajee and modern youth.

Salem:—the DRY District of India celebrated 1st. October. A special meeting was held to wish success to Prohibition. Also had lectures on the "Art of Living," and "Cultural aspect of education."

Book Reviews.

चार कला in Gujrathi by Mr. H. K. Mehta. p. p. 25 One anna. This pamphlet tells briefly, how to prepare and deliver a lecture, how to write for others, how to listen to a discourse and how to read for oneself. It gives in simple and clear language very useful directions on all these points.

P. B.

जीवन्मुक्त और मुक्तिमार्ग A summary in Hindi of the "Masters and the Path" by Rai Bahadur Panda Baijnath, Kamachha, Benares City; pp. 96; price 6 annas. Obtainable from the author or The Indian Bookshop, Benares City. This book is written for those who cannot read the original. It is written in simple language and gives fairly complete idea of the important contents of the book. It can be used for propaganda and has therefore been priced low. It is hoped that the lodges will place copies of the book in the hands of enquirers and sympathisers and members of Theosophical families.

G. N. G.

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In memoriam

Gone to the Peace

Miss Annie Josephine Willson, F. T. S.

"Miss Willson passed over quietly and peacefully on the 22nd October about 7-30 P. M. Her health had been failing these last months. She spent much of her time in bed, suffering from some kind of heart trouble. Finding no improvement in her condition, I had her removed from the sanitarium to the Hospital side of the building—a much quieter part and under direct medical supervision. She was there just a week, when, rather unexpectedly, but quietly and peacefully she passed away. The body was cremated at the Hindu Burning Ghat, and, according to her directions, the ashes have been sent down to Adyar to be scattered at sea".

So Miss Margaret Carr, F. T. S. of long standing, who was with Miss Willson in the last months of her life on earth, in Darjeeling, has written to me in a letter dated 27th October, 1937, from that place.

Annie Josephine Willson came out to India in 1902, at the bidding of our late President Mother Annie Besant, to whom, next after the masters, her devoted love and service were given for the rest of her life.

Shortly after her arrival in India and Benares, she became honorary Assistant Secretary of the Managing Committee of the Central Hindu College, while I was Secretary. Day after day, when not absent from Benares, we sat in the same office-room, for nearly ten years, working at files and registers and correspondence, while the College was growing up all round, in the number of students, staff, helpers, sympathisers, donors, subscribers, buildings, funds, under the guidance and inspiration of Annie Besant as presiding genius and principal bringer in of funds, and, much more valuable than funds, of a fine band of workers, many honorary, many taking only subsistance allowance, all doing splendid self-denying work, for the love of Annie Besant, Hinduism, Theosophy.

Miss Willson had some, exceedingly limited, private resources of her own; so she gave her diligent service without any remuneration, except the gratitude of her fellow-workers. She was made Secretary of the C. H. C. Girls' School also, shortly after.

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In 1913 Annie Besant called her over to Adyar, and there she stayed, serving the president and the T. S., till the end. The strain of very assiduous attendance upon A. B., during the last year and a half of A. B.'s life, in 1932-33, broke Miss Willson's own health. The shock of the loss of A. B.'s physical presence, to which she had become devotedly and exclusively attached, seems to have affected her mind greatly. Her memory failed more and more after that. Dr. Arundale made all needed arrangements for her comfortable residence at Adyar, and Shri N. Sri Ram and other friends were very kind and helpful. But she never could become her old self again. She came to Benares in December 1936, for the Annual Convention, and I had the privilege and the sad satisfaction of having her as my guest for nearly a month on that occasion. Her loss of memory was painful ; she found great difficulty in recognising places, even like Shanti Kunja, A. B.'s Benares home, in which Miss Willson lived also for nearly ten years: but in other respects, she could converse cheerfully. My own memories are becoming blurred with the lapse of years and advancing age ; otherwise I should have liked to dwell more in detail on the good work she did for the C. H. College and Girls' School.

She used to spend the summers in Darjeeling usually, after A. B.'s departure, to be near the traditional abode of the Masters; and it was there she cast off her worn out body, which had given her service for nearly eighty years, and went to the Peace. May her soul have the rest she longed for much, latterly. She was certainly one of the good self-sacrificing hard-working, servants of the Masters.

BHAGAVAN DAS.

Bengal :—Bro. Sudarshan Bhaktivinode, a very old member, passed away at Jiaganj. He was a great student of the Puranas and wrote many original articles in the Brahmavidya. In him plain living was really combined with high thinking.

Cawnpore :—lost Bro. Shyamlal, President of the Chohan lodge, and a greater helper.

Darjeeling:—lost in Dr. Kali Prasad Singh Roy, a very energetic member, a sympathetic physician and a friend of the poor.

———

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Vasantavihar
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